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WORLD CONGREGATIONALISM

Jan.1959 - Jan.1965

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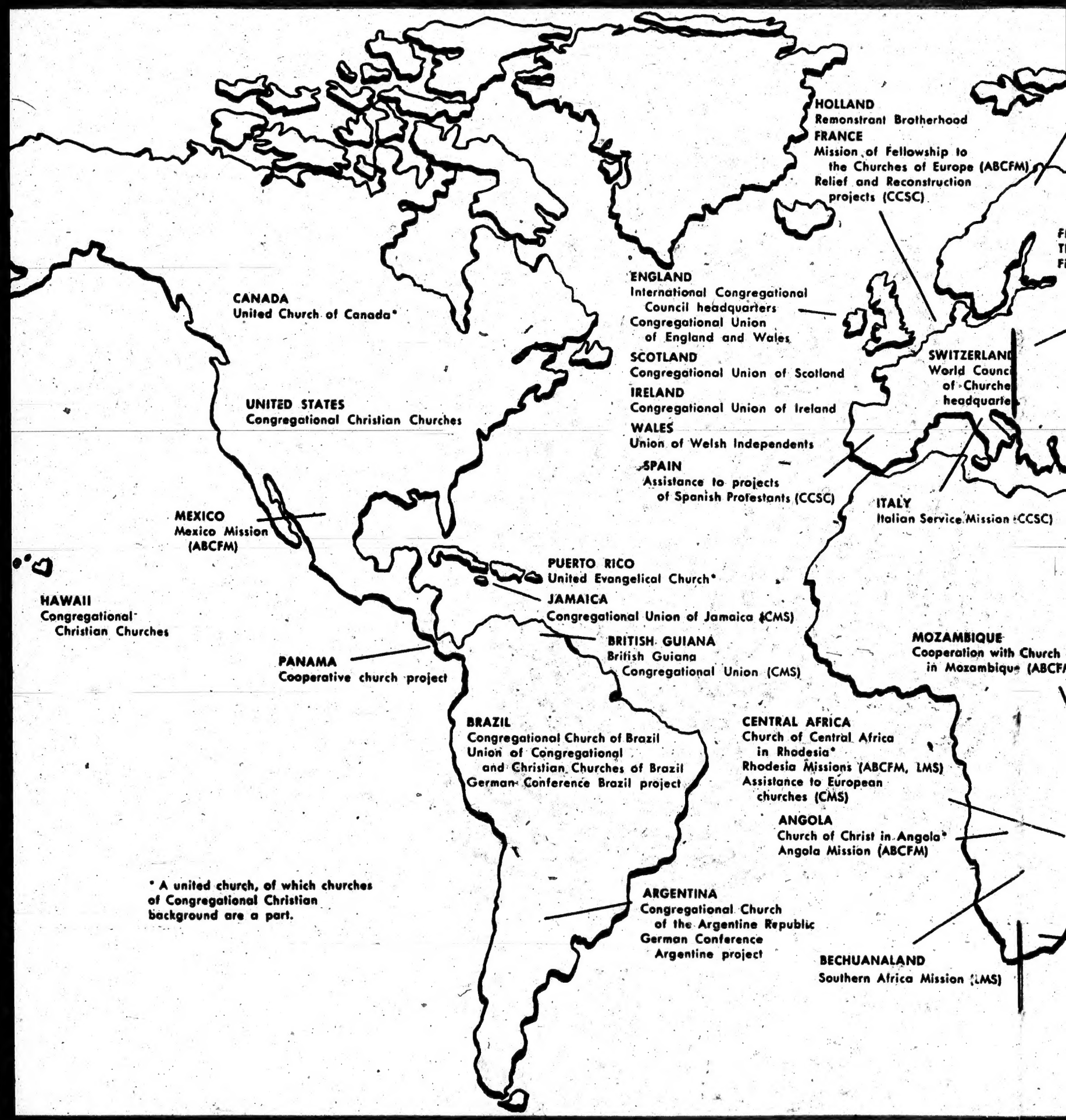
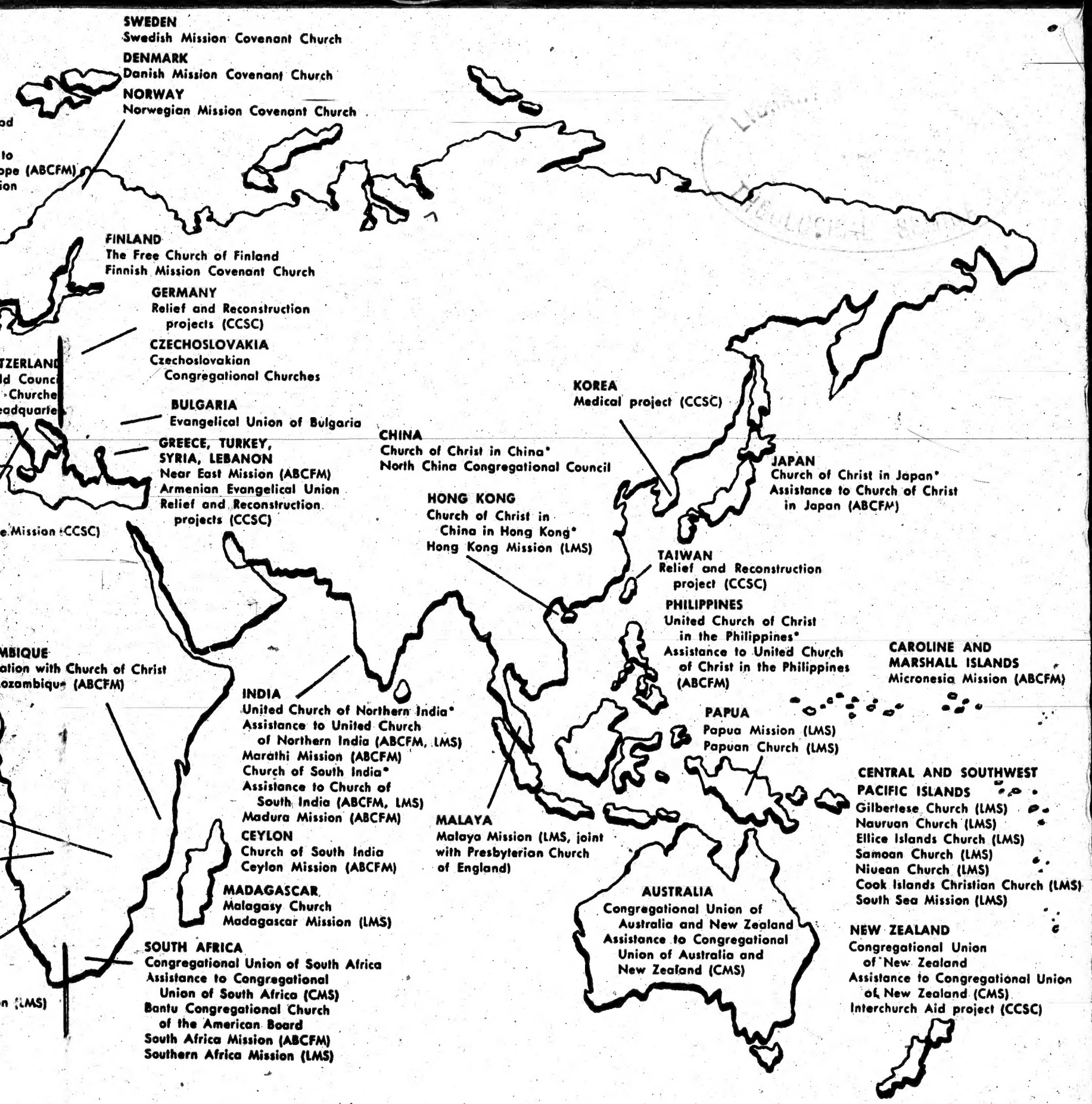

HOLLAND
Remonstrant Brotherhood
FRANCE
Mission of Fellowship to the Churches of Europe (ABCFM)
Relief and Reconstruction projects (CCSC)
CANADA
United Church of Canada*
ENGLAND
International Congregational Council headquarters
Congregational Union of England and Wales
SCOTLAND
Congregational Union of Scotland
IRELAND
Congregational Union of Ireland
WALES
Union of Welsh Independents
SPAIN
Assistance to projects of Spanish Protestants (CCSC)
SWITZERLAND
World Council of Churches headquarters
UNITED STATES
Congregational Christian Churches
ITALY
Italian Service Mission (CCSC)
MEXICO
Mexico Mission (ABCFM)
PUERTO RICO
United Evangelical Church*
JAMAICA
Congregational Union of Jamaica (CMS)
HAWAII
Congregational Christian Churches
BRITISH GUIANA
British Guiana Congregational Union (CMS)
MOZAMBIQUE
Cooperation with Church in Mozambique (ABCFM)
PANAMA
Cooperative church project
BRAZIL
Congregational Church of Brazil
Union of Congregational and Christian Churches of Brazil
German Conference Brazil project
CENTRAL AFRICA
Church of Central Africa in Rhodesia*
Rhodesia Missions (ABCFM, LMS)
Assistance to European churches (CMS)
ANGOLA
Church of Christ in Angola*
Angola Mission (ABCFM)
* A united church, of which churches of Congregational Christian background are a part.
ARGENTINA
Congregational Church of the Argentine Republic
German Conference Argentine project
BECHUANALAND
Southern Africa Mission (LMS)


SWEDEN
Swedish Mission Covenant Church
DENMARK
Danish Mission Covenant Church
NORWAY
Norwegian Mission Covenant Church
FINLAND
The Free Church of Finland
Finnish Mission Covenant Church
GERMANY
Relief and Reconstruction projects (CCSC)
CZECHOSLOVAKIA
Czechoslovakian Congregational Churches
BULGARIA
Evangelical Union of Bulgaria
GREECE, TURKEY, SYRIA, LEBANON
Near East Mission (ABCFM)
Armenian Evangelical Union
Relief and Reconstruction projects (CCSC)
KOREA
Medical project (CCSC)
CHINA
Church of Christ in China*
North China Congregational Council
HONG KONG
Church of Christ in China in Hong Kong*
Hong Kong Mission (LMS)
JAPAN
Church of Christ in Japan*
Assistance to Church of Christ in Japan (ABCFM)
TAIWAN
Relief and Reconstruction project (CCSC)
PHILIPPINES
United Church of Christ in the Philippines*
Assistance to United Church of Christ in the Philippines (ABCFM)
CAROLINE AND MARSHALL ISLANDS
Micronesia Mission (ABCFM)
INDIA
United Church of Northern India*
Assistance to United Church of Northern India (ABCFM, LMS)
Marathi Mission (ABCFM)
Church of South India*
Assistance to Church of South India (ABCFM, LMS)
Madura Mission (ABCFM)
CEYLON
Church of South India
Ceylon Mission (ABCFM)
MALAYA
Malaya Mission (LMS, joint with Presbyterian Church of England)
PAPUA
Papua Mission (LMS)
Papuan Church (LMS)
CENTRAL AND SOUTHWEST PACIFIC ISLANDS
Gilbertese Church (LMS)
Nauruan Church (LMS)
Ellice Islands Church (LMS)
Samoan Church (LMS)
Niuean Church (LMS)
Cook Islands Christian Church (LMS)
South Sea Mission (LMS)
MADAGASCAR
Malagasy Church
Madagascar Mission (LMS)
AUSTRALIA
Congregational Union of Australia and New Zealand
Assistance to Congregational Union of Australia and New Zealand (CMS)
NEW ZEALAND
Congregational Union of New Zealand
Assistance to Congregational Union of New Zealand (CMS)
Interchurch Aid project (CCSC)
SOUTH AFRICA
Congregational Union of South Africa
Assistance to Congregational Union of South Africa (CMS)
Bantu Congregational Church of the American Board
South Africa Mission (ABCFM)
Southern Africa Mission (LMS)

THE INTERNATIONAL CONGREGATIONAL COUNCIL

Constituent Members

The Congregational Church in the Republic of the Argentine

The Congregational Union of Australia and New Zealand (including the State Unions of Australia, the Congregational Union of New Zealand, and the Nauruan Protestant Church)

The Union of Evangelical Congregational Christian Churches of Brazil

The British Guiana Congregational Union

The United Church of Canada

The Congregational Union of England and Wales

The Free Church of Finland

The Congregational Union of Ireland

The Congregational Union of Jamaica

The Dutch Remonstrant Brotherhood

The Congregational Union of Scotland

The Congregational Union of South Africa

The Swedish Mission Covenant Church

The Congregational Christian Churches of the United States of America

The Union of Welsh Independents

Associated Churches

The Unity of Czech Brethren

The United Protestant Evangelical Church of the Palatinate, Germany

The Church of Christ in China

The United Church of North India

The Church of South India

The Church of Christ in Japan

The Church of Christ in the Philippines

The Churches and Missions of the American Board of Commissioners for Foreign Missions—in Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa.

The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

JANUARY 1959 No. 1

WORLD CONGREGATIONALISM

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A WORD ALLOW ME

Commendation is generally given to any who can make two blades of grass grow where one grew before. In the world of periodicals perhaps there may be a little word of praise for those who manage to reverse the process and reduce three to one.

For some years there has been a gratifying world circulation for "Congregational Women" and "Congregational Youth", occasional mimeographed productions at the hand of my colleague, Dorothy Biggs. Two years ago we were encouraged to begin the production of the "Congregational News Service", designed to supply information in brief about our world fellowship. Now in their place we present "World Congregationalism", in the hope that it will serve the ends of all three. But we entertain also the larger hope which prompted the decision taken at our Eighth Assembly in Hartford to make this one of the five projects of the International Congregational Council for the immediate future.

We are a comparatively small and scattered family of churches. Meeting is difficult except for a happy few. But strong ties still bind us together, and we believe that we have something to which to witness as well as much to receive within the Whole Church of our Lord.

This inadequate medium is offered in the hope that it will at least provide news of one another, and perhaps some insight into the work and witness, the problems and solutions, the experiments and growing points of our various and varied churches. Its necessary limitations do not at this stage present the possibility that it may become a forum of theological and ecclesiastical discussion, valuable though that would be. But it will, we trust, help us to get to know one another.

This first issue is being given as wide a circulation as possible. For this and the promise of continued financial support we are deeply grateful to the National Fellowship of Congregational Christian Women in the United States. If you are interested to continue to receive will you please turn to page 28. And we are sure that there is high commendation for any who can make two subscribers where only one grew before.

Ralph F. G. Calder

RUSSELL HENRY STAFFORD

Dr. Fred Field Goodsell

"The most signal influence upon my youth, after that of my home itself, was my association with my mother's father, John Russell of Michigan, the founder of the National Prohibition Party, who died in the year of my graduation from College at the age of ninety, and after seventy-one years of effective service as a minister of the gospel. To my grandfather's generous and patient willingness to discuss with me, from my early childhood, great problems of faith and morals in the full light of his clear intellect and wide experience, I doubtless owe the interest which I felt increasingly, from the dawn of capacity to reason, in the subject matter of religion and the purpose which was mine as far back as I can remember to enter the Christian ministry. This purpose never wavered, save in the years of doubt and readjustment, when I feared that my changing views could not be accommodated to the requirements of the Church. But fortunately I discovered that these changes were harmonious with the developing position of Evangelical Protestantism itself, so that I was enabled with a clear conscience and with complete intellectual honesty, to proceed under divine guidance, to the accomplishment of the aim so long cherished."

Leaving the Wisconsin home where he was born in 1890, Russell Henry Stafford trained for this ministry in the University of Minnesota, New York University and Drew Theological Seminary, and after two small pastorates in Minneapolis, Minnesota, 1915 to 1922, he entered upon the major experience of his career at the Pilgrim Congregational Church, St. Louis, Missouri, 1922-27, and at historic Old South Church, Boston, Massachusetts, 1927-45. His ministry all through these years, and since, has been Christ-centred. "Christian faith is grounded in personal loyalty rather than in abstract logic. Its cardinal principle is devotion to our Lord Jesus Christ." So he preached in his first sermon at Old South Church. He has consistently pointed to Christ as the Way, the Truth and the Life, and he has refused to tolerate interpretations of the Christian faith which insult the intelligence of sincere seekers for truth.

Old South was loath to release Dr. Stafford and he was loath to leave, but he felt the call to be President of Hartford Seminary Foundation as a "summons of duty to invest my remaining years of life in a type of service to God and the Church even more challenging than the parish ministry." He was inaugurated President in January, 1946, and served to June, 1958. He regarded his function as President not primarily to teach but to inspire teachers and students to and provide the means and surroundings whereby they could do their best work. During his

presidency notable elements of strength were added to the Foundation. "The Institute of Social Service" was added in 1950 as a fourth "School". The Kennedy School of Missions was provided with a suitable home. The Foundation was continued as one of the foremost centres of scholarly and practical training for all types of Christian service at home and abroad.

In 1940 Dr. Stafford accepted election as President of the American Board of Commissioners for Foreign Missions. For a decade he gave inspiring leadership to that body, including fellow churchmen immediately responsible for its direction, staff members and hundreds of missionaries, men and women, in many parts of the world. He was an ideal presiding officer at annual meetings, a wise counsellor in administrative sessions, an irresistible source of good cheer and dauntless faith in the validity of the world mission of the Church. His ecumenical outlook was a built-in part of his nature and training.

For felicitous remarks appropriate to the occasion, whatever it may be, Dr. Stafford is without peer. As a preacher of the Word, he combines with humility the courage of deep convictions, the grace of beautiful language and incisiveness and clarity of logical thought. His total ministry has been distinguished by great capacity for understanding friendship, by ecumenicity of spirit, and by conscientious fulfilment of his calling. He will bring to the moderatorship of the International Congregational Council great gifts of the Spirit and the overflowing enthusiasm of a real Christian.

Dr. Russell Henry Stafford was elected Moderator of the International Congregational Council at the Assembly in Hartford in July, 1958. *He had served as Assistant Moderator from* 1953 *to the Rev. Dr S. Maurice Watts whom he now succeeds. He will be Moderator until the next Assembly in* 1964. *He is presently acting as pastor to Park Congregational Church, Grand Rapids, Michigan.*

Dr Fred Field Goodsell was Executive Vice-President of the American Board of Commissioners for Foreign Missions, 1930-49, *following twenty-five years of missionary service in Turkey.*

THE MISSION COVENANT CHURCH OF SWEDEN

(Svenska Missionsförbundet)

Gösta Hedberg

Beginnings

Early in the nineteenth century a great "folk-revival" affected practically the whole of Sweden. Quite a long time passed before this resulted in the formation of Churches. A Swedish Baptist Society began to grow in the middle of the century, and a Methodist Church was organized some ten years later. The great majority of the converts, however, remained within the State Church, though groups of believers started to join missionary associations, and in particular the National Evangelical Missionary Society, a revival movement within the State Church, which was organized in 1856.

Two issues, hotly debated in the middle of the second half of the century, finally led to the formation of the Mission Covenant Church. The first was the regulation that all citizens must take communion at least once a year in the State Church. Those to whom faith had become personal through conversion strongly objected, and groups of believers began to meet for their own communion services in which a lay preacher of the revival movement would administer the sacrament.

There was also strong disagreement with the State Church's official view that in Christ's death God is reconciled—the teaching of Anselm of Canterbury. One of the revival's foremost personalities, Dr. Paul Peter Waldenström, earlier a minister in the State Church, began powerfully and skillfully to protest that the New Testament proclaimed that God in Christ was reconciling us with himself.

These two issues and a new understanding of the nature of the Church as revealed in the New Testament made the majority of the revival people feel themselves strangers in the State Church. In 1877 and 1878 two conferences were held in Stockholm and at the latter the Mission Covenant Church of Sweden was formed.

Constitution and Organization

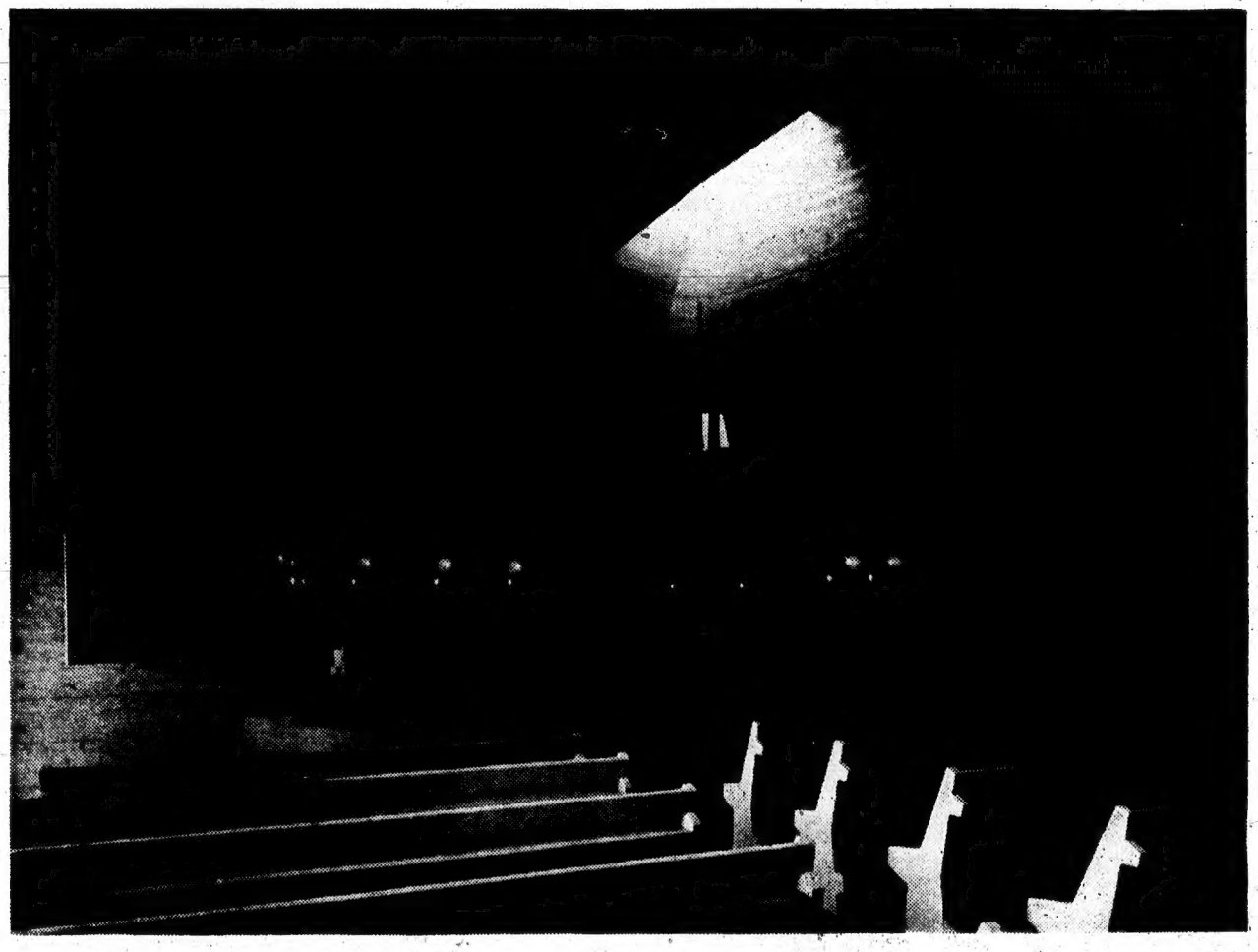
The constitution of the Mission Covenant Church has been from the beginning clearly congregational. Its object is to unite local congregations for common work in Home and Foreign Missions. It has no doctrine which can be summed up in a confession. Membership is open to anyone who confesses faith in Jesus Christ. The Scriptures are the only basis for doctrine and preaching. Every member is free to interpret

the Scriptures and to formulate his own faith. Both infant and believer's baptism are practised.

The Mission Covenant Church is governed by a General Assembly consisting of representatives of the local churches. Each local church is free to comply with the decisions of Assembly or not. To-day, however, there is emphasis not only on freedom and independence but also on the fellowship and obligation for the Church's common responsibilities involved in "congratio".

The General Assembly appoints a Board and departmental boards and committees with a full time staff of seventy. The leader of the Church is the General Secretary, the Rev. Gösta Nicklasson. Under him there are three departmental secretaries and their co-workers, serving the Home Missions Department, the Foreign Missions Department, and the Finance Department, with two Publishing Houses. (The Church publishes a weekly and much other material.)

Home Missions cover a field of 16 districts, each with its own Moderator. There are 1,587 congregations with a membership of 98,000, and 664 full-time ministers. The ministers get their training at the Covenant Theological Seminary at Lidingö, near Stockholm, though some study theology at Lund and Uppsala.



VÄSTERORT CHURCH, VÄLLINGBY

Home Missions also include the extensive youth work concentrated in an organization called Svenska Missionsförbundets Ungdom (S.M.U.). This comprises about 66,000 young people in three divisions: Girl and Boy Scouts (10-14); Juniors (14-17); Seniors (above 17); the transition being automatic. Church membership follows personal faith in Christ.

The Educational Department of Home Missions serves the Sunday Schools (about 100,000 children); provides teaching guidance and material; is responsible for aiding the confirmation classes.

There is a special committee for social studies and for the social action of the Church. A full-time secretary (who is also an M.P.) has done much for refugees and prisoners of war. A full-time minister is engaged in special "counselling" and in the training of ministers in the "cure of souls".

Foreign Missions are carried on in Africa and Asia. Work was begun in Belgian Congo in 1881 and in French Equatorial Africa in 1909, and these fields now show 80,000 communicants. Work in Central China and Turkestan had to be abandoned for political reasons. In their stead a mission to Muslims was begun in Bombay in 1940, and in Okayama, Japan, in 1949. Altogether the Church has 251 missionaries and 1,332 native workers.

The Churches in Sweden Today

Children born to Swedish parents become at the same time citizens and members of the State Church (Evangelical Lutheran). The only exceptions are those both of whose parents in writing request secession from the State Church for themselves and their children.

Beside the State Church and partly within her framework there are several Free Churches and Free Christian Movements which have in common that their members are confessing Christians. The largest of these is the Mission Covenant Church. There are five Baptist groups with a combined membership of 140,000. There is also a Methodist Church with about 11,000 members. The Salvation Army has some 38,000 members. Three Revival Movements claim upwards of 35,000. Thus about a quarter of a million Free Church members are to be found in a total population of seven million. An investigation has shown that 10% of the population have regular contact with the Free Churches, whereas only another 10% regularly attend the State Churches. Though 80% are indifferent the part played by the Free Churches is significant. From January 1, 1952, the Free Churches have been recognized before the law as communions of faith, and their ministers have legal rights.

Social and Cultural Influence

The Mission Covenant Church has been actively concerned in social questions and in the political life of Sweden. At present there are 24 Members of Parliament who belong to the Church. Its influence and goodwill are out of proportion to its size. It is interested also in present day questions of culture, and it is noteworthy that the leaders in cultural and education matters in Stockholm and Gothenburg belong to the Mission Covenant Church.

The Nature and Calling of the Church

Much consideration is being given today to the nature and calling of the Mission Covenant Church in Sweden and within the ecumenical fellowship. There is a conviction that the Church is rightly founded in the New Testament in bearing witness to personal faith in the Lord Jesus, and in God as Father of all and of all life. The Mission Covenant Church is also determined unassumingly but courageously to take its part in the world-wide fellowship and responsibility common to the whole Christian Church. As a step in that direction it takes pleasure in its newly gained membership of the International Congregational Council.

The Rev. Gösta Hedberg is minister of the Västerort Church, in the Vällingby suburb of Stockholm. As recently as 1951 this district was just a small hamlet. Today Vällingby is a thriving township with over 25,000 people living in blocks of flats round a "centrum" of shops, public buildings, parking places in the most modern styles of architecture and town planning. Experts come from all over the world to see Vällingby.

When the Swedish Mission Covenant Church decided to build here it was obvious that it could not set up a traditional edifice. The architects tried, therefore, to create a building intimately harmonious with the architecture of Vällingby. The interior seeks to provide a sense of intimacy, and yet also of spaciousness by means of a great flood of light which strikes down from above on the chancel. Focal point here is an almost startlingly modern presentation of the cross, pierced also to represent the eye of a needle, symbolic of the exacting nature of the Christian way. (Photo: Sune Sundahl)

WOMEN IN THE FREE CHURCH

Mildred Horton

A recent issue of the *Saturday Review of Literature* includes the following comment in a review of a book by Marya Mannes.

> ". . . . . Her only irritating trait is her defence of women against the misrepresentation of men. This is a trait many an intelligent woman indulges, despite the fact that most men think of women as people. It is a perplexing trait, perhaps because it is so self-conscious. . . . . most men have nothing against women. Some even think of every last one of them as just so much delicious French pastry."

Fortunately for Congregationalists the defence of women against the misrepresentation of men need not occupy the attention of intelligent or unintelligent women. In theory women are included as full partners in the Christian enterprise.

There are no sex barriers to ordination to the "full ministry". Church by-laws do not forbid the appointment of women to official boards. In America there is an unwritten but powerful understanding that Boards and Agencies of the churches should be constituted one third clergy, one third lay men and one third lay women.

To be sure there are individuals, men and women, who may think of women as "just so much delicious French pastry", over-sweet, soft, adding too much flabby weight, but for each of them there are many more Congregationalists who in principle believe that women are people with all the individual idiosyncrasies of any people anywhere.

So much for principle. Practice conforms a little less patly to our Christian conviction, not, I submit, because of anyone's intent but because of certain social patterns from which we all find it difficult to escape. These patterns are not limited to Christendom.

A traveller returned recently from Israel where he had visited the Kibbutzim, the famous cooperative agricultural communities. Originally the men and women there intended to share jobs side by side without regard to sex. We were told that some of the women are currently a bit dissatisfied since in the economy of the community they had been found physically inadequate for the heavy, outdoor jobs and had been retained on less inviting laundry and kitchen jobs.

Churches do not ordinarily require manual labour so ponderous that it serves as a basis for sex discrimination, but facility in church work does

depend to a large degree on experience in the non-church society of which church members are a part.

Because I know them best I must draw illustrations from American churches. I suspect the principle holds good for other nations. Here, the simplest thing to do is to maintain in the churches the kind of relationship which exists outside. While American churches enjoy the occasional dinner prepared and served by the Men's Club, it is an event delightful to everybody concerned partly because of its unusual nature. Usually, the church suppers are prepared by the women. Why? Because they have the know-how and years of experience behind them.

Trustees are usually men. Why? Because there are many more men than women who have experience handling other people's money, accounting for it according to recognized legal procedure. Fewer women than men supervise building construction outside the church and therefore they serve less frequently on Church Building Committees. And so it goes.

Accepted attitudes are as influential as past experience in allocating men and women to church work. American men coming into a church would be embarassed to be ushered to a seat by a woman because it is considered rude in America for a gentleman to be seated while a lady is standing beside him. We are used to it in theatres or restaurants, but not among friends. So men usher in churches and women don't. A curious convention but a reflection of local customs with which the church reckons.

The development of women's organizations in American churches is much like women's organizations outside the church. Women wanted to express their concern and were stopped by custom from working through existing channels. Rather than "fight for rights" women, serene in the conviction of God's concern for them, simply set themselves up in business to do on their own what was much easier to manage in a women's society than it was to accomplish through existing ecclesiastical machinery.

Women could meet at times not possible for men. They enjoyed contact with each other and liked to administer their own affairs. They didn't "feel silly" when they spoke before other women but they wondered how this new activity would look to men who were unaccustomed to sharing platforms with women.

Once the Women's Society, Guild, Fellowship, Ladies Aid, or whatever it was called, came into existence and strength, it offered an opportunity for women to serve the church through its programme. Naturally, but unfortunately, the women's organization ran the risk of becoming an end in itself. I suppose every local church has had

members to whom the women's work took precedence over any other phase of church life.

Also naturally, and unfortunately, there grew up in many places the notion that when women want to participate in church work the only place for them is in the society established by and for women. However, some women are the wrong age for the particular group in charge of the women's programme. Some are far more interested in children's work than in women's work. Some want to put their musical gifts at the service of the church. As women move increasingly into out-of-the-home employment they are increasingly interested in concerns of business men rather than those of housekeepers. They may prefer to express their interest in the church through channels not familiar to the traditional women's society.

Periodically people criticize women's societies because they do not command the active participation of business women, young women, college students, leaders in civic enterprises or some other group. In our American vernacular this criticism calls for the question, "So what?" The important problem is to put all these groups and men and women of every age and occupation into places within the church where each can carry his full share of responsibility for the life and work of his church in its totality.

Any women's society which equates itself with the church is minimizing the scope of the church which is unique among modern social institutions. What other organization includes within its membership men, women, children of very race and nationality, rich and poor, bright and stupid, sophisticated and naive, rural and urban, representatives of every kind of occupation, conservative and radical? This amazing Christian church in its various branches relates each member to every other member through each one's relationship to Christ. To say of any age or sex group that its members are limited arbitrarily to any particular part of the church is to deny the wholeness of the church and to break it up to match secular divisions, whereas its organizational glory is its ability to include all the elements which are segregated in ordinary human relationships.

To me it makes excellent sense to provide for every age and sex and occupational unit a place where an individual member can find opportunities to strengthen his church. These should never, however, be limiting places, prison houses into which people are shut away from the ongoing life of the whole community. Whatever goes on in any of these separate organizations for men or women or young people or children should point its particular membership group always away from themselves and out to their fellow churchmen and beyond to the non-church world where the Christ they serve is so deeply needed.

Shame on the Women's Society to whom the financial success of the bazaar is the end-all-and-be-all of the fall effort. Shame on the Society which lets itself become a pleasant club for its own members without trying within its own life to represent the inclusive life of the church of which it is part.

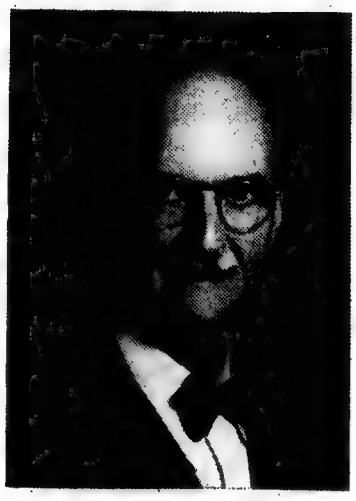
A very distinguished church in one of our American cities—not Congregational in character—has a fine programme for young people who must have letters of recommendation and pay dues for the privilege of belonging to the church club. One of its adult sponsors exhibited its club rooms with the remark that it was splendid to have a place where young people could know that they would meet only "nice" young people. It was nice, but one Congregationalist wondered whether it was quite worthy of the church of Jesus Christ. Perhaps it was more worthy than the less explicit exclusiveness of a clique which lets itself dominate the society or a "circle" which wants only agreeable like-minded friends to belong, or a congregation which has no welcome for people "across the tracks" or with the wrong colour of skin.

The World Council of Churches has a standing commission on the Cooperation of Men and Women. It studies Biblical, historical, sociological, theological, logical and illogical grounds for relating men and women. It poses questions which for better or worse Congregationalists have long-since answered to our satisfaction. But it does not behove us to be smug in our assurance that women are free to make their contribution any way the Spirit moves them. As we observe the number of men and women in our churches who do next to nothing to strengthen the life of the church, the number who are unaware of and unconcerned with the ecumenical interests of their church, we will do well to keep ourselves reminded that until men and women accept responsibility commensurate with their powers, they will not provide the kind of cooperation which is essential to the well-being of Christ's church.

When women in churches like ours accept the responsibility we are free to accept, they will contribute to the solution of the problems of relationships between men and women in other churches where women are not now free to move into areas of responsibility except those explicitly defined for women only.

Mildred Horton is the wife of Dr Douglas Horton, Dean of Harvard Divinity School. Previous to her marriage as Miss Mildred McAfee she was President of Wellesley College, Mass. She is a member of the Prudential Committee of the American Board, and as well as her many activities in the life and work of the Church has rendered great service in public and political affairs.

DR. FREDERICK L. FAGLEY



Had his death on August 25th last not of necessity cast this in the form of an obituary, it would have been most fitting that this first issue of "World Congregationalism" should carry some tribute to the Rev. Dr. Fred Fagley. He will long be remembered in the United States—as associate secretary (later *emeritus*) of the National and then the General Council of the Congregational Christian Churches; as founder and secretary of the Congregational Christian Historical Society; as co-author with the late Gaius Glenn Atkins of "The History of American Congregationalism"; as prime mover of *The Fellowship of Prayer;* as editor to his death of *Daily Devotions;* as a church politician of a very high order; and by very many as *pastor pastorum*, warm friend and shrewd judge of men.

"The key to Dad," his son Richard has written, "was his boundless concern for people. He grasped and practised the proposition that the most important resource in the world, next to faith in God, was his fellow men. Behind the impersonal complexities of modern life he always saw the person, with his needs, frailties, and capacities for growth. Abstract problems held little appeal for him. His ministry was first and last a ministry to people. It was his ability to apply the pastoral approach to organizational work that contributed his fundamental contribution to the life of our churches. Long before the term 'minister' was applied to secretarial posts he was practising the concept, and helping to humanize our denominational procedures. Even during his vacations each morning while the dew was on the ground he would write some fifteen or twenty letters in his partly legible green script—counselling pastors on their personal problems, helping churches to find parsons and parsons find churches."

But we would like also to remember him for his important service to the International Congregational Council. He acted as secretary to the committee which made the arrangements in the United States for the meeting of the Council which was held at Wellesley in 1949. It was at this meeting that the Council was given organisation, and in the naming of its first officers Dr. Fagley was unanimously selected as Treasurer. He guarded the financial interests of the Council with personal concern and carried it through difficult times successfully to the end of his period of office in 1953. With gratitude we place his name on our Roll of Founding Fathers with that of his friend in many interests, the late Dr. Albert Peel.

AN IMPRESSION OF HARTFORD

Charles E. Surman

An over-all impression is that this was an admirable Assembly, with interest not merely sustained to the end but cumulatively enriching. Those best qualified to judge from familiarity with many other international gatherings of similar nature were agreed that the addresses and discussions were outstandingly good and the *esprit* really remarkable. It can be confidently asserted that the text of the addresses will amply repay close study.

Those who looked for some flame of transcendent revelation as "God speaks to our World" may be disappointed. But there was complete certainty that God does speak to us, and the Word is, with ever new significance and force, the Word given from the beginning of the Christian dispensation. It is a Word of challenge and of searching but at the same time of enheartenment, reiterated clearly through the testimony of men and women from all parts of the earth to what He is saying in their ears and doing before their eyes. There was an impressive unity of emphasis in these uncoordinated utterances, as well as an inescapable call to more effective unity in action.

This was Congregationalism at its best—divorced, for example, from too much business. It was truly a "correspondence held among the Churches for counsel and mutual edification," as the *Savoy Declaration* envisioned meetings of the Messengers of the Churches in 1658.

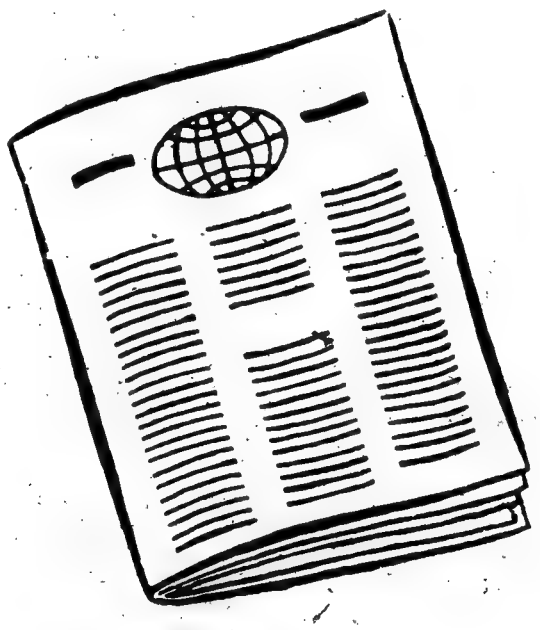
There was no morbid introspection, no analytical examination of past weaknesses or failings, no painfully laboured reports on what has been done, but an alert listening for the Voice of God which insists (as Howard Stanley rightly interpreted it in his concluding sermon), "Speak to the children of Israel that they go forward".

The real significance of our Churches and the urgency of the Christian message for the world of today and of the Congregational witness within the developing and inevitable ecumenical framework was more than highlighted and stressed: it was felt as the burden of the Lord. We dispersed, warmed in heart, stretched in mind, uplifted in spirit, and at the same time disquieted and challenged by the Word which "God Speaks to our World", and without doubt that the proclamation of that Word is still committed to a committed people.

The Rev. Charles E. Surman, minister in Birmingham, England, is a leading research historian of English Congregationalism. These paragraphs are abstracted from the last issue of "Congregational Quarterly".

FIVE PROJECTS FOR WORLD CONGREGATIONALISM

At the Eighth Assembly of the International Congregational Council at Hartford it was decided that for the next five years there should be a concentration of interest on five projects.

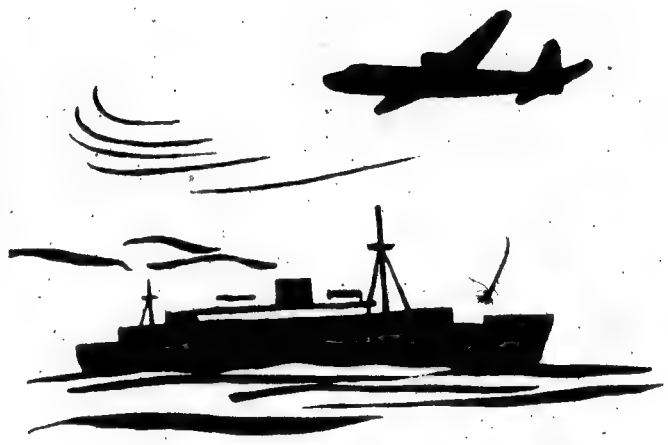


1. A magazine of World Congregationalism to introduce us to one another; to provide news and information of the churches; to make known experiments in work and witness; to present problems common to our churches, individually and corporately, and possible solutions.

2. The planning, encouragement and furtherance of exchanges and visits of the widest possible range—pastoral, technical, administrative and academic—between our churches and associations, that the wealth of our experience may be shared.

3. The provision of grants to assist with the transport and like needs of Congregational students and others on approved assignments, and to encourage study and research.

4. The further extension of the programme of group visits from one country to another, on the basis of the very successful arrangements made during recent years.



5. The holding of special study conferences, commissions and the like, for the clarification of our witness and for the general benefit of our churches; and fuller participation in international and ecumenical discussion.

These projects cannot be carried through on the present budget of the Council which is designed to meet administrative costs only. It was, therefore, agreed at Hartford that the gifts of interested individuals and churches should be sought. Many generous promises were immediately made—including one for five years from the National Fellowship of Congregational Christian Women in the United States for the magazine. The minimum requirement over the next five years will be $10,000 or £4,000.

Will you please help forward these plans by your own gift or by interesting your church to make an annual allocation to the support of the project fund? All gifts should be sent to

The Treasurer, The International Congregational Council, 110 Memorial Hall, Farringdon Street, London, E.C.4, England, or to Dr. Arthur S. Wheelock, 405 Tulane Circle, Avon Park, Florida, U.S.A. (until April, 1959); 48 Bay View Circle, Osterville, Mass., U.S.A. (from April).

PLEASANT ISLAND

Norman H. F. Cocks

It is a far cry from Farringdon Street, or Fourth Avenue, even from Sydney or San Francisco, to wind-swept Nauru Island in the Central Pacific, 25 miles south of the equator. Even the name is quite unfamiliar to most of us. Yet Nauru is of signal importance to the economy of Australia, New Zealand and Great Britain, for this island exports each year about 1½ million tons of the world's highest grade phosphate for the nourishment of our soil and the production of our harvests. To Congregational Christians round the world Nauru has become a place of real interest and concern, for her people are the newest members of our Congregational family. On May 22nd, 1958, the Nauruan Protestant Church Council was received into full membership of the Congregational Union of Australia and New Zealand. The ceremony took place during the Assembly of this Union held at Sydney, Australia. Five delegates from Nauru, representing every phase of the Church Council's life and work, made the long sea journey of 2,000 miles to be present on this occasion.

Pleasant Island, as it was formerly called, is not easy to find for its circumference is 12 miles. Europeans first came here in 1798 and a succession of beachcombers aggravated the internecine struggles of the peoples. The island was annexed by Germany in 1888 and included in her Marshall Islands Colony. The Christian Gospel was first preached to the Nauruans at the close of the 19th century by a Gilbertese Pastor named Tabwia. There was small resistance to the Word and the people rapidly made a nominal acceptance of the Christian faith. In the early days the work of evangelisation was sponsored by the American Board of Commissioners for Foreign Missions, but in 1917 the responsibility was transferred to the London Missionary Society. A "fellow-worker" from the L.M.S. is still resident at Nauru.

The effects of World War I were but slightly felt on the island, for it was quickly occupied by Australian troops. The Second War developed a very different story. Between 1940 and 1942 Nauru was heavily bombarded from sea and sky by both Germans and Japanese. Then the Japanese forces were landed and remained in control until hostilities ended. During this period large numbers of able-bodied Nauruans were deported as forced labourers to the Caroline Islands and Truk. More than 300 died in captivity. When the island was reoccupied by Australian troops in 1945, it was found decimated and filthy. Remnants of crashed planes, battered gun-emplacements and semi-ruined buildings still remain as witnesses to the suffering of the Nauruans during World War II. The relative stability shown by the people during those years was

due in great part to their deep-rooted Christian convictions, and their loyal adherence to the worship and witness of the Church of Jesus Christ, even in exile and under enemy occupation.

Nauru is a Trust Territory under the United Nations Organisation for which responsibility is carried by the Australian Government. Since 1945 a noteworthy programme of rehabilitation has been carried by the British Phosphate Commissioners and the Administration. Materially the Nauruans are more prosperous and comfortable than at any previous time in their history. The people themselves are being encouraged to take an increasing measure of responsibility in political and Administration affairs, and they are quick to respond. About 50 young Nauruans, girls as well as boys, are receiving higher education in Australia, so that they may be fitted for positions of leadership in their own island.

Nauru's population is by no means wholly indigenous. Nauruans number something over 2,000, but the presence of some hundreds each of Europeans, Chinese, and Gilbert and Ellice Islanders gives this 8½ square miles of land a truly multi-racial community. There are strains and tensions at times, but on the whole this polyglot community is a happy one and Nauru can still with justice be called Pleasant Island. These people of other races and traditions are of course mainly concerned with the phosphate industry and some with government departments. All who are concerned with the well-being and development of the Nauruan are especially grateful for the Christian men who through the years have headed up the British Phosphate Commissioners' organisation. Outstanding among these were the late Sir Albert Ellis and the late Alfred Harold Gaze—one of Australian Congregationalism's most able, honoured and trusted laymen.

MORNING SERVICE, NAURU

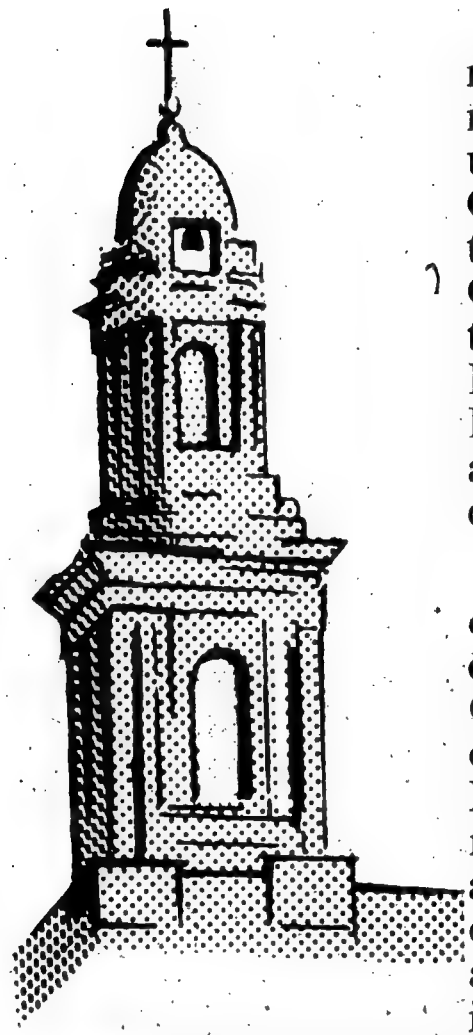
The Nauruan Protestant Church is really alive to its responsibilities in the Christian World Mission. Four years ago a young islander, trained at the Congregational College in Brisbane, Queensland, was sent out to join the team of South Seas missionaries serving with the London Missionary Society in Papua. The leaders of the Church Council are concerned lest in their isolation, the spiritual tone of the fellowship should deteriorate. It was at this point that there originated the approaches which led to the Nauruan Church Council's application for membership of the Congregational Union of Australia and New Zealand. At the ceremony of reception held in the Burwood Congregational Church, the Nauruan spokesman was the Rev. Itubwa Amram, L.Th., who was trained at Camden College, Sydney.

In the course of his address Mr. Amram said: "Today marks one of the historic occasions in the life and growth of the Nauruan Church. In June last year through and by the grace and will of God the Nauruan Church was able for the first time in her history to have one of her own men ordained for the ministry. Today, therefore, her reception into the Congregational Union of Australia and New Zealand adds further to the significance of the remarkable growth of this Church of God. The Union, we are convinced has been led by the Spirit of God to embrace this little one within its own life and to share with it the experiences necessary for her spiritual growth, which otherwise would not have been available to her. Already we can visualise the gate being opened for us to move into wider fields, and to share the life of other churches of whom we have not known except by hearsay.

"By being assimilated into this Union the Nauruan Church has now become a pioneer, thus opening the way for other churches in the Pacific, especially churches under the supervision of the London Missionary Society. It is our fervent hope and prayer that these our young sister churches may follow in our footsteps."

The Rev. Norman H. F. Cocks, after two pastorates in England, has served as London Missionary Society Secretary in Australia and New Zealand from 1945.

THE CITY TEMPLE



"City Temple Special!" was the cry of the newspaper boys in the City of London on the night of October 30, 1958. And it was an occasion unlike any other in the history of the Free Churches of England. For the rededication of this, the only Nonconformist church now in the City, took place in the presence of Her Majesty, the Queen Mother, the Bishop of London, the Dean of St. Paul's, the Lord Mayor of London, Dr. Lynn Harold Hough of the United States, and a distinguished company of the leaders of every Protestant denomination.

It is generally accepted that the first minister of the church now called the City Temple was the celebrated Thomas Goodwin, who as chaplain to Oliver Cromwell attended the Protector on his deathbed, and that his ministry to a group of Puritan Separatists began in 1640. But there is reason for believing that Goodwin's congregation may have been directly linked to the earliest Congregational church in London, which according to tradition met in the Plumbers' Hall in Anchor Lane.

The congregation had various homes from 1640—in such romantic sounding places as Crooked Lane, Paved Alley, Lime Street and Camomile Street. From 1819 to 1872 it worshipped in the Poultry Chapel, Cheapside. Then, flourishing beyond all expectation under the ministry of a young preacher named Joseph Parker, it was decided to build a great new church on Holborn Viaduct. It was a happy inspiration to call it the City Temple; and the Corporation recognised the long association of the church with the City of London by providing a stately pulpit.

Thus began the world-wide fame of the City Temple as a place of great preaching. Joseph Parker—leonine in appearance, both dramatic and humorous in speech, thundering out judgements on public affairs which were quoted throughout the country—was one of the greatest "characters" in the History of the Free Churches. His successor, Dr. R. J. Campbell, was in a different way a master of pulpit eloquence. During the First World War a gracious ministry was exercised by a preacher from the United States, Dr. Joseph Fort Newton, with whom was associated Dr. Maude Roydon, an Anglican laywoman of outstanding gifts and personality. Then came Dr. F. W. Norwood of

Australia, powerful in speech and modern in outlook. And in 1936 he was succeeded by the present minister, Dr. Leslie D. Weatherhead, a Methodist, too well known to need a descriptive word.

On the night of April 16th, 1941, the City Temple was almost totally destroyed in an air-raid. The congregation found many temporary homes in its period of exile—Anglican and Presbyterian as well as Congregational. When the decision to rebuild on the old site was firmly taken, there was a most generous response to the call for help. The United States was particularly represented, and thus continued a link with the church which runs back to the very beginning. For Thomas Goodwin, the first minister, was at one time invited to New England; his successor, Thomas Harrison, became chaplain to the Governor of Virginia; and the fifth minister, Nathanael Mather, was the son of Richard Mather who settled in New England in 1635, and made a distinguished contribution to Congregationalism there.

The new Temple holds about 1,400 worshippers, and it includes a high steep gallery. Unlike the old Temple, where the centrepiece was the great white pulpit, the focus is now upon the communion table approached by two levels of steps and set in an inner apse. Above it hangs a 12ft. cross, illuminated from behind, and higher still a lovely rose window in stained glass. Once again the City of London has given the pulpit which, circular in shape, is cantilevered out from the side of the sanctuary. Columns of cedar of Lebanon 40ft. high frame the whole.

DR. LESLIE D. WEATHERHEAD, THE QUEEN MOTHER AND THE LORD MAYOR OF LONDON MEET BEFORE THE SERVICE

CONGREGATIONAL WOMEN

South Africa

The Annual Meetings of the Congregational Women's Federation of South Africa were held during October in Cape Town. The Forward Planning Scheme, in which for the past two or three years there has been waning interest, was renamed by Mrs. Ailsa Brown the "Women's Gift", as a token of the Federation's appreciation of all that was done for our delegates to Hartford by the women of the Congregational Churches in the U.S.A. The Women's Gift has adopted as its first project a new fund, inaugurated during the Congregational Assembly, which aims at raising as a matter of urgency the sum of £100,000 towards the cost of rebuilding those churches, schools and manses which will be moved under the Group Areas Act. The Federation handed over at once the sum of £600 from the old Forward Planning Scheme, and pledged itself to raise its gift to £1,000. The retiring President, Mrs. G. Abbott, then inducted Mrs. L. Heap of Pretoria as the new President.

England and Wales

Together with all Standing Committees of the Congregational Union of England and Wales, the Women's Committee has been considering "policy for the next ten years". At the Annual Meetings of the Federation of Congregational Women in October, which took the form of a two-day residential conference, much time was given to discussion on ways of closer integration with the total life and work of the Union, and in particular of more effective co-operation with the Life and Work, Youth and Education, and Men's Committees. The Rev. B. Reita Searle was inducted as President of the Federation for 1958-59.

New Zealand

Two important constitutional changes were approved at the Annual Meeting of the New Zealand Fellowship of Congregational Women, held in Wellington in October 1958, for adoption in October 1959:

(i) the merging into one group of the two women's organisations—the Women's Auxiliary of the London Missionary Society and the Fellowship of Congregational Women,

(ii) the formation of an Executive Committee with dominion-wide representation. In the past Executive responsibility was held by each district in turn.

Mrs. J. B. Chambers agreed to continue in office as President until the new Constitution becomes effective.

THE CUBE

An Experiment in Youth Group Planning

John Graff

The Joint National Council of youth representing the Evangelical and Reformed Church and the Congregational Christian Churches, held at Union-Seminary in New York City in the summer of 1958, was much more than just an historic coming together of the two fellowships for the purpose of merging into a new fellowship. It was a time of great experiment with new ideas and methods. Each of the two fellowships brought to the meeting a different background of experience in dealing with problems and in getting things done. By pooling these experiences we were able to test each method or idea, and thus to incorporate into the new fellowship the most successful features of each of the parent organisations.

One of the most unique experiments was in the area of group living and group planning. To facilitate the work of the Council and to insure the highest possible degree of active participation by all the members, we organised the Council on the basis of "cube" groups—a term and a concept borrowed from our E & R friends, who have used it with a good deal of success for a number of years.

The "cube" group method is nothing more than a breaking down of your group—be it large or small—into small groups of from five to ten persons of the same age group, interests, school class or similar "common denominator". It is in these small groups that initial discussion, planning and sharing take place. The advantages are quite apparent. Each person has the opportunity to identify himself with an informal group of his "peers". People are more apt to express their ideas in a small friendly group, and thus you get a more widespread sampling of opinion. In large groups, such as our Council was, the "cube" presents a chance to "break the ice" and get to know some people very well instead of leaving one to be just a face in the crowd. Since the groups are without formal leadership, the "cube" becomes an important instrument for encouraging and training leadership within the group.

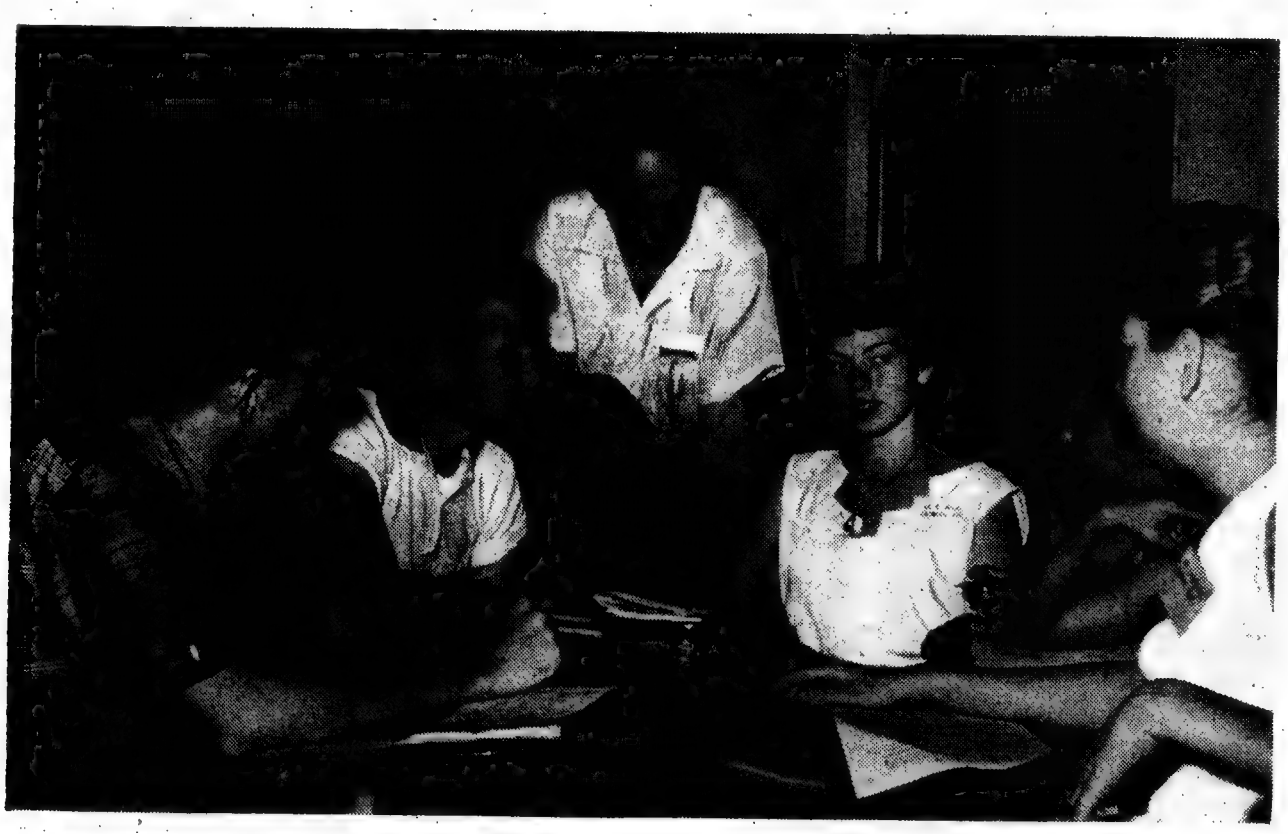
The "cube" is not intended to do away entirely with the necessity or desire for large group activities. When the "cube" has thoroughly discussed a problem, it meets with the total group where the findings of all the groups are presented and talked over and final decisions are made. This might lead to the impression that the cube is just another term for the old discussion group technique. Such is not the case. The "cube" is actually the centre of the individual's group life. It is not only a place to plan and discuss programme. It is used for recreation, worship, Bible study and a host of other activities. It becomes in a sense the individual's

"family". Perhaps direct reference to the Union experience will better illustrate the role of "cubes" in the group process.

In preparing for the Joint Council we were faced with a great many problems, such as the size of the group (300), the geographical distribution of the delegates, wide age ranges, the two different denominational backgrounds, and a host of other such considerations. Our chief aim was to make the Council as warm and personal an experience as possible and to insure that all the delegates would contribute as much as possible from their individual backgrounds. To do this, it was necessary to "tone down" aggressive leadership while at the same time encouraging the reluctant to participate.

Drawing from the E & R tradition, we divided the Council into 30 cube groups. Each delegate—officers and adult leaders included—was assigned to a cube group of ten or twelve persons. This group was their "base of operation" for the week. Discussion of all Council business first took place in the cube. Bible study and evening vespers were conducted in each group with responsibility for conducting them being passed around to each member. At various times during the week the whole Council would meet to hear reports from each cube, discuss the various proposals and take final action.

There were, of course, many opportunities also for participation in Council-wide activities. Formal worship services, meals, plenaries and social hours were held together. Yet the actual work of the Council was done at the level at which most of the delegates could actively participate and make a meaningful and constructive contribution.



A "CUBE" IN ACTION

In retrospect and after careful evaluation it seems that this experiment was highly successful. It is, of course, difficult to measure this success in concrete terms and we are not unaware of some weaknesses and shortcomings of the idea. Group co-ordinators are needed who will not lead the group but who can skillfully guide it to avoid domination of the group by one or two persons. Care must also be taken to provide a balance between this close fellowship and the opportunity for fellowship on a larger scale. The small group experience can be an unhappy one for individuals who, for some reason, are unable to adjust to their group.

In spite of these hazards, it appears that the success of the Union Council was due in no small part to the manner in which the delegates were able to enter into the real job at hand, find a significant role in the overall programme and adapt quickly to the hectic and unfamiliar Council atmosphere.

It is this kind of mutual sharing of traditions which has heightened our enthusiasm over the merger. It is truly thrilling to sense the spirit of love and co-operation which has marked our attempts to strengthen and extend our fellowship.

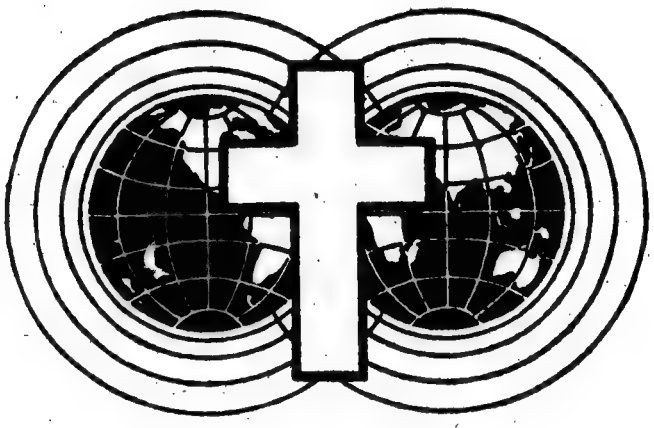
John Graff is the immediate past National President of Pilgrim Fellowship, the youth organization of the Congregational Christian Churches of the U.S.A., with a membership of 200,000 *young people from Junior High* (12-14) *and Senior High* (15-18) *age groups.*

"WORLD CONGREGATIONALISM"

The May issue will contain the following articles:

Congregationalism on the Continent of Europe by Glynmor John
The Next Ten Years in England and Wales
Congregationalism in Brazil
Round the World by Bert H. Parker
Rethinking Missions by Norman Goodall
Women in a Multi-Racial Country
From Samoa to California by E. Walter Smith

I.C.C. NEWS



"Proceedings"—Copies of the Report of the Eighth Assembly held in Hartford, Connecticut, last summer, are available from the office of the Council for 15/6 or $2.50. It contains all the major addresses, the minutes of the business sessions, list of the delegates and some attractive pictures.

Executive Committee—The Rev. A. M. van Peski has been appointed to the Executive Committee by the Remonstrant Brotherhood. Lately minister to the Remonstrant congregation in Fridrichstadt in Schleswig-Holstein, he is now pastor in Groningen.

We deeply regret the loss from the Committee of the Rev. C. Denis Ryan, whose untimely death we report elsewhere.

Reformed Alliance—Following the decision taken at Hartford, a small committee representative of the Council will be meeting this January with a like number from the Reformed Alliance to consider the range of discussion between us which both have warmly agreed. Our members will be Dr. John Marsh, the Rev. Glynmor John and the Secretary.

Protestantism in Latin Europe—A Conference of Protestant Churches in the Latin Countries of Europe was held in September in Le Chambon-sur-Lignon (Haute-Loire), France. By invitation the Council was represented by the Rev. Glynmor John who will report on this and on our Congregational concern on the Continent in the next issue of "World Congregationalism". The Conference was arranged by Dr. Howard Schomer who will be an honorary member of the continuation committee.

The "Gang"—With this title a meeting has been held once a month from October to May for many years in Memorial Hall for young people from overseas who are temporarily resident in or around London. Miss Dorothy Biggs arranges a programme of talks and discussions, tea and devotions, which has provided a most valued means of fellowship and continuing friendships. We have young people from Australia, New Zealand, Samoa, South Africa, Holland, Germany, Madagascar, Sweden, Jamaica, British Guiana, Canada and the United States as well as some from England in the "Gang". This year we have had talks about Hartford and about a Youth Group visit to France and Switzerland arranged by the I.C.C., as well as a Christmas social.

Group Visits—Plans are in hand for Youth Groups to exchange between England, Germany and Sweden this year. And there will be a Women's Fellowship Tour from the United States to Great Britain and the Continent in the autumn.

Pastoral Exchanges—The I.C.C. office is very happy to accept responsibility for putting ministers and churches in touch with a view to these most profitable exchanges. Contact in the United States should be first made with the Rev. Nathanael Guptill at 287 Fourth Avenue, New York 10, N.Y.; in Great Britain with the office of the I.C.C.

THE CONGREGATIONAL WORLD

Australia—The death of the Rev. C. Denis Ryan, B.A., recently appointed first full-time Secretary of the Congregational Union of Australia and New Zealand, has caused widespread sorrow. With considerable professional qualifications as a secretary before he entered the ministry, and with special experience of American church organization, his had seemed an ideal appointment when this office was formed in 1957. At that time, however, ill-health had already laid a hand on him. He refused to allow this to limit his work and in October went to New Zealand for the 75th anniversary celebrations of the Congregational Union. But he was not able to attend, being taken immediately to hospital where after some weeks he died. Prior to this office he had held pastorates in Victoria, South Australia and New South Wales.

Australia—New Youth Directors have been appointed—Rev. J. D. Gunson (Victoria); Mr. P. Sarre (South Australia); Rev. K. P. Braithwaite (Queensland).

New Zealand—The 75th Assembly of the Congregational Union was held in Wellington, the Thanksgiving Service being broadcast. The youth department was reorganized as the Congregational Youth Fellowship. The Fellowship of Congregational Women and the Women's Auxiliary of the London Missionary Society amalgamated their administrative offices. The Rev. M. H. Taylor, of Lower Hutt, took office as Chairman of the Union, and the Rev. J. Lloyd Gammon was elected his successor. A Basis of Union between Churches of Christ, Congregationalists, Methodists and Presbyterians is to be prepared for a vote in 1962.

England and Wales—The Council of the Union met in November and approved a plan for "The Next Ten Years". Seven study groups have been formed to rethink the life of the churches and of the Union and to make practical recommendations. This most significant step in the life of the churches for 50 years will be described more fully in the next issue.

England and Wales—In recent years more than 1,500 lay preachers have taken the Union's course of training: 170 sat the Union examinations in 1958: over 250 are at present under training. The need now is for 500 lay pastors—men and women who, whether they preach or not, are prepared to care for small churches pastorally. A course of training is being devised, and it is hoped to appoint someone to accept responsibility for the total service of lay people to the churches.

England and Wales—More than three-quarters of the ministers and churches have joined the superannuation scheme launched last summer.

England and Wales—The Rev. Margaret Knee has been appointed to the staff of the Youth and Education Department of the Union with special concern for children's work.

The Rev. John White, staff secretary for the Home Churches Fund and the Maintenance of the Ministry, has been nominated Moderator for the East Midland Province as from January, 1960.

Scotland—The Rev. W. B. J. Martin, minister of Augustine-Bristo church and staff writer to the "British Weekly", has been appointed Visiting Professor of Homiletics in the Federated Theological Faculty of the University of Chicago.

Canada—The United Church reports 2,591 charges in July, 1957, of which 1,901 had ministers, and 586 were otherwise supplied. The number of students in training was 700, which means that in about five years all churches should have ministers. Though 318 new charges have been formed since 1928, there are 400 fewer churches.

The Missionary and Maintenance objectives have been set at $7,000,000 for 1958, $8M for 1959, and $10M for 1960. The total of $47M raised by the churches in 1957 for all purposes compares with $12M in 1941. The minimum stipend has been fixed at $3,350, with manse and transportation allowance.

The 18th General Council at Ottawa appointed Dr. E. M. Aitken as Chairman of the Vacancies Committee; Dr. George Birtch as Chairman of the Board of Evangelism and Social Service; Rev. R. H. N. Davidson as Chairman of the Committee of Church Worship and Ritual; the Very Rev. Dr. James S. Thomson as Chairman of the Overseas Missions Board.

United States—Dr. Alfred Carleton, executive vice president of the American Board, has been named chairman of the newly created Commission on Religious Liberty of the World Council of Churches.

United States—On October 5 the first new United Church of Christ in America was organized in Greensboro, N.C.

United States—The Rev. Dr. Harry T. Stock, general secretary of the Division of Christian Education, died in August last. He had held this post for twenty years.

United States—The Rev. Dr. David M. Stowe, educational secretary of the American Board has been named secretary of a newly created Commission on Theology of the World Council of Churches and the International Missionary Council. The 25-member commission is composed of theologians of all Protestant denominations and will undertake a "deep reconsideration of the present expressions of the traditional missionary enterprise" in the light of new obstacles and new opportunities.

South Africa—Despite the increasingly strained race-relationships in secular life the Congregational Union of South Africa reported a record Assembly in 1958 in respect of numbers, and one notable for its spirit of optimism and of harmony and manifest goodwill between the three racial groups (African, Coloured and European).

A major issue was that presented by the tremendous financial burden imposed on the African and Coloured Churches by the Government's apartheid legislation. The moving of population (itself involving heavy loss to the families uprooted) means the selling of churches, schools and manses for practically nothing and then rebuilding at modern heavy costs. A rough survey has revealed that rebuilding costs may total £500,000. Assembly set up a committee to seek a plan to raise £100,000. For a Union with less than 5,000 European members this is a task indeed.

There has been a marked extension of the European churches in the last two years. No new churches had been built since 1931. Now three causes have been formed in Johannesburg, one in Durban, one in Cape Town, and one in Southern Rhodesia. Three more are projected in the Johannesburg area. And there are more European candidates for the ministry in training than ever before. And the contributions from the churches to the Union constitute an all-time record. Sursum corda!

"WORLD CONGREGATIONALISM"

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New Zealand Mrs. R. B. Ewen, 5 Havelock Terr., Napier.

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ROUND THE WORLD

Bert H. Parker

Late in May, 1957, my wife, four children and I eagerly clambered aboard ship to begin an adventure which was to take us away from our native Australia for eighteen months. I had then been in the active ministry for sixteen years and for the last eight had been pastor of an inner-city church in Queensland. Then quite unexpectedly there had come the possibility (the bare possibility from the financial angle) of this extended period of travel and study. It was an opportunity I just dare not miss for myself or the family. I resigned my pastorate, to be generously offered leave of absence. So here we were sailing from Sydney harbour for England.

England was our home for almost exactly a year. The London Missionary Society made it possible for us to stay in one of its furlough homes—a somewhat ancient house in the town of Ware in Hertfordshire, but one well suited to our needs, and where we settled happily. Here the family lived, and the children went to school, while I pursued my duties and studies. These included attendance as an Australian delegate at the Central Committee of the World Council of Churches in New Haven, U.S.A., and a full course at the Graduate School of the Ecumenical Institute at the Chateau de Bossey in Switzerland. Then followed a period of field research into the life of the churches in Europe.

Finally we made our way via Canada to the United States. My wife and family were happily housed by a friend in Connecticut and the children went to school again. I had the privilege of working for three months with the Board of Home Missions of the Congregational Christian Churches, under the direction of Dr. Robert Spike. And while in the United States we all attended the Eighth Assembly of the International Congregational Council as Australian delegates.

I studied at the Ecumenical Institute near Geneva for almost five months under the guidance of the three Directors, who were assisted by many visiting lecturers from many parts of the world. Deep and lasting friendships were made here across nation, race, confession and colour. There was the thrust and clash of theological difference —Lutheran, Calvinist, Barthian, Orthodox. There were also radical differences ecclesiastically and liturgically. Yet while we could never be unaware of the sharpness of those things which divided us, we came to discover that many arose from difficulties of understanding only. Through discussion, Bible study and worship, we came to a deeper sense of unity than we had expected—the unity which is given by Christ. This came especially through worship.

In Berlin is focused the division which splits the world in two. The vast contrasts between the conditions of life in the West and East Sectors reflect the "deep and opposing convictions regarding the desirable structures of human society" which are a fundamental part of the political cleavage. Berlin today is much more than a city; it is a symbol of our age and a token of hope to millions in the East. It plays a significant role as virtually the only door through which the lines of communication can be kept open between Christians on either side of the 'great divide'. The work of the Church in Berlin is of outstanding importance and is continued with quiet confidence and magnificent courage.

When in the Dutch Reformed centre of 'Kerk en Wereld', near Driebergen, I shared in a service in Dutch. As the sermon was preached a friend sat at my elbow and in a whisper translated into English for me. He was an Indonesian pastor. I had travelled the world to find one from my neighbouring country interpreting the Gospel for me into my own language. Here also I met a young engineering student from Yugoslavia—a refugee—who told me that his only driving motive for life had been the Communist ideology. After ten years as a faithful Communist he knew that he could be one no longer. He then described the vast emptiness he experienced. He was in desperate need of a new meaning for life as he looked to Christ. "Tell me," he said, "How can I become a Christian?" I have since heard from him how he first learned to read and understand the Gospel message; and then came the triumphant statement—"I can now pray."

It was deeply moving to discover the way in which the leaders of the Protestant Church of the Palatinate in Germany find themselves in association with the International Congregational Council. This Church could not be described as Congregational in polity, but in the agreement as to "unrestricted communion of Pulpit and Lord's Table" there has developed a significant bond in which this "Union

PROCESSION OF PALATINATE AND I.C.C. CHURCH LEADERS AT SPEYER IN 1957

Church" of long standing, with roots in both Lutheran and Calvinist traditions, finds a promise of future relationships outside of Germany. In discussion with its leaders I discovered a willingness to learn of the Congregational way, and an appreciation of the meaning of the Covenanted Community under Christ. There is ample room for further discussion. The warmth of the German welcome is unforgettable. We shall never forget camping in the backyard of the Brauning family where their children and ours exchanged dolls and bears with which to sleep for the night.

In the United States I found churches well filled for the most part, but Church leaders are concerned for a deepening of the life of the Church. In some areas I found a concern for a rediscovery of the Church Meeting. In all countries Congregationalism has still to discover a theology of the Church which takes adequate account of the Church in its togetherness as well as in its local manifestation, and the relation between these two elements. As an increasing number of Congregational Churches have entered into, or become interested in discussions towards Union, we must clarify our conception of the nature of the unity to which we are called. Now is the time for us

to see more clearly the elements which belong essentially to the nature of the Church. We need also to be more courageous in our obedience to the Holy Spirit in changing patterns of church life.

Finally I have found an almost universal need for the renewal of Congregational Churches as Bible centred covenanted communities, obedient to their Living Lord in witness, worship, service and community. In many places there is a failure to take seriously the New Testament nature and task of the Church. In others we are content with the *status quo,* and seek simply to save the Church as an organisation. The Word of the Gospel is as true for the Church as for the individual. The Church is not only the custodian of judgement, but stands herself under the judgement. Indeed she cannot rightly handle the Word of God unless she first submits to His Judgement. "Whosoever would save his life will lose it, and whosoever loses his life for my sake and the Gospel's will save it." This is as true for the Church as for the individual Christian. The Church must be prepared to sacrifice its life in terms of traditional patterns and activities that it may find new life under Christ. Such courageous obedience as the East Harlem Protestant Mission and Judson Memorial Church (both in New York), the Warren Avenue Congregational Church in Chicago with its multi-racial and bilingual worship, the Evangelical Academies of Holland and Germany, and the Communities of Agape in Italy and Taize in France, speak to all our churches of the way forward.

The Church today has forgotten the promise of the Holy Spirit. He is the missing element in Christian Doctrine and practice. Until the local church in its totality rediscovers the reality of the Holy Spirit and a courageous obedience to Him, she cannot grow in depth or find renewal. Clericalism and popular religion must be superseded by a church which is gathered around her Risen Lord, covenanted to one another, and in which all find their places as part of the people of God—called to come in and go out into the world as agents of God's redemption through suffering. The International Congregational Council must serve this end of renewal or lose all significance. Friendship, even within the Gospel, is not enough.

The Rev. Bert H. Parker is minister of South Brisbane Congregational Church, Queensland, Australia.

MISSION TO MOSLEMS

Philotheos Zikas

I have been asked to share some of my experiences as a missionary in Western Thrace, which is the northern part of Greece and is where 120,000 Moslems live. I was asked by the American Board to start a pioneer missionary work among the Moslems in that part of the country. They warned me that it would not be an easy thing. They told me that I might never see a Moslem become a Christian, but that it was our duty to witness to them and bring to them the good tidings we have in our Lord Jesus Christ.

The first man I met there happened to be a hodja who had at some time come under the influence of American Board missionaries in Turkey. After our first meeting he encouraged me to go to his mosque. He prepared everything for me to preach in the mosque, and that was the most extraordinary experience I ever had. In fact I preached twice in the mosque, bringing the message of God's love to us men in the person of His only begotten Son. The only queer thing about that experience was that while preaching I had my shoes off and a hat on.

Soon in that area we had a little group that met regularly for worship, and that group became very international—Greeks, and Armenians and Turks, and even a hodja with a turban round his head. I had to preach in all three languages at the same service.

Soon it was evident that there were certain Turks who were interested especially in Bible study, and we began a home for them in the home of one of our Moslem friends. There we gathered, 20 to 25 of us, and sat quietly. Our host usually sat on a cushion on the floor, and I remembered that it was proper for me like the prophet to sit where they sat, and I sat with him. I believe that that host has become a Christian.

What would I expect of this enterprise among the Moslems who live in my country? I believe that through any evangelistic effort there is a kind of moulding of ideas. And religion being a living thing, as every living thing is changed, their religion is changed, and we are there to help them change their religion in the proper way, so that eventually they will know our Father.

The difficuly that I met right from the beginning was how I could carry through to them the notion of God being a Father. That is a very difficult thing to do for a Moslem, as I can realise having lived for many years in Moslem communities. I thought that the best way to help some of them was to invite them to stay with us in our home,

and to see a Christian family, the relation of father in the home, and what a mother is there, and what is the position of the children in that Christian home. After some time a friend who stayed with us said to me: "Now I understand why you like to call God Father, because I have seen how you as the father live in a Christian home." That was a very great compliment and made me feel more humble. They might not be equipped to understand and grasp our theological conceptions, but they were ready to see and realise in a natural way what fatherhood means. That gave me the idea to open my home more for Moslems, and I have enjoyed their fellowship, as they came and stayed with us as many days as they could, men and women sharing with us our experience of a Christian home.

Another difficulty that I faced was how to convince them that God could not be responsible for the evil that is on earth, for according to orthodox Moslem theology God is the author or both evil and good. The study of the Bible we had in different groups and different centres helped a great many of them to see that we can expect nothing but good and love from God, and that the only foundation upon which we can build our communal and international life is the love of God.

But as a Christian I was challenged many times. Many Moslems told me plainly this: "We have read the Bible; we have enjoyed the Gospels; it is a wonderful book to read, the New Testament; but tell me why Christians do not differ from the rest of us in their lives, and in their relations with people, and as countries and nations?" A great challenge. I blushed. I leaned my head. I had no answer, but humbly confessed that most of us who bear the name of Christ failed to live up to the standards that were set for us by our Lord. They accept that. They see that.

One day as we met with about 20 to 25 Moslems in that home I have already mentioned to you, after the message I delivered and the prayer, the host took the New Testament from my hands and addressed the people present: "My beloved ones, do not look to the people. But look to the Book and to the truths which it reveals. This is the true life which we all should live. If we comply with the teaching of this Book our world would be just a paradise."

Such experiences have been many in my missionary work over there and I am very grateful to the American Board for the help they have given me to do this work.

The Rev. Philotheos Zikas is General Secretary of the General Synod of the Greek Evangelical Church as well as missionary in Western Thrace. He gave this address to the Assembly of the I.C.C. in Hartford in 1958.

CONGREGATIONALISM AND THE CONTINENT OF EUROPE

Glynmor John

A glance at the membership-roll of the International Congregational Council will show that Congregationalism does exist on the Continent, but nowhere under that name. It is confined to so few countries that the majority of European Protestants have no acquaintance with it. The word "congregationalist", where it is common parlance, signifies total self-isolation on the part of the local congregation. Hence there is a widespread suspicion of Congregationalism.

The absence of Congregationalism from large areas of Protestanism has, in our view, meant loss to them, and also some impoverishment of our own religious culture. We believe, for instance, that had Lutheranism been subject to the criticism and competition of something like Congregationalism it would have been saved much. The fact that even in Churches far removed historically from the Congregationalist type developments are taking place in what we would regard as a "Congregationalist direction" permits us to believe that Congregationalism has a contribution to make to the Continent. The renewed interest of the Churches in one another and the growing contacts between them and their greater readiness to learn from one another rejoice our hearts, and we want to share this European ecumenism. With our fellow-heirs of the Reformed tradition, in particular, relationship is growing. Despite the formal differences of structure, we discover more and more that we have many traits in common, and we recognise something of ourselves in each other.

We non-Continental Congregationalists should observe that Congregationalism on the Continent is a native plant and not an importation. We also wish our Continental brethren to realise that Congregationalism is not a mere "Anglo-Saxon" oddity, but that its background is Continental, and that major principles of British dissent originated even on Germanic soil. Indeed, Congregationalism may justifiably be described as a logical expression of developments which began in Europe, but which were there either frustrated or "fixated" at other levels. It is because the circumstances which led to such fixation have all but vanished that the Reformation would seem to be on the march again in Europe.

On the other hand, we would want Continental Protestants to know that we have not stood still. We on our part have shared in the recovery of the Reformers' strong sense of The Church, and have gone far to make good those defects in fellowship life between churches, of which the Savoy Declaration of 1658 make frank con-

fession. But we would also make it clear to them that we have been able to do this not by denying but rather by understanding more fully our basic and historic beliefs about the Spirit-led local community. We are able to show them that local autonomous churches can still have a close-knit associative life, not under the constraint of hierarchical or doctrinal imposition, but through recognition of the same Spirit-authority as binds men and women together in fellowship, co-operation and freedom in the local church.

It is also important for us all to recognise the falsity present in our "stereo-types" of one another as Churches. There is more variety within "Congregationalism" and within "Presbyterianism" in different countries than many might suppose.

Then again, we recall that the United Church of the Palatinate represents the fusion in the last century of Lutheran and Reformed traditions, and that with this Church we have been able to enter into a covenant relationship of Table and Pulpit. Such a "pilot-scheme" demonstrates larger possibilities for the Protestant world. We venture to hope that Congregationalism, everywhere a minority body, may provide a solvent of historic separations, and do so in virtue of the very fact that it has refused to make fixed positions and rigid structures into Articles of Faith.

In the mercifully less-bitterly polemical spirit of today, a review of history need not prove divisive but many instead deepen understanding. How did the Reformation in Germanic lands take one form and elsewhere others? How much is our historic Congregationalism indebted to Continental ancestors?

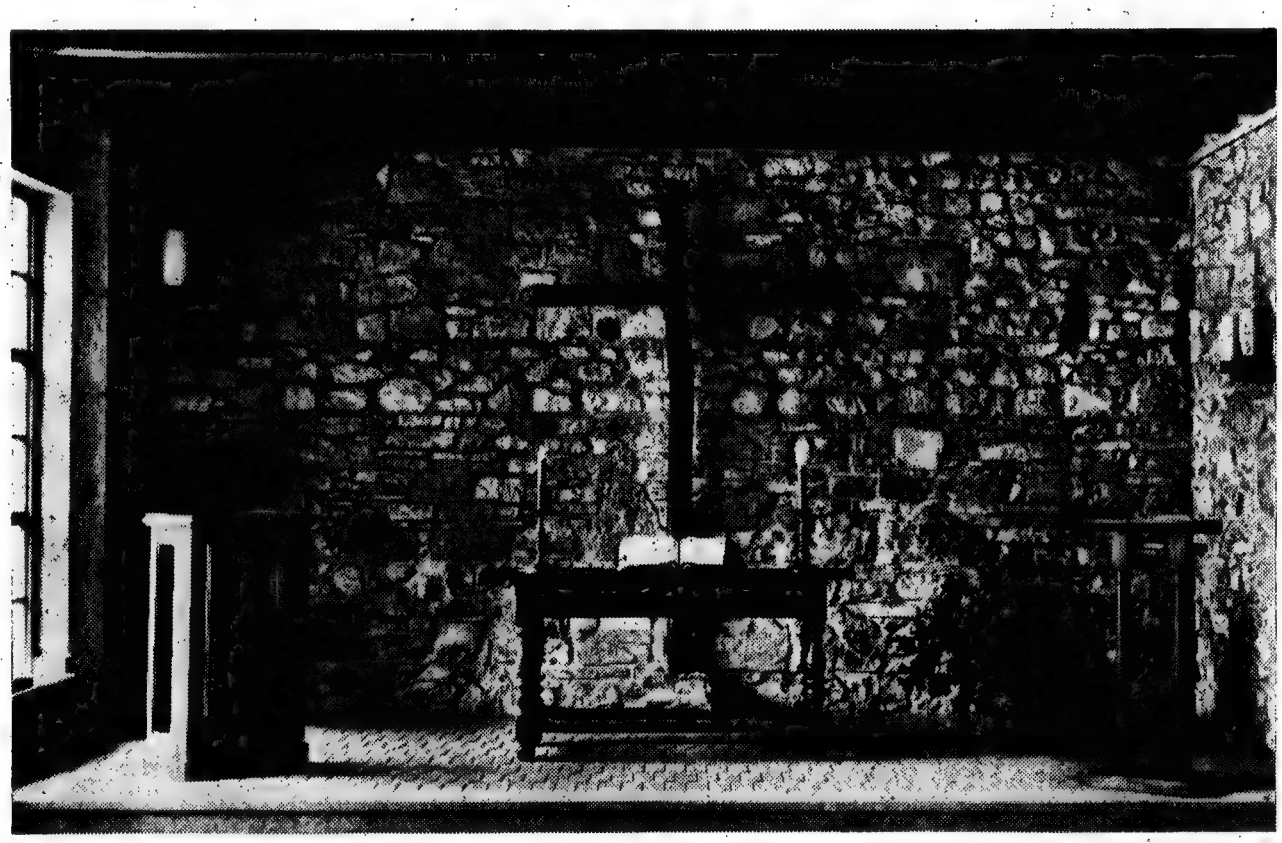
The need to restore the Church first found radical expression in Italy and France. The history of France alone shows all the various means by which earnest spirits hoped the Church might be rebuilt. There was the sustained appeal to the Papacy; it failed. Then the persistent demand for a Council of the whole Church in the hope that reform would follow; this failed too. Then the appeal to Gallicanism, i.e. the French expression of the theory that authority and responsibility in the Church lay with the entire Episcopate; but the Episcopate had no taste for reform either. So appeal was made to the Rulers, regarded not as secular powers but as fellow-members of the One Church. Thus Luther appealed to the German princes.

In England it was the monarch who initiated reform. In France at one time the reformists had high hopes of Francis I. In Germany certain princes supported Luther (he and his fellow-reformers died safely in their beds as a result), and they made Protestantism official and obligatory in their States. In France, on the other hand, the

monarchy proved hostile. As for the episcopate, had the reformist Bishop Briçonnet remained loyal to the Reform he might have become France's first evangelical ecclesiastic! His defection made episcopal continuity in any case impossible in the Reformed religion.

Who now remained to show forth the true nature of the Church? The common members. Thereafter the personalities of the Reform were laymen. The first French reformed church (Paris, 1555) was lay, "gathered", and "congregationalist", in that it assumed the right and duty of electing and ordaining its own pastor (an artisan) from its own membership, and of administering the Sacraments. The Eglise Réformée has remained definitely "lay" to this day. To men in whose eyes Papacy, Episcopacy and Monarchy have all failed to preserve the true nature of the Church it seems unreal to insist that divine inspiration or divine right resides solely or indispensably in any one of these institutions.

But neither would Congregationalists, remembering that Councils could err, admit the divine right of Synods to over-rule and excommunicate. For his church-pattern, however, Calvin, acknowledged leader of the Reformed churches, turned to Scripture and found there the presbyterian-synodal structure. He regarded it as ordained by Jesus Christ Himself, and he made it an Article of Faith. The Discussion in the first French Synod (1559) dealt first with Discipline and



THE CONFERENCE CHAPEL IN BOSSEY, SWITZERLAND, SHOWING THE READING DESK GIVEN BY THE I.C.C.

Order and only afterwards with the Faith. Contrast with this John Robinson's expectant openness in the matter of Order ("the Lord hath yet more light. . . ."). This would have horrified Calvin. So, too, would the "vagueness" of the Scrooby covenant. Yet today the basis of membership in the Eglise Réformée de France is essentially a free covenant of that type "not binding consciences to a body of doctrine."

Another Reformation group must be mentioned. Venomously hated by the other reformers, the Anabaptists, for all their excesses, held great liberties and truths in trust for Christendom. They maintained that the primitive Church consisted only of heartfelt believers; they laid down great emphasis on individual judgement and personal faith, stood firmly for separation of Church and State, practised a high morality, and made religious liberty an article of their creed (the first Church to do so). In them Congregationalists must certainly recognise Continental forebears.

In one major respect Congregationalism could never follow them. Anabaptism was withdrawn from the affairs of the world. Here Congregationalism was firmly Calvinistic. For Congregationalists separation did not mean withdrawal from the world's affairs; it meant that the integrity of the Church must not be subjected to rule by the world. The Church's purity thus safeguarded, its influence through its members upon the life of the world would be more positively Christian.

Compared with today, the early French Reformed Church was much more rigid in its emphasis on uniformity, in its synodal ties, and in its Confession of Faith. Its present Confession of Faith (1938) is a simple declaration, in this respect unlike the Westminster Confession. The Church now distinguishes between "members" (responsables) and adherents. More and more are opportunities seized to consult the members even in matters within the sole province of the elders. The Eglise Réformée represents the Union in 1938 of several groups. One was stoutly "congregationalist". It has not felt tempted to deny itself and some if its principles have taken their place within the common structure, the more easily because the largest uniting group of all was itself already tinged with Congregationalism.

Do we wonder that mutual recognition grows? Will it not lead somewhere that with a Church already a fusion of Lutheran and Reformed traditions (the Palatinate) we have found enough of a common ethos to enter into covenant relationship? But in France, too, these two traditions are exploring ways to union, and with the Reformed group our contacts are growing. A delegate from the International Congregational Council for the first time went by invitation to the French Synod in 1957. In 1958 our delegate attended the important All-Latin Protestant Conference at Le Chambon.

The time has certainly come for us to make available for Continental Protestants (in their own tongues) a clear presentation of what in theory and practice Congregationalism really believes about the Spirit-led local church and its relations with the whole community of believers. The time is more than ripe for us to extend return invitations. Finally, could not those amongst us who know European languages make personal contacts with Continental Protestants and by correspondence gain knowledge of their Church situations, and then throughout our churches become advocates of fellowship with them?

The Rev. Glynmor John is minister of the Congregational Church in Sutton, Surrey. He has been the representative of the I.C.C. to the Reformed Church of France to which he refers.

A CONFERENCE PRAYER

This was the last of a series of morning prayers given by Pastor Christian Mazel at the Conference of Protestant Churches in Latin countries held last September in Le Chambon. The translation from the French is by the Rev. Glynmor John.

LORD, these days have been good to live—together.

We were like the crews of those caravels of the Middle Ages which crossed the oceans in storms, in solitude, in inclemencies.

We have found each other. During this week we have exchanged some casks of fresh water, a little oil for lamps which the violent gusts had put out, some food. We have bandaged each other's sores; we have got to the heart of every one of our distresses and of our errors; we have exchanged news. Together we have directed our prayer to God, the God of navigations and navigators.

LORD, we no longer wish to see the rivalries of fishing zones, we no longer wish to feel the spurrings of hate, no longer want the Medusa's raft on which some die of hunger, and the others die of selfishness. Except we help one another, our ocean with its black waters is but a gulf which swallows us all.

We no longer wish for the loneliness of deaf-mutes. No more shall we have the feeling of isolation. For we know that we have companions, companions in fear and in hope.

Each departs for new adventure, towards the tempests, towards those great menacing waves which do not cease to affront us. But each has a new heart, which thou hast given him.

THE ARMENIAN EVANGELICAL CHURCH

A. A. Bedikian

The Armenian Evangelical Church has a comparatively short but in many ways a most interesting history. The evangelical movement among Armenians was an indigenous movement clearly traceable to the beginnings of the 19th century. An awakened interest in the Bible and the resultant evangelical thinking had taken hold of small groups of Armenians, first in Constantinople and later in a few provincial towns, before the missionaries of the American Board got to the scene. When they did arrive (the first in 1831) they found in Constantinople a group of Armenians who were already spiritually enlightened and with Christian traditions going back to the beginning of the fourth century. Armenian evangelicalism was not, certainly at its inception, a "western" pattern of religious thinking and practice, nor was the movement the direct result of foreign missionary labour.

The first Armenian Evangelical Church was formally organised on July 1, 1846, in Constantinople, and it still exists today in the same city, now renamed Istanbul.

But why had this evangelical movement within the historic Armenian Apostolic Church (of which all Armenians except a few Roman Catholics were members) to be eventually organised into a separate Church and break with the Mother Church? Essentially it was because the Mother Church would not tolerate the movement. The thinking of these early students of the Bible came into conflict with the bigotry of the hierarchy. They were forced out of membership of the Church despite their wishes and pleading to stay in. They had not rebelled against the rules and basic symbols of the Church, which they obeyed faithfully and in which they believed. All they insisted upon having was freedom to study the Bible and pattern their lives on the teaching of Jesus. Their petitions were flatly rejected and they were anathemised. In utter despair and helplessness they got together and organised themselves as an "Armenian Evangelical Church" to have the necessary ministrations of a Church through properly ordained clergy. Had the Mother Church in the middle of the past century been as tolerant, progressive, and enlightened as it now is, there would not have been any excuse or cause for a separate Church.

The American missionaries helped and guided the newly born Church which for obvious reasons assumed the pattern of Congregational churches and was directly or indirectly affiliated with them.

In course of time the churches multiplied and by 1915 there were 179 Armenian Evangelical Churches scattered all over what then constituted the Ottoman Empire.

The year 1915 and the following years recorded some of the blackest pages of history. Whatever Christianity had built up in the Turkish Empire through centuries was turned to dust and ashes. First the Armenians and later all the other Christians in the land were massacred or deported. Of the 179 Armenian Evangelical Churches there remained only two, the original church of 1846 and the one which followed it also in Constantinople in 1850.

Already there had been extensive migration of Armenians to the United States for more than twenty years because of political pressures and the insecurity of life and property in their native land. Evangelical Churches had been formed in Worcester, Mass., and New York, N.Y., before the turn of the century. Now what happened was a repetition of the drama of resurrection. The churches back home died and were buried, and in the United States they rose again with sufficient spiritual vigour and resources to extend a helping hand to the remnant of their brothers and sisters who had walked "through the valley of the shadow of death" and were desperately seeking the security of distant lands where they could settle, use their skills and energies to build all over again, and reorganise their lives.

Today the estimated number of Armenians in the United States (mostly second and third generation and completely Americanised) is over a quarter million, of whom about five per cent are Evangelicals. There are some two dozen organised Armenian Evangelical Churches in the U.S.A., with a total membership of 9-10,000, and a total annual budget of around a quarter million dollars. They form two Unions, one in the Eastern States and one in California. Most of these churches are also within the fellowship of the Congregational Christian Churches, as are their ministers.

Against the 179 churches in existence before 1915 there are at present only 90 today in the whole world, with a number of small associated "Missions". Of these nearly half are in countries where there was no Armenian Evangelical Church before 1915—Syria, Lebanon, Greece, France, Uruguay, Argentine. This is the picture of our resurrection. Together they represent about 40,000 members, or one per cent of all Armenians in the world, but the effectiveness of the participation of this minority in the development and progress of the life of the entire Armenian nation in every area is out of proportion to their numbers.

Similar to the Unions in the United States, there is one in France and another for the churches in Syria and Lebanon. The Syria-

Lebanese Union is possibly the strongest spiritually, as it carries on the traditions of the churches of their native land more faithfully than any of the others geographically and spiritually further removed.

The common ground of meeting between the Unions and the churches throughout the world is the Armenian Missionary Association of America, Inc., which was organised in 1918 as an answer to the urgent call for help to rebuild the broken spirits of fellow-Armenians wherever in their wanderings they had found some anchorage and were seeking to establish churches and schools. The achievements of this Association over the last forty years is a saga which will fill the hearts of every Christian with praise to God. The Association helps churches and schools, trains ministers, maintains a college, runs a publication department of its own and helps with the publications of the Unions, assists with church building, gives counsel and guidance, and has a programme of activities for reaching the hearts and minds of the entire Armenian community for Christ and his Gospel. Its annual budget is at present $124,000, and it handles an income which in 1958 was $240,000 almost entirely raised by some twenty-five churches in the United States. Can such a record be matched by any other missionary board?

The Armenian Evangelical Church is a young sister, though of ancient lineage, in the fellowship of Congregational Christian Churches directly and in the wider fellowship of International Congregationalism, faithfully seeking to discharge the duties which history and God have laid upon it.

The Rev. Antranig A. Bedikian is the recognised "father" of the Armenian Missionary Association. He was one of the founders and for three periods was its Executive Secretary. He represented the Armenian churches at Hartford, 1958.

"WORLD CONGREGATIONALISM"
September Issue

United Church in Papua by Paul C. Parkin.

Apartheid and the Coloured Churches by Vernon E. Miller.

Congregationalism and Brazil

The Flying Parson by Charles Lee.

Ebenburg, the German Layman's Castle by Norman Charlton.

Challenge to Missions by Chandran Devanesan

The Ordination of Women in Sweden

RETHINKING MISSIONS

Norman Goodall

This exercise in rethinking is not a new one. Thirty years ago the title used for this article was given to a sensational report which did not, in fact, do full justice to the kind of thinking which the great enterprise of missions demands. Less sensationally, the necessity to rethink the meaning of the missionary obligation and the right way of fulfilling it, has been the theme of innumerable conferences and consultations, ancient and modern. Nearly six years ago the International Missionary Council gathered up the findings of its Willingen meeting in a volume which still contains a good deal of challenging material for those who are willing to think and re-think their Christian obligations. The more recent report of the Ghana meeting of the I.M.C. adds to this material, and still more recently the Chairman (and General Secretary designate) of the I.M.C.—Bishop Lesslie Newbigin—has set a good many people thinking furiously by throwing a pamphlet ("One Body, One Gospel, One World") amongst the pundits, pointing to the revolutionary consequences, for churches, older and younger, for missionary societies or mission boards, of the assertion that "the Church is the Mission." And now yet another exercise in this re-thinking is being devised through a World Council of Churches' Commission of which, as announced in the last issue of this journal, an American Congregationalist—David Stowe—is secretary, with Dr. John Baillie as chairman. The theme of this Commission's work is "The Word of God and the Church's Missionary Obedience."

It is worth noting that this study is emerging out of the combined operations of the International Missionary Council and the World Council of Churches. Within the present structure of the W.C.C. there is a Department of Missionary Studies which is served by a Secretary of the I.M.C. Members of the Department's committee are also nominated by the I.M.C. Through this department the attention of the W.C.C. Central Committee was drawn to the fact that:

> "at the Ghana Assembly (of the I.M.C.) it was recognised that in the conditions of these times, God is leading the Christian mission into a deep reconsideration of the present expressions of the traditional missionary enterprise. Neither the new obstacles nor the new opportunities which confront us can be met with a comfortable repetition of traditional lines of thought and activity. The obstacles and opportunities demand of us a return to the original springs of our missionary action and a rethinking of its deepest foundations. Out of such a reconsideration we hope will come a renewal in mission suitable to our time."

When the W.C.C. Central Committee decided to set up the new Commission in response to this demand for a "reconsideration" which is also a "return to the original springs" the decision was taken with acclamation. Not the least interesting feature of the occasion was the assurance given by representatives of the Orthodox Churches of their earnest welcome to the proposal.

The Commission has not yet met and it is premature to guess its course of conclusions. Two considerations lying behind its formation may, however, be emphasised. First, in its composition and in such authority as it may possess, it illustrates the fact that the *churches* as such are being called to this re-thinking. This is not simply a case of the specialist and traditional missionary agencies—societies or boards—taking a new look at their ongoing job. Theologians and churchmen will be trying to get nearer to the heart of the Church's saving mission to the world, as this finds its incentive and mandate in the Word of God. Further, in its origin and representation, this Commission reflects a worldwide responsibility and concern. It is not another illustration of the "sending West" rethinking its task or opportunity in a "receiving East." The Commission takes the word ecumenical seriously: it begins with the recognition that the "home-base" of the Church's mission does not lie only in Europe or America or Australia. It exists wherever the Church exists—in Asia and Africa no less than in the West. We are scarcely yet at the beginning of an understanding of what it would mean, for the world and to the Church, if this assertion came alive in the power of the Word. We can scarcely envisage, even, what achievements, surprises and shocks would follow from a genuine acceptance, by the hundred-and-seventy member churches of the W.C.C., of the much-quoted dictum of Emil Brunner, that the Church exists by mission as fire exists by burning.

Secondly, while this re-thinking is likely to result in a fresh understanding of the total witnessing responsibility of the Church, through its worship, fellowship and many-sided service (including, for example, all that is now signified by such terms as "Inter-Church Aid" and "social responsibilities of the Church") some of the hardest thinking of the Commission will focus upon that distinctive element in the Church's life which has historically found expression in "foreign missions" with their special accent and compulsion. But, again, what is being sought in this is not simply a restatement of the mandate of "missions," but a rediscovery of that truth which, not as a slogan but as a miracle, makes the Church—even the Church to which we belong—a manifest expression of God's own saving mission to the world.

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CONGREGATIONAL YOUTH IN NEW ZEALAND

M. Valerie Allen

There are over two million people in the North and South Islands of New Zealand, but only about 2,000 members in our twenty five Congregational churches, and of these about a quarter are Pacific Islanders. So we are very few and contacts are not easy to make or maintain.

For some years the Youth Fellowships of our churches have thought of the possibility of uniting to form a common organisation for their encouragement and enrichment. In 1956 Assembly set up machinery for the formation of a provisional youth council. Had it not been for the enterprise of Canterbury this might have come to nought. But the 1957 Assembly saw the acceptance of a constitution for the Congregational Youth Fellowship of New Zealand to bring together all Congregational young people from 14 to 30 years. Miss Dorothea Kent (now Mrs. Earle) was appointed adult adviser for a period of two years.

During 1958 the Youth Groups already in existence in Congregational churches throughout the country began to affiliate. It soon became apparent that it would be most helpful if provision was made for the linking up of young people in districts where there were no active Groups. "Individual Membership" was, therefore, introduced, partly to provide fellowship for isolated young people, but partly in the hope that they might be encouraged to form Groups. There are four such individuals at the moment.

The great event for all of us was the first Annual Assembly of the Youth Fellowship which was held in Wellington on October 11th,

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No Commission can alone achieve this or receive it; but, God willing, this new endeavour will be so remembered in prayer and blessed in its labours that it will be used to refresh all the Church from the "original springs" and send them on their way—send *us* on our way—in new faith, hope and love, and in love's obedience.

Dr. Norman Goodall is Secretary of the Joint Committee of the International Missionary Council and of the World Council of Churches. He is also a member of the Executive Committee of the International Congregational Council.

1958. Representatives of all the affiliated groups were there, individual members from three churches, Mrs. Dorothea Earle and the Secretary of the Youth Council of the National Council of Churches. Worship and discussion were central, but much interest centred on the reports. There are ten affiliated groups with an average membership of thirteen. The general patterns of activity, of service and of spiritual life would seem to be similar.

An important feature of our youth work is the Easter Camp. Every district makes this the climax to the social and spiritual life of the Group.

During the past year the Fellowship has been in correspondence with youth organisations and young people in England, Australia and America. This has proved both interesting and valuable, and we are anxious to continue and expand these contacts overseas as well as with youth groups of other denominations in our own country.

It will be plain that we are a very small community, but we hope that there has been expressed something of the new and eager sense of fellowship which is being found amongst us.

Miss M. Valerie Allen is the Secretary of the Congregational Youth Fellowship of New Zealand.

EASTER CAMP AT WINCHESTER, NEAR TIMARU

CHRISTIAN WOMEN IN A MULTI-RACIAL SITUATION

Ailsa E. Brown

I am a South African and cannot dissociate myself from my countrymen in our conviction before the bar of the world in terms of our racial policy. The judgement is upon us all that in large areas of our communal life there is an enforced segregation, which we term apartheid, whereby Africans, Coloureds and Europeans, who largely compose our country, are not deemed equal and are compelled into separation.

It should be known, however, that in all the 160 years since Congregationalists first came to this land through the London Missionary Society we have neither practised nor condoned such a policy. When the Dutch settlers opposed education and the privileges of citizenship for the Coloureds and Africans, it was missionaries van der Kemp and John Philip who fought for them and won them. When the Dutch Reformed Church was deciding to carry segregation into the very presence of God in the sanctuary, Europeans and Coloureds were worshipping together in many of the Congregational churches of the land. When the Congregational Union of South Africa was finally formed in 1877, it consisted from the beginning of the peoples of all three racial groups. Ever since there has been no division, and we have come together in our District Associations and at our Annual Assemblies with no sense of fear or prejudice or race discrimination. In 1946 a Coloured minister, greatly honoured by us all, was elected Chairman of our Union—the first such appointment ever to be made.

Today about 60 per cent of our work is among the Coloured folk—a people of mixed origins, white, African and Hottentot, many of whom are descendants of unions between freemen and slaves. About 30 per cent of our work is among the Africans—the Bantu, or black people. Only 10 per cent of our people are of the White community, and they have borne and must continue to bear a very heavy burden of responsibility for the total life of our fellowship.

Our traditional and continuing abhorrence of racial discrimination does not mean, however, that our local churches are in fact multi-racial. Criticism is often levelled at us on this score. This is, however, by the free choice of all concerned and for many valid reasons. In the main the different racial groups live in different parts of the country or in different areas of the larger towns. In the main also the white membership is English-speaking, the Coloured people use the Afrikaans language, while among the Africans there are four major tongues and

many dialects. It has been the natural tendency here, as indeed in every other country, for people of similar educational, social, economic, racial and language groups to wish to live with those of their own kind, to worship with their own people, and to have ministers of their own race. To compel integration would be as foolish as to deny the possibility of it is wicked. The opportunities for it are there, and there are signs that it will come at the local level as at other levels when other conditions make it natural. Meanwhile it is agreed to be wise that congregational life should continue on a racial pattern.

The work among the women is to be seen against this general background. Those who began it many years ago found it practicable to carry it on in separate race groups, though we all come together for our annual meetings, which are held at the same time and place as our Congregational Union Assembly. It was hoped, among other things, that this would provide for the non-Whites a better chance of developing leadership and of tackling problems peculiar to their own needs.

Some of our white women have become increasingly impatient to show the unity of our Christian faith across the distinctions of race and colour. Recently I was a member of a committee to investigate the possibility of all our women uniting their work in a multi-racial organisation. But the idea was not met with favour by the non-White women. They felt they would lose the privilege of leadership among their own people, and they felt themselves to be not yet ready for leadership in a multi-racial group. So many priviliges are being taken from them in other ways that we must not do anything which would seem to deprive them of any advantages which they have acquired.

The Bantu or African people are a race of many tribes with many languages, customs and traditions of their own. Although large numbers in recent years have come to the towns seeking work, vast numbers still live in areas far removed from the influence of the white man and his civilisation. For them to attend church or come to a meeting often entails a journey of many miles, usually on foot, the women often with a piccinin on their backs and a load on their heads. These women are so proud of belonging to our Church that they have adopted a uniform of their own. This consists of a black "doek", which is a kind of scarf round the head, a black skirt and a white blouse on which is worn a large blue rosette with the badges of the Congregational Union of South Africa and the Women's Federation. The churches very largely depend on their faithfulness and ability, for as soon as the ploughing and planting season is over almost all the men go off to the towns or the mines to work and the women are left to carry on alone. It is a great tribute to them that the influence of the Church grows and becomes more widely felt as the years go by.

CONGREGATIONAL WOMEN OF SOUTH AFRICA

Recent legislation has compelled all African women to carry "passes", an indignity hitherto imposed only on the men. It has been a bitter pill for them to swallow and they have made the most courageous protests, but the Government has persisted in its policy.

With some exceptions the Coloured people are poor and have a low educational achievement. Inasmuch, however, as they have copied the White man's way of life their problems are more acute than those of the Africans. Their religion and their churches mean a very great deal in their lives. Now they are under great pressure in terms of the "Group Areas Act", which will compel large numbers of them to remove their homes and their churches from districts in which they have lived for generations to rebuild in new Coloured townships.

At the last Assembly of the Congregational Union of South Africa we were deeply moved by the story of one such Coloured church which now must move and of the courageous way in which the minister and people are facing this task. The women were so moved that it was unanimously decided to hand over a sum of £600 which we had been collecting for some time for some Forward work. It was promised that this would be made up to £1,000 and put towards a fund now being raised by the Union for such churches. The Congregational

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THE NEXT TEN YEARS

Under this title decisions of very great importance for the future of the Congregational Union of England and Wales were taken at the Council meeting held in November last. They were the fruit of lengthy investigation and patient enquiry undertaken over the country, but they also owed a very great deal to the careful preparation and compelling presentation of the Secretary of the Union, the Rev. Howard S. Stanley. The Council was asked to commit itself on behalf of the churches and the Union to a period, possibly prolonged, of patient seeking to find the mind of Christ for them in the years to come.

It is necessary that at intervals every organisation should review its life to discover whether it is still adequate to the purposes for which it exists. This is as true for local churches and for the churches in fellowship as for any other organisation; indeed it is more true, for the Church as the conservator of an eternal and unchanging Gospel is in continual danger of failing to relate itself to those to whom its witness is borne. This century has seen enormous changes in the conditions of life, the problems, the ethos, the manners, the thought-coin, the hopes and fears of those both inside and outside the churches. To some extent these changes have been reflected in the life of the churches and in their organisation for common purposes.

But have the adjustments been adequate? Do our local churches live wholly in the middle of the twentieth century? Does our organisation at different levels up to the national reflect the changing needs of these churches in its service to them? What is and should be permanent in Congregationalism, and what can and should be altered? How do we face the challenges presented by our new understanding of Mission, the impact made upon us by the ecumenical movement, and the calls to Christian unity which we may not ignore? These are practical questions, of course, but answers to them cannot be based simply on expediency. They involve the most careful and prayerful commitment to seeking to discover the mind of Christ and then to full obedience.

It was against this background that the Council was asked to consider not a detailed plan for the future carefully prepared, but a process by which these and other questions might be examined in the hope that the tasks for the future would gradually and clearly unfold themselves and be undertaken with courage.

Seven Commissions were set up and have already begun their work. They will report at different times according to the nature and extent of their work. At this stage it may be sufficient to state their terms of reference.

Commission I

(a) That in view of the more recent developments in the corporate life of our churches and the growing challenge to Church unity, a study be made of the nature of the Church with special reference to

(i) the relation of our Congregational churches to one another in County Unions, the Council and the Assembly;

(ii) the nature of Christian unity and its challenge to our churches;

(iii) the nature of Christian oversight (episcope).

(b) That a group be formed to prepare a statement of Faith for the use of our churches.

Commission II

(a) That the County Unions be asked to undertake a survey and that a group be formed

(i) to list and recommend the places where it is possible to have the unification in one set of buildings of all the work now being done in two or more reasonably adjacent buildings;

(ii) to estimate the need for and the character of Church Extension and to advise how the necessary resources should be provided;

(iii) to present the church situation in the rural areas and to recommend how our churches there may best be served.

(b) That urgent attention be given by the group to the means whereby lay pastors may be recruited, trained and commissioned, with a recommended appointment to the Union staff for this work, the care of the rural churches and in due course the training of lay pastors.

Commission III

That a group be set up to study the nature, life and work of local Congregational churches in the contemporary world and to provide guidance and material as may be thought most helpful in terms of the ordering of worship, the use of Sunday, the training of members and leaders, the pattern of organisations, the service of the church to the community, its evangelistic activity, its place in local ecumenical life.

Commission IV

That a group be formed to consider the nature of the Church's missionary obligation and to advise

(i) as to how the churches can most adequately discharge this obligation;

(ii) as to the changes which ought to be made in the relationship between the Union and the London and Commonwealth Missionary Societies to this end.

Commission V

That a group be formed to further the concerns of the interim report of the Colleges Commission and to advise particularly as to

(i) the nature of the ministry and the meaning of ordination;

(ii) the scope of the pastoral ministry;

(iii) recruitment for the ministry and continuance in it;

(iv) support of the Colleges and their relationship to one another and to the Union.

Commission VI

That a group be formed to study and advise the Council and the Assembly as to the ways by which the Union can more effectively exercise moral influence in the life of the nation, and how local churches may do this in the life of their communities.

Commission VII

That urgent attention be given in the most appropriate ways to certain administrative matters.

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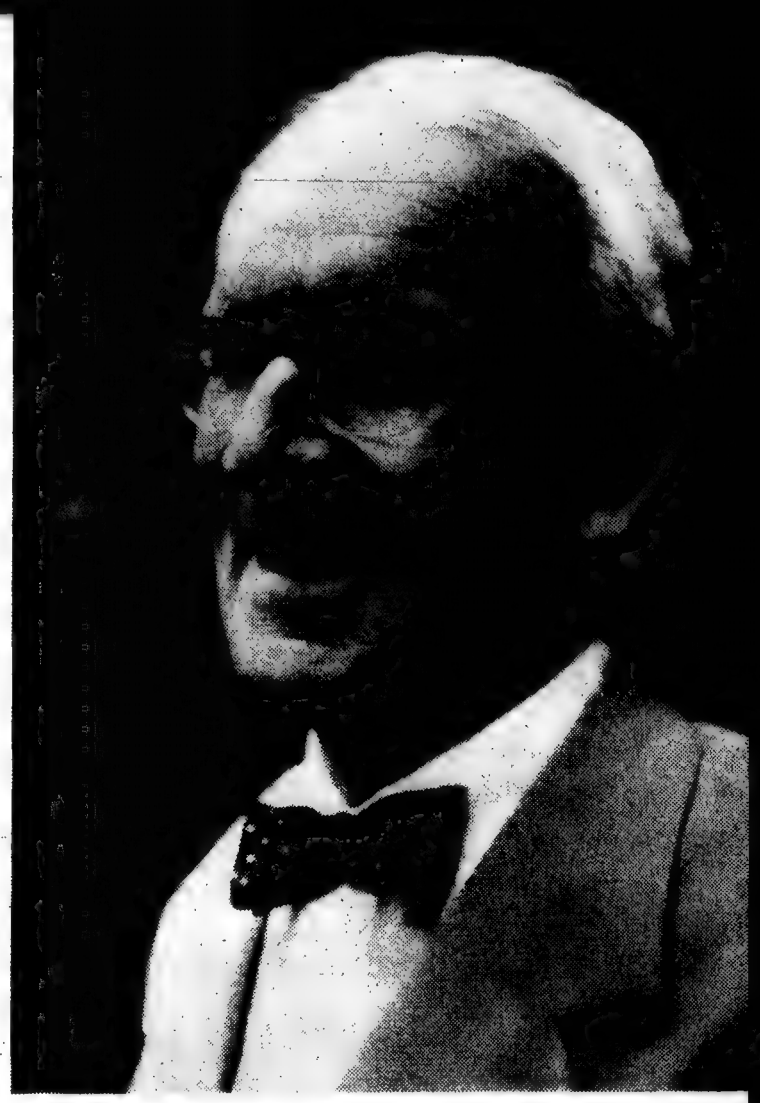
Churches of Great Britain have already given £2,500. I was asked to name our own gift, and I chose to call it "The Women's Gift", after the American Women's fund of that name.

In spite of all the difficulties and problems, we are determined to uphold the tradition of co-operation which we have built up over the last century and a half, and to bear witness together to the essential unity that is in Jesus Christ.

Ailsa Brown is the wife of the Rev. Basil H. M. Brown, Chairman of the Congregational Union of South Africa. She was a delegate with him to the I.C.C. Assembly at Hartford, Conn., U.S.A., in 1958.

SIDNEY M. BERRY

Alan Green



When acknowledging his election as Secretary of the Congregational Union of England and Wales, Dr. Berry said: "If you find that I am degenerating into a mere official, I hope you will shoot me!" He has escaped the "firing squad" not because Congregationalists are merciful in their judgements of their secretaries, but because Dr. Berry has never been "a mere official". No one hates officialdom more than he does, and his work was always marked by friendly and eager service to his brethren. He has never lost the human touch, and has been—and is today more than ever—"a brother greatly loved".

When he was called from Carr's Lane Church, Birmingham, to become Secretary, some regretted that such an outstandingly great minister and preacher had been taken "out of the ministry". But Dr. Berry rightly protested that he was still a minister and that his work among churches and ministers was an enlargement of his ministry—the whole country was now his parish. He had worthily upheld the succession of great ministers whom he had followed. When he came to the Union he brought the same shining gifts—not only that of a preacher, but also the pastoral gift.

Dr. Berry was loved by his fellow-workers in Memorial Hall. He spoke of them as "the Memorial Hall family", and he had a real and personal interest in each one. They wanted him to officiate at their weddings, and when trouble came in their homes this "Greatheart" was ready to help them over the difficult part of life's road.

Dr. Berry has been a wise and trusted ecclesiastical leader, not only in the Congregational Union, but also in the Free Church Federal Council and the British Council of Churches. In these organisations he shared in big events and helped to mould the policy and life of the Churches. His work at the International Congregational Council has enabled him to bring our people throughout the world into a close fellowship.

The Rev. Alan Green was for many years the Moderator of the London Province of C.U.E.W., and is now Librarian at Memorial Hall.

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United States	National Fellowship of Congregational Christian Women, 19 S. LaSalle Street, Chicago, 3, Ill.

"Friends of the I.C.C." who contribute 5/-, $1, or more to the Project Fund will receive copies of the magazine without further subscription.

THE CONGREGATIONAL WORLD

I.C.C.—Principal G. Lindsay Lockley has been appointed by the Congregational Union of Australia and New Zealand to the Executive Committee of the I.C.C. in place of the late Rev. C. Denis Ryan.

The Rev. Frederick Schneider has resigned from the Executive Committee on his retirement as Superintendent of the Congregational Church in the Republic of the Argentine. He has been chosen minister of Christ Congregational Church, Fort Morgan, Colorado. His successor in the Argentine is the Rev. Herbert Schaal.

Australia—Dr. H. Maynard Rennie has been appointed acting Secretary of the Congregational Union of Australia and New Zealand in succession to the late Rev. C. Denis Ryan.

Australia—The Rev. F. G. Searle, of Chatswood, N.S.W., has been appointed Minister-Secretary and Director of Christian Education of the Congregational Union of Western Australia.

England and Wales—The death is announced of the Rev. Dr. W. J. Shergold, whose retirement years have been given to the training of lay preachers. Over 1,500 have now been fully trained. There is now a need for 500 lay pastors to give leadership to churches without ministers. One of the first to offer is a Lecturer in Physics in Leeds who says: "I have no ambition but to be a congregational Lay Pastor."

England and Wales—Two parties from England will visit the Palatinate, Germany, this summer. A party of school teachers will share in a Conference on Education. A group of laypeople will share in a conference on Christianity and Industry. These will be reported in the next issue of World Congregationalism.

England and Wales—It is announced that a fresh translation of the New Testament has been completed and will be available early in 1961. Work is proceeding on the Old Testament and the Apocrypha. The General Director is Dr. C. H. Dodd, Emeritus Professor of Divinity at Cambridge, and a prominent Congregationalist.

England and Wales—The Rev. Eric H. Pyle has been appointed to succeed Dr. Victor Murray as President of Cheshunt College, Cambridge. Mr. Pyle was on the staff of the University College of the Gold Coast for six years before coming to Cambridge as Tutor last year.

England and Wales—The short scenes about the early Congregational martyrs in England which were presented by British delegates to the I.C.C. on Hartford Seminary campus last year, have now been expanded by the author, Rev. Robert Duce, into a full-length three-act play, entitled "The Cross and the Sceptre." The play was presented at the City Temple in London in April. It has been published by the Independent Press for 4s. 6d., and can also be obtained from the Pilgrim Press, U.S.A.

England and Wales—Her many friends will be sorry to learn of the continuing illness of Miss Edith Rawlings, secretary of the Women's Committee of the Congregational Union of England and Wales.

Holland—The Rev. G. C. Duinker, of the Remonstrant Brotherhood, has been appointed by three "liberal" churches in Amsterdam and the Liberal Centre for Social Work to care for a new large industrial area at Hoogvliet where about 60,000 people are expected to settle in the near future.

Madagascar—Five cyclones in two months have caused great loss of life and property in Madagascar. The work of the London Missionary Society there is seriously affected. Gifts are being sought through the W.C.C. Division of Inter-Church Aid.

Niue—A terrific hurricane hit this island in the Tonga group in February and caused much damage. Almost the entire population is associated with churches connected with the London Missionary Society. Gifts are also being sought through the World Council of Churches.

South Africa—On the completion of twenty-one years of service as Secretary of the Congregational Union of South Africa, the Rev. Vernon E. Miller has been granted four months' leave, which he is spending in England.

South Africa—One of a number of Congregational churches now being formed is a European one in Bulawayo. As yet there is no building, and history was made in January when two young Europeans were married in the African Church there before a large mixed congregation.

South India—Two London Missionary Society ministers have been granted the rare honour of doctorates of divinity of Serampore College (only 16 have been given since 1911). They are the Most Rev. Hospit Sumitra, Moderator of the Synod of the Church of South India, and the Rev. Wilfred Scopes, National Christian Council Secretary for Literature and Secretary for Theological Education.

United States — The following appointments are announced: Dr. Howard E. Spragg as Treasurer of the Board of Home Missions, succeeding Dr. William F. Frazier; Dr. Vaughan Dabney as Secretary of the Congregational Christian Historical Society, succeeding the late Dr. Frederick L. Fagley; Dr. Philip G. Scott as Superintendent of the New York Conference, succeeding Dr. Robert Bruce; Rev. Howard F. Boardman to the Division of Christian Education of the Board of Home Missions; Mrs. W. T. M. Cook, of Santa Ana, Calif., as President of the Women's Fellowship; the Rev. Neil H. Swanson, as Executive Secretary of the National Association of Congregational Christian Churches with headquarters at Milwaukee. Dr. Henry S. Leiper has resigned as Executive Secretary of the Missions Council —he was formerly Associate General Secretary of the World Council of Churches.

United States—the new "Pilgrim Hymnal" has been issued, replacing that of 1931. It has almost 600 hymns, with readings and orders of service.

United States — The American Board is now working to the largest annual budget in its history—$2,275,000 of which $1,500,000 will be spent on hospitals, dispensaries, schools, social centres and churches overseas. The Board is the oldest missionary society in the United States and will in 1960 celebrate the 150th anniversary of its formation.

THE INTERNATIONAL CONGREGATIONAL COUNCIL

The Officers

Moderator:	The Rev. Russell H. Stafford, M.A., D.D., LL.D (U.S.A.)
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	The Rev. Hendrik J. de Kievid (Netherlands)
	Dr. H. Maynard Rennie, B.S., M.B., F.R.C.P. (Australia)
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ENGLAND
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Congregational Union of England and Wales
SCOTLAND
Congregational Union of Scotland
IRELAND
Congregational Union of Ireland
WALES
Union of Welsh Independents
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Cooperation with Church o
in Mozambique (ABCFM
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Cooperative church project
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CENTRAL AFRICA
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SEPTEMBER, 1959 No. 3

WORLD CONGREGATIONALISM

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MEMORIAL HALL . FARRINGDON STREET . LONDON . E.C.4.

Miss DOROTHY J. BIGGS

Miss Dorothy Biggs has been with the International Congregational Council from the beginning—not from 1891, of course, but from 1948, when it was formed into a continuing organisation. She was Dr. Sidney Berry's wonderful choice to work with him at the new task of forging the links of friendship between the scattered Congregational Churches of the world. To all who know the I.C.C.—and especially to me who "inherited" her—it seems almost unthinkable that she will in September be no longer officially with us.

When Miss Edith Rawlings, secretary to the Women's Committee of the Congregational Union of England and Wales, became seriously ill just a year ago, the Union turned to Dorothy to give what help she could for what was hoped would be a period of no more than three months. Unhappily there was no early recovery for Miss Rawlings, and indeed finally no recovery at all, for she died in May of this year. Dorothy continued all this time to take her place.

She did this so superlatively well that it came as a surprise to no one that the Union should ask for her full-time services. She was invited in June to become Woman Executive Secretary on the staff of the Union with a new and enlarged sphere of work, the first such appointment.

I think that it should be known that the attractiveness of this invitation would not of itself have drawn her away from the International Congregational Council, to which she has given so much of herself and which means so much to her. She felt that perhaps the time had come after ten years when changes might be thought to be desirable in the work of the Council, and that she ought to make available the precious gift of her place on the staff.

Dorothy has made her own special contribution to the International Congregational Council in terms of ministerial exchanges, group visits, the Women's and Youth Fellowships, and a large responsibility for the organisation of three Council meetings. But she really has been involved in everything, and has left her mark on everything. She has travelled in the United States and on the Continent of Europe, making countless friends for herself and for the International Congregational Council. Her gifts as a speaker, her boundless energy and complete adaptability made her a perfect ambassador. And I know that Dr. Berry would want to share with me in trying to find the right words of gratitude to her as a colleague, if there could be any pretence of doing this adequately.

Our sense of loss is tempered by the thought that it will be possible for her through her present office to keep in touch with very many in all parts of the world, and maintain the fellowship which is the basis of the service of the International Congregational Council to and through the churches. Thank you, Dorothy!

Ralph F. G. Calder.

We also at this time say "Good-bye and thank you" to Mrs. Pat Watson, who has been one of the office staff since 1950, and leaves now for family reasons. We are most grateful for the devoted and happy service she has given during these years.

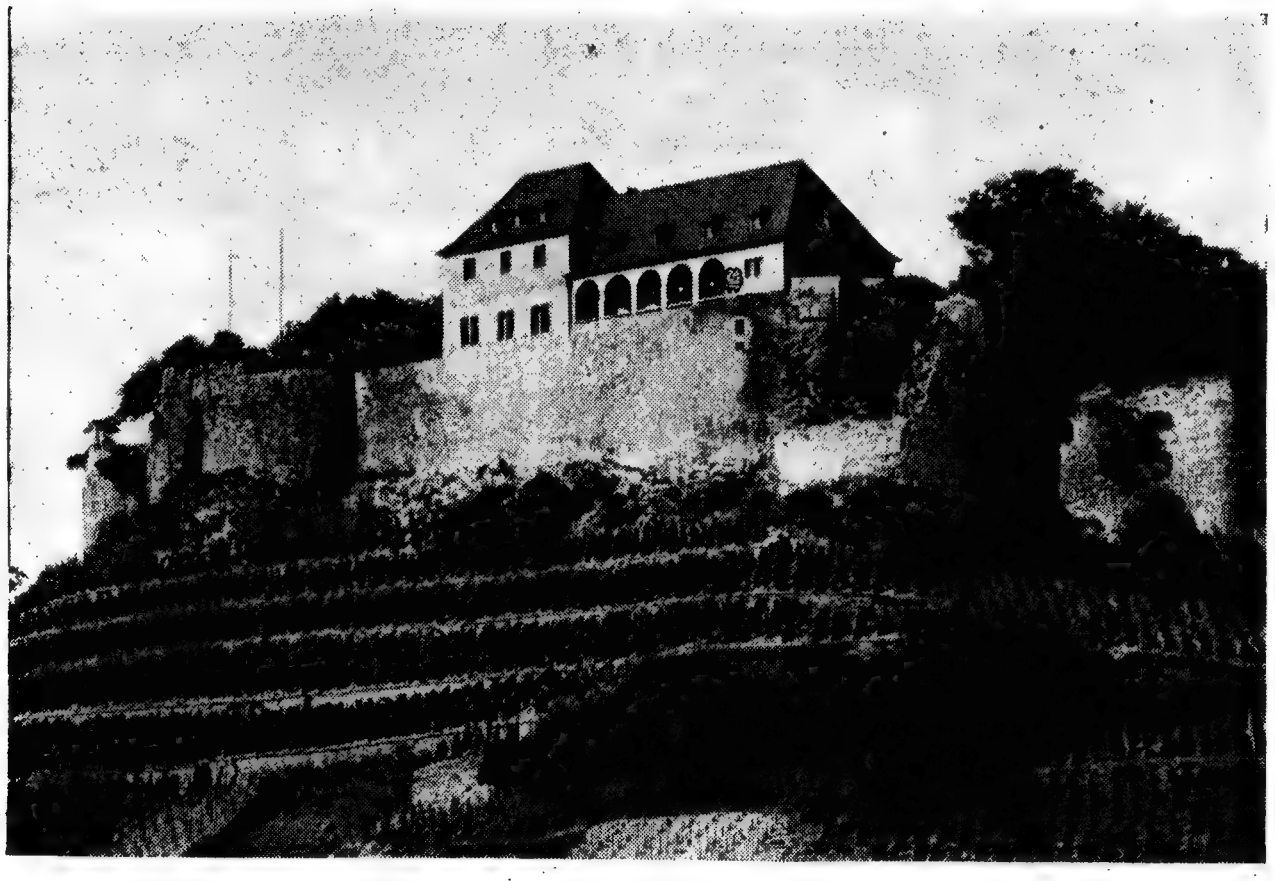
"WORLD CONGREGATIONALISM"

This issue—We regret that there has been a little delay in the dispatch of this issue owing to the prolonged printing strike in England.

Next issue—It is hoped that the January, 1960, number will be available before Christmas. It will probably contain the following articles.

United Church Constitution—An outline of the proposals.
One Year for Christ—An account of this remarkable youth movement in Sweden.
Inyati—The story of 100 years of Christian service in Rhodesia.
Coloured Churches Must Move—One of the effects of apartheid in South Africa.
Congregationalism in British Guiana—The story of 150 years.
An English Minister in Germany—Church work in the Palatinate.
Refugee Story.
Lay Preachers.

Subscriptions—Please look at page 10 and send your subscription for 1960 as soon as possible to the appropriate place.



LAYMAN'S CASTLE

THE CHURCH AND THE WORKER IN GERMANY

Norman Charlton

Ebernburg is a delightful village nestling snugly under the cliffs and hills through which the beautiful Nahe winds its way to the Rhine at Bingen. It is one of the finest wine-producing areas in Germany, and everywhere one sees the vineyards rising steeply in terraces. The "Burg" or castle stands on the summit of a great outcrop of rock which rises sharply to a height of about 300 feet above the river. From its ample terraces there are wonderful views of an amazing variety—towering cliffs, snug little villages, rolling hills clad overall with green vineyards, and the neat little town of Bad Munster. Down below in the valleys can be seen the railway lines and the roads, looking more like a child's playthings than anything real.

The Burg and the village of Ebernburg are very old. About the year 1500 the Von Sickengen family took over the castle, and four years later Franz Von Sickengen became the head of the family. He was a firm supporter of Luther and the Reformation. In this castle Luther

took refuge for a time when his enemies were seeking to destroy him. The first Reformed Service to be held in Germany, with the Scriptures read in German, was held in the little village church here. Martin Bucer was also a guest in this castle for a time—so it has historic links with the Reformation in England.

It will be seen that the district and the people here played an important part in the Reformation, and the spirit of independence and freedom has lived on in the hearts of these sturdy Palatinate folk. In the early years of last century there was a movement from the people, not from above, but from the people themselves, towards a United Church. So in 1818, the Lutheran and Reformed Churches of the Palatinate came together and formed one united Evangelical Church of the Palatinate. And the Church has remained united, in spite of external pressures exerted from time to time.

After the last war the Men's Work of the Palatinate Church had to be restarted from nothing. No more important decision was taken than that of taking over the partly-ruined castle of Ebernburg. Battlements destroyed in the war were rebuilt. With the aid of generous American gifts practically the whole place has now been restored. And here on this historic site there is being carried on a work which is both imaginative and exciting.

The main purpose of Ebernburg today is to provide a Conference Centre where men and women may come together to learn more about the Protestant Faith and its application to the world in which they live and work. Some portions of the buildings are leased as a restaurant and this helps to bring in a useful income, but throughout the summer there are conferences for workers and family conferences in which all kinds of families are brought together in fellowship to discuss family problems and attempt to solve them through the application of Christian principles. Men and women from all corners of the country are brought together in these weeks of fellowship.

Some of them are not churchgoers; indeed in some cases they are bitter and hostile critics of the Church. Here at Ebernburg they live in fellowship with Christians and the leaders of the Men's Work—the Rev. Heinz Wilhelmy and Herr Gerold Metzger. They are free to express criticism of the Church, and, what is even more vital, they are able to hear the Church's point of view put forward by these leaders. In Heinz Wilhelmy they are confronted by a man of great mental and spiritual capacity, a man who understands more fully than most the complex and vexing social and political problems of modern Germany and Europe, and, above all, a man whose grasp of the fundamentals of

the Gospel matches all his other qualities. Herr Metzger, too, is a man of great ability, and as Manager of the Men's Work office and Administrator of the Ebernburg Estate he is using his great gifts in the service of Jesus Christ and His Church.

HEINZ WILHELMY

Metzger and Wilhelmy visit numerous industrial concerns and are welcomed as friends. Through their contact with personnel and welfare managers they are brought into touch with men and women facing great difficulties, and some who are violently opposed to the Church. Such men are sent by their firms to Ebernburg, where they are free to express themselves quite frankly. Only in a few cases have such men left a Conference—as they are free to do. In a great many cases such men have been brought to a real understanding of what the Church is trying to do in the modern situation in Germany.

Another happy feature about these gatherings at Ebernburg is that ministers from the Palatinate Church are invited to meet with working men of all types and be brought to a real understanding of what such men are thinking and saying.

By invitation of the United Protestant Church of the Palatinate parties from England have visited Ebernburg each year from 1956, and shared in conferences there. In 1956, when the theme was "The Church, the Worker and the State," the party consisted of one minister and three laymen; in 1957, when the theme was "The Worker in the State, in Industry and the Church," there were three ministers, and nine lay men and women; in 1958 the subject was "Automation," when the party stayed on also for a Teachers' Week and then a Family Week. This year two parties visited Ebernburg from England—one again to study Christianity and Industry; the other, a party of school teachers, shared in a conference on Education.

The Rev. Norman Charlton is a Congregational minister in Leeds, England; is Chairman of the Industrial Group of the Life and Work Committee of the Congregational Union of England and Wales; and has participated, usually as English leader, in all these conferences at Ebernburg.

ARE WE IN THE MAIN STREAM?

THE CHALLENGE OF THE YOUNGER CHURCHES

Chandran Devanesan

We are not going out any more into the loose ends of the earth. We are going out to the ends of an earth which is becoming bound together through the progress of industrialisation, through the sharing of common ideas, through the coming into existence of certain common hopes and certain mutual fears of destruction. We must at the same time realise that though we are moving towards Wendell Wilkie's "One World," we are still living in different worlds, that in this world of ours there are many worlds.

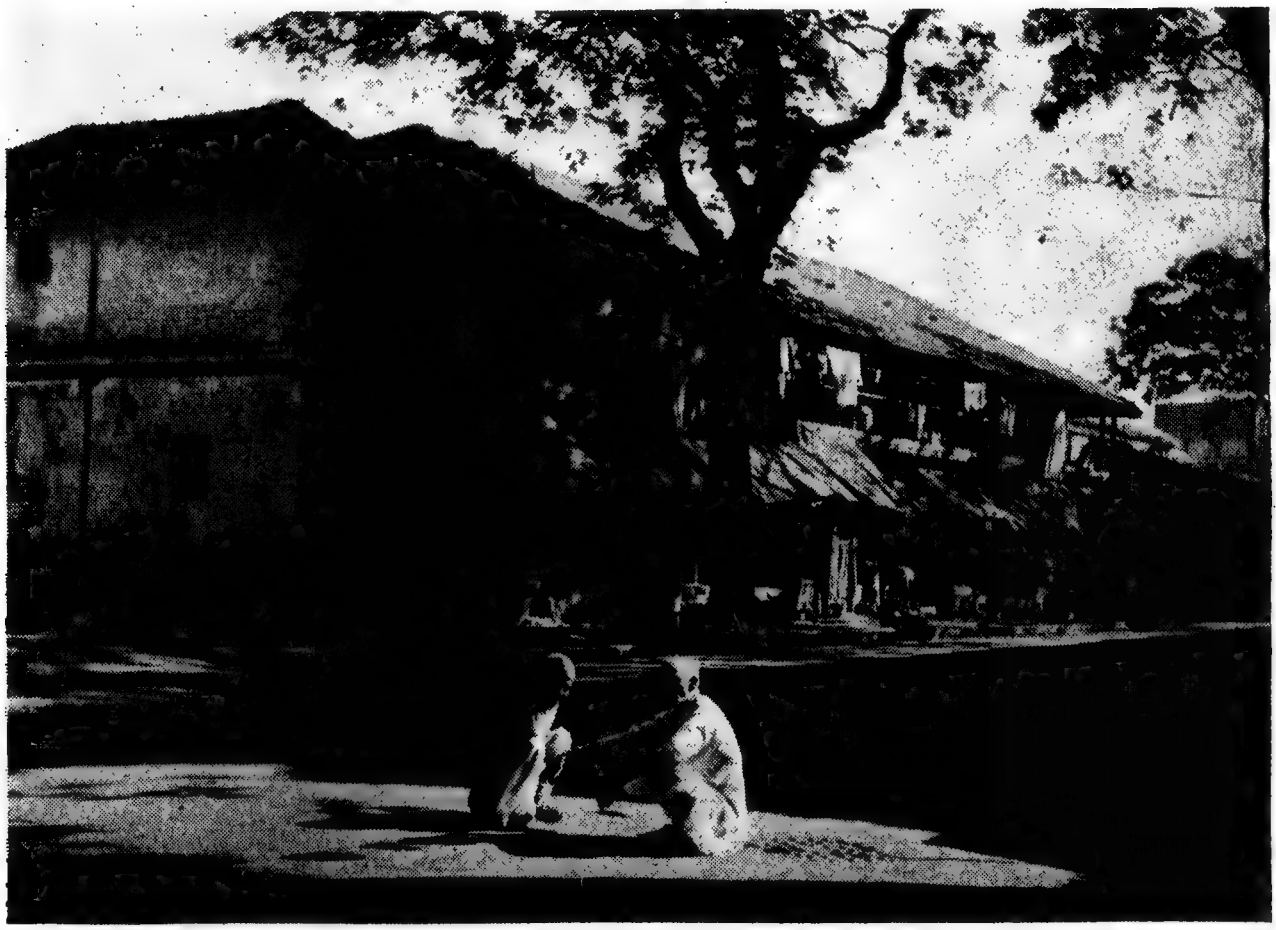
I would like you to come with me for a moment into the world of the younger Churches, the revolutionary world in which we live. We are living in the shadow of great and recent events. We are living in the shadow of the fact that since the last great world war 800,000,000 people have been liberated in Asia. If you draw a line from Karachi to Tokyo and then festoon it with the countries that would hang from it, in this area, which is one tenth of the world's surface, lives one half of the world's population. Every fourth man in the world is a Chinese. Every seventh man in the world is an Indian. It is with these people that the younger Church has to live. It is to these people that the young Church has to say something.

There is a story told of a machine which arrived in a small country in Asia. The customs official would not admit it, because on the machine were the words "1,000 revolutions per second." He said: "Thank you; we have enough revolutions going on in our country already. We do not want any machines to come and make more." And yet that is what is happening in the life of the peoples of Asia and Africa—and it is the machine which has done it. As Dr. Kraemer has said: "It is the machine which is at the seismological centre of the earthquake which is shaking Asia and Africa."

When I look at the Church and when I look at our missionary societies, the man who comes into my mind is a highly intelligent Indian Communist, educated at Eton College in England, and who then went to Trinity College, Cambridge, where we were contemporaries and disagreed on many points and yet were friends. When Mohan returned to India he put me to shame by taking a job at thirty rupees a month for the Communist party and living in a dirty, evil Bombay slum, there to spread his gospel. I went to see Mohan, and

as we sat together in this slum he turned to me and said: "Do you as a Christian feel you are living in the main stream of India's life?" That is the question which the younger Churches have to confront today. Are we living in the main stream of our country's life, and is our missionary connection helping us or hindering us in our desire to stand in the main stream of India's life and to bear witness to Jesus Christ?

I would like to give you something of the dimensions of the challenge which the young Church faces. So many of our church historians from Harnack onwards have quoted to us the testimonial to the early Christians that they outlived, outloved and outlaughed the pagan world. That is what we are called to do, not to a pagan world of Nero and Calligula, but a pagan world which also has for its heritage Plato and Aristotle, Marcus Aurelius and Epictetus. Can we as Christians in the younger Churches outlive, outdare men who live for their countries, men like Nehru, Nasser, Nkrumah, Jomo Kenyatta, Nu? Can the younger Churches produce men of leadership that is as relevant to their situations as these men are? Can we outlove as Ghandi, who chose a martyr's death? Have we a laughter greater than the laughter



A Bombay Slum

which comes to them when they see the building of great dams, and the water flowing into parched fields and as they struggle to right the economic basis of their national life? Can we outthink the men that are being thrown up in these countries? Have we of the younger Churches produced a single theologian who could compare with a Radhakrishnan or a Sazuki?

You see, in Asia, in Africa we can no longer claim to be pioneers. Wherever new national states have arisen, the State is now the saviour, proclaiming salvation to the people, offering them the hope of justice in the future. And when I look at this turbulence, this turmoil, often I ask myself: Where is the Church in all this? Where is the Mission in all this? Is there not a danger that we shall stick in our mission compounds, and that these fast-flowing floods of change will pass us by, leaving us stranded high and dry, an irrelevancy, a tragic irrelevancy in the situation?

So it is against this terrifying background that we turn to you, sometimes in friendly criticism, but also with an appeal for help. I will try to suggest one or two things that are uppermost in my mind.

It is said that an Indian who was in London and saw St. Paul's Cathedral for the first time said: "Is that one of the churches of the London Missionary Society?" I think there is a degree of truth which we can see behind the naïvety of what that Indian said. Of course, St. Paul's ought to be part of the London Missionary Society, of the society of Christians who live in the great city of London. Every church ought to be part of the missionary movement. So we would appeal to you to integrate your missionary societies more and more into the Church, so that the missionary society is not a symbol of what is not in the Church. I think that our missionary bodies have to fight a dualism within the Church—the one which sees it right to send missionaries to Africa and Asia, but at the same time will not receive the converts made there into their midst. It is not the missionary who is always to blame for what goes wrong on the mission field. A very fine Buddhist woman I know was confronted by two American missionaries who said: "Would you like to know the reconciling love of Jesus Christ?" And this normally gracious woman snapped back at them: "Go and tell that to the people who refused permission to Arthurine Lucy." Now the Americans are a nice people, and this happened to be a contemporary event. She could have picked her examples from Australia or from many other countries where individually people are nice and yet where their collective social system makes it very hard for people of the wrong colour of skin.

Then we get dismayed that sometimes these younger Church lands

are preventing the coming of missionaries. What would happen if we tried it the other way round? How many churches here would accept Indian or African missions, as we are still accepting non-Indian missions? How many churches here would accept even a youth worker?

Secondly, one would appeal against the disunity which spreads from here to us over there. It is bad enough that we used to have Swedish Lutherans, Southern Baptists, English Methodists. But now we are being further sub-divided by Tent missionaries, who call Christians to become Tent Christians, because tents were relevant in some parts of the United States.

Coming to the question of leadership—we know that missionary bodies do recognise that there should be a transference, that there should be a growth of indigenous leadership, and yet so often it is slow because there is fear of the educated Asian and the educated African. The more a church is based upon a rural population the slower it is for leadership to develop. And so I would appeal to you to recognise the growth of cities in Asia and Africa. It is in the city that the revolutionary forces live. It is here that live the classes that are changing the face of Asia and Africa. If we have no gospel for them, if we have no mission for them, if we stay in the villages, then we will not have a church leadership adequate to our situation.

So also in the realms of culture. It is true that we cannot do things as the Audio-Visual Aid boys, but the Indian Audio-Visual Aid boys have beaten us to it. The second largest movie industry in the world is the Indian movie industry. We have got to get Christianity and the teachings of Christianity to the cultural renaissance which is going on in our countries.

I would, of course, be saying very different things to an Indian audience, but to you I want to say this. Naturally we are grateful for all you have done for us in the past. Do I not know what the American Board has done in Ceylon and in South India? Of course I know what they have done. But we cannot live for ever on the sentiment of gratitude to donors. Partnership introduces many strains, many difficulties into our relationship, but it makes our fellowship more meaningful, much more real.

So let me conclude with the words of Amsterdam, 1948: We mean to stay together. We the younger Churches: you the older Churches—we must stay together in this troubled, difficult world. We need your help; we need your sympathy; we need your understanding, your love,

your prayers. And we hope, we humbly hope that you need us, too, poor earthern vessels though we be. We hope that to love us is not to you just a duty, but also a joy.

This address, very slightly abbreviated, was given at the I.C.C. Assembly in Hartford in July, 1958. The Rev. Chandran Devanesan is Professor of Church History at Madras Christian College, India.

WORLD CONGREGATIONALISM

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Please send if possible by the end of November, using the form enclosed with this issue of World Congregationalism.

UNITED CHURCH IN PAPUA

Paul C. Parkin

Union between the Presbyterian, Methodist and Congregational Churches in Australia has already reached the stage when it seemed wise to form some churches where the three denominations could work together. So at Alice Springs the word Presbyterian was crossed off the board of the famous Flynn Memorial Church (Flynn was the founder of the Flying Doctor service to the Outback), and the word Methodist removed from the church at Darwin, and the title "United" placed there instead.

Here in Port Moresby (the capital of Papua, the Australian administered part of New Guinea) the only representative of the three Churches was the Ela Protestant Church, belonging to the London Missionary Society, where the district missionary, already with a full-time job among the native people, conducted a service for Europeans on Sunday morning. This had been satisfactory when the European population pre-war had been 400, but now it has grown to 5,000 and more pastoral work was obviously necessary. So the Ela Church approached the United Board of the three denominations with the suggestion that it should become another United Church.

The situation here was different from the other two. There was only the Ela Church itself (the oldest building in Port Moresby), which with the site the L.M.S. handed over. Money was needed to construct a manse and church building at the new suburb of Boroko, where half the population of the town now lives. The three denominations co-operated to find the capital and to support the pastorate, as its income was inadequate.

The Congregationalists were asked to nominate a minister, and I was inducted in February, 1958. A manse has been constructed at Boroko, a very comfortable and attractive home. Underneath the manse is the church, with a seating capacity of about eighty. In the morning at Boroko we have a native service in the local trade language, Sunday School, and a service in English. In the Ela Church there is morning Sunday School, a service in simple English, mainly for natives, and in the evening our best attended service, when we worship surrounded by plaques reminding us of the contribution made to this land and to the Kingdom of God by such men as James Chalmers and Dr. William Lawes.

Port Moresby is the administrative centre of the Territory, and most of the people who worship with us belong to the Administration.

Many of them are single people living in hostels, which make no provision for community life. They have three months' leave every twenty-one. Few of them regard themselves as permanent residents, which gives a general atmosphere of instability. On the credit side, however, is the organising ability which such people bring to the life of the church.

It is only eighty years since the L.M.S. began its work along this coast, and that is a short time in which to change the way of life of a people untouched by civilisation, whose lives were riddled with fear and superstition and whose chief occupation seemed to be fighting. Much has been done by the missions and by education. Last year the Australian Government spent £12m. in the country—from which it gets no return at all!

Here in Port Moresby the population is very varied. There are the Europeans—dedicated people, both missionaries and employees of the Administration, and those who are here for what they can get. There are people who belong to Hanuabada, the big Papuan village in the area, and who are dependent on what they earn in the town as clerks, shop assistants, drivers, teachers, and house-boys. Many are unemployed and unemployable. There is a limited number of skilled jobs, and class consciousness makes them prefer to be unemployed clerks rather than employed labourers. This also means that unskilled labour has to be imported—uncivilised natives from the bush, some even with a background of cannibalism.

These are the people among whom this United Church is to work.

If it is established it will be something of a miracle. For our job is not just the blending of three denominations, but the plending of European and Papuan, untutored savage and sophisticated student. Even within the Church frequently we find that we have little in common but Christ, and the job of holding together when language, culture and custom are pushing apart is tremendous.

There is a wonderful opportunity for dedicated Christian people in this town. There are good, well-paid jobs in the Administration and in private enterprise. If Christian people, determined to give and not just to get, would bring their abilities towards the solution of the enormous problems confronting this town, it would be a move of incalculable importance.

Incidentally, if you can tell me where I can lay hold of £50,000 for the erection of two church buildings and a well-equipped Community Centre, I would be grateful. All three are urgent necessities.

The Rev. Paul Parkin is an Australian, trained for the ministry in part in England. This is his second pastorate.

THE CONGREGATIONAL WORLD *cont. from page* 28

The death took place in April of Miss Anne L. Buckley, former editor of the *Congregationalist* and associate editor of the *Missionary Herald*.

Dr. Daniel Bliss, Secretary of the American Board, has been awarded the Gold Medal of Merit by the Republic of Lebanon.

Dr. William K. Newman has been appointed general secretary of the Board of Home Missions and head of the pension boards and ministerial relief work. He succeeds the Rev. Dr. Frank J. Scribner. Dr. Newman, a lawyer, has been secretary of the church building department.

Rev. James H. Lightbourne, Superintendent of the Rhode Island Conference, has resigned to take a pastorate in Pennsylvania.

Twenty-five heifers, contributed by New England Congregational churches, were sent to West Germany in May as part of an inter-faith project to help needy refugees.

Dr. Alford Carleton recently attended the first official assembly of the East Asia Christian Conference and visited American Board mission in the Near and Far East.

The proposed Constitution of the United Church of Christ was considered at Oberlin in July. It was referred back for further consideration and is to be presented again for approval at a postponed session of the Synod to be held in mid-1960.

Wales—It has been decided to unite the two Congregational Theological Colleges in Brecon and Carmarthen to form a United College in Swansea.

WE BELIEVE . . . . . .

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death,
and reconciling the world to himself.

He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ.
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him! Amen.

A MODERN TESTIMONY OF FAITH

Helen Huntington Smith

At the Uniting Synod of the Congregational Christian and Evangelical and Reformed Churches in June, 1957, a Commission to Prepare a Statement of Faith was chosen—fifteen pastors, theologians, laymen and laywomen representing each denomination. "The Basis of Union," which has been the guiding document toward union, has these instructions which were important in defining the task before the Commission: "The faith which unites us is the faith set forth in Scripture and expressed in the ancient ecumenical creeds and confessions of the Reformation. . . . This faith we are in duty bound to express in words of our time as God gives us light." The Basis of Union explicitly says that the new statement "shall be regarded as a testimony and not as a test, of faith."

In the light of this mandate the Commission set to work, first to study the historic covenants and confessions, such as the Heidelberg Catechism, the Augsburg Confession, and more recent testimonies, the Batak Creed from Sumatra, the Confession of the United Church of South India, to mention a few. These lines from the Savoy Declaration of 1658 represent the Congregational tradition and were ever present in our work together:

> "The Spirit of Christ is in himself too **free,** great and generous a Spirit, to suffer himself to be used by any human arm, to whip men into belief; he drives not, but **gently leads into all truth,** and **persuades** men to **dwell in the tents of like precious Faith;** which would lose of its preciousness and value, if that sparkle of freeness shone not in it:"

Whereas many of the earlier confessions arose out of struggles against heresies, this time the two uniting Communions felt under compulsion to declare the nature of the Christian faith which has led us to this important juncture in our histories.

Following the study of historic statements, each member of the Commission was asked to try to write a statement of faith which would seek to express not his own faith only, but also the convictions of the Church. The discipline of finding right twentieth-century words easily understood, yet at the same time appropriate and beautiful for use in worship services, was exacting.

There was also a long debate about the form which the statement should take. Many desired the triadic pattern, with successive articles on the Father, Son and Holy Spirit. Much time was spent on this form, but when the first draft of the statement now presented was read, the Commission immediately sensed that this voiced our faith in words, fresh, relevant and provocative. Beginning with the creation in Genesis and working up to the doxology from the Revelation, this was the

glad, triumphant testimony to God's mighty acts that we were seeking. The use of verbs, most of them in the present tense, gives it dynamic expression, appropriate to the mood of our day.

Dr. Roger Shinn, a theologian of the Evangelical and Reformed Church, was the author of the final draft, and to him goes the credit for the simplicity, freshness and "singing" quality of the statement. Yet it is the result of the work of the total commission and in all of the vigorous discussions there was never a division by Communion. In Dr. Shinn's own words, "There *is* a Christian faith which unites us despite our diversities. That truth has been discovered many times in centuries of history. But every new discovery of it is cause for gratitude and wonder. Some of that gratitude and wonder have entered the United Church of Christ through its efforts to witness to the faith."

The Statement was considered at a meeting of the General Synod of the United Church of Christ in Oberlin, Ohio, in July, and with some slight verbal modifications it was then unanimously approved. When this was done by upstanding vote the meeting spontaneously broke into the Doxology. The Statement was then read aloud by the whole company, and there were very few dry eyes. The vote was "to approve this Statement of Faith as a testimony of that faith commonly held among us." "It is now submitted to Synods, Conferences, Associations and Churches for their approval and use. We encourage the use of the Statement in congregational worship, in private devotions and for purposes of study." It was *the* high moment of the General Synod when this was approved.

Miss Huntinton Smith is Director of Women's Work of the Ohio Conference of Congregational Christian Churches, and a member of the Executive Committee of the I.C.C.

THE ORDINATION OF WOMEN IN SWEDEN

Greta Bredberg

The problem of the ordination of women has attracted considerable attention in Sweden. Pamphlets, newspaper articles, conferences and discussions in recent years have shown great divergencies in interpretation of the Bible and particularly in the understanding of the ministry.

The question was first raised many years ago. In 1923 an official committee formulated proposals recommending the competence of women for the ministry. All the church chapters rejected them, although it had been made plain that no woman candidate would be imposed on a parish which did not want a woman minister. The State Church did, however, show a real desire for increased service by women in the Church. In the Church Congress of 1938 Bishop Manfred Björkquist brought forward a motion asking the Government to study the possibility of a new order for women within the State Church. This was to be a special order, not involving ordination to the ministry, which was not considered.

Still more decisive was the next step. In the Riksdag (Parliament) in 1946 the Rev. J. W. Johnson proposed that consideration should be given to the competence of women for the ministry or to the creation of a new order for them in the Church. The Government immediately appointed a commission of fourteen experts of different groups and political views. The Free Churches were asked to present a memorandum, and the final report contained a supplement showing that several Free Churches allowed women to teach and preach, and that the Swedish Mission Covenant Church already approved the appointment of women ministers in full status.

The official report was presented in 1950. The majority, with the chairman, the late Bishop Torsten Bohlin, recommended the competence of women for the ministry. A minority, however, proposed a special order for women. This office would include the cure of souls, Sunday school work, social work and so on, for which they would receive training and ordination. But they would not be permitted to conduct the Liturgy or the Communion service. Their title would be "kyrkokurator" (minister's assistant). This new order would bring together all existing offices, including that of deaconess. Reference was

made to the office of deaconess in the Church of England, which provides theological training. (The possibility of a critical situation with the Church of England was often quoted in arguments against ordination to the ministry, there being a Communion relationship between the two Churches.)

The bill was widely and fiercely discussed by many institutions, ecclesiastical, public and municipal. Most of the theologians and churchmen were opposed to it. But, as earlier, some were in favour, and the laity in particular supported full ordination for women. The Church of Sweden is a State Church and dependent on the State in matters of this kind. The Government was not interested in a special order, and so the majority report was decisive. The Church Synod has a right of veto, however, and exercised it in 1957 to prevent the reform.

In 1958 the Riksdag reaffirmed its decision, and the Synod of that year, having studied the matter again, gave its sanction to the act. So women are now eligible for the ministry, though as yet none has been ordained.

This issue has, however, deeply divided the State Church. A group headed by Dean G. A. Danell and Bishop Bo Giertz strongly opposes the decision by appeal to the Bible. To Freechurchmen their arguments do not seem to be based on real faithfulness to the New Testament as a whole. They are ritualists who oppose women as "priests." But they have made it very difficult for young women theological students and persons like the well-known Margit Sahlin, B.D., Ph.D., who was ready for ordination. They do not want to divide the Church still further.

The attitude of the Bishops is also important. Some are willing to ordain—the Archbishop has accepted the competence of women. But a Bishop has the right to refuse to ordain, and some would do so. The Bishops have, however, agreed to discuss the situation.

The Swedish Covenant Church has accepted women ministers since 1950. Their calling is agreed and they have received training, though only a few are settled in pastoral work. We believe that they have a valuable contribution to make in our time and in modern communities. We are glad that we have been led by the Grace of God to make this possible.

Mrs. Bredberg is the wife of the Principal of the Theological Seminary of the Mission Covenant Church at Lidingö. She was a member of the Government Commission to which she refers.

ENGLISH YOUTH IN COUNCIL

Norman F. Perry

From the beginning it is necessary to recognise that Congregationalism in England has no national youth organisation giving name, shape and direction to what is done in the local churches. Nor is there any uniform pattern of work done in the churches, which have a great variety of youth groups—clubs, fellowships, guilds, study groups, Scouts, Guides, Boys' Brigade, etc. This is both our strength and weakness. It is our strength because each church has full and free responsibility to decide and act in terms of its own local situation and needs. It is our weakness, because where that responsibility is not accepted little is done and little can be done. Again and again we have looked at the whole matter and decided that the advantages of this variety outweigh the disadvantages. What we have tried to create, therefore, has been a sense of unity in this diversity.

The Congregational Central Youth Council was formed as recently as 1948. It is a self-governing body, with young people as its officers, and its membership composed mainly of delegates from the County Youth Councils which exist in nearly all counties. It has, however, also a direct and happy association with the Youth and Education department of the Congregational Union of England and Wales. The Executive Officer of the Council is the Secretary of the Department, his services being of a pastoral, informative and advisory nature. At the same time the Council appoints a representative on the Committee of the Department. This liaison has proved effective and harmonious, and has resulted in a valuable contribution being made in both directions.

The Council meets once a year for a long week-end. Its business is done in the setting of a study-theme carefully chosen for its relevancy to the current needs of young Congregationalists. The addresses and group findings on the theme are then made available for local conferences and meetings. The delegates also in turn represent the Council to local youth groups as visitors and speakers.

The existence of the Central Council has stimulated the development of local youth councils in counties and districts, and service is made possible which isolated individuals and churches could not render by themselves. Training in lay preaching, in youth work and children's work, work camps for needy churches, the care of handicapped and aged people, are examples.

The needs of the varied groups for programme material has led to the establishment of a Programme Planning Helps service in co-operation with the Youth and Education Department. Regular guidance is given by means of study-group outlines on current issues, on Bible themes, on church life and work, as well as suggestions as to social activities.

The Council is obviously making a contribution to the churches. A not inconsiderable number of young people who have caught a vision in the Council and received some training through it are now young ministers or students in theological colleges. Others are to be found fulfilling a real "call" in various other vocations. Ex-Council members in increasing numbers are to be found serving the churches as deacons and leaders. And there is a breaking down of isolation and the sense of loneliness between churches because these young people have found fellowship with one another.

Barbara Brown

I do not normally suffer from sleepless nights, so that when I lay awake for two whole nights on the second occasion that I was a delegate to the Congregational Central Youth Council meeting, I began to realise that there was a reason for it. In fact I was struggling with the problem of what I should say if anyone wanted to nominate me as Secretary. How would I face the folks at home and in my County if by some miracle I was elected, because I already had far too much to do?

In this way God called me to be Secretary of the Council and, whilst it still seems to me a cause for wonder, yet in the setting of the Council it seems quite matter-of-fact. Here, we are expectant; we are not really surprised when God speaks to us and chooses our way both individually and as a Council. We are met together consciously to seek His will and to resolve to do it—why therefore should His Spirit not be at work amongst us?

It may seem a sad reflection upon some of our Churches that such an expectant gathering is a surprise to a number of young people each year. This should not be outside their experience, for most of them are Church members and each Church should be a listening community. Yet there is no condemnation, only thankfulness, when we hear of Council members who manage to convey the listening attitude to their Churches and local Youth Councils.

The deepening of the spiritual life of many individuals, Churches and Youth Councils is perhaps the most important product of Central Council, for where there is new vision there will surely be renewed action.

For the first time the Council was this year given a "Survey of Provincial Work" throughout England and Wales. The information provided for this report proved to be an inspiration, for we found Youth Councils active in a wide variety of ways. In many places children and old people are cared for and hospitals are visited. One group has worked at a leper colony and one or two Councils have "adopted" refugee families, sending them parcels and letters.

Through the Central Council we become keenly aware of the unity of all our work, and this is reflected in a special concern for the small and the "isolated" Churches, who do not always realise the joy of becoming active members of the wider family of Congregationalism. Many Youth Councils have lay preaching teams, and opportunities are made to meet the people of the Church. Work camps are held where hard labour is enjoyed in an atmosphere of fun and fellowship, and Churches are renewed in fabric and in spirit.

Throughout the country a desire for co-operation between the denominations is rising with new intensity, and we confidently expect that as a result of this year's theme: "One Lord, One Faith, One Church," new contacts will be established and new understanding gained.

In all these things we sense a spirit not only of expectancy, but of success. We are deeply grateful for the wisdom of those who have gone before us in the twelve years of the Council's life, and we are continually seeking new ways in which to serve the Lord of the Church.

We were humbled and challenged to hear the Rev. Whatley White say in his "Charge to the Council" during our closing service at Whitsuntide this year: "Now I can rest in peace, for I know that the future of the Church is safe in your hands." We dedicated ourselves anew to that future and resolved that our Councils and youth organisations should continue to play a faithful part.

The Rev. Norman Perry is Youth Secretary of the Congregational Union of England and Wales. Miss Barbara Brown is Secretary of the Central Youth Council.

THE HOUSE THE CHURCH BUILT

For one out of five Canadians, the United Church House stands as a sort of symbol of their Church's strength, growth and future. It is the co-ordinating centre for the life of the 7,000 United Church congregations from Newfoundland to Vancouver Island.

The United Church of Canada's new headquarters building in Toronto's north-end business area is a stark contrast to the old, grimy Wesley Buildings on Queen Street. It is ultra-modern, bright and air-conditioned. The nine-storey building accommodates offices for all the church boards, departments, and the General Council. There are meeting places for the numerous committees and a spacious boardroom.

One of the features of the $1,750,000 structure is the beautiful chapel just inside the front door. Built into one wall are stones from historic Methodist, Congregational and Presbyterian churches.

The new building was dedicated by the Rt. Rev. Angus J. MacQueen, the Moderator, on June 10, the 34th anniversary of Church Union. The address: 85 St. Clair Avenue East, Toronto 7, Ont.

CONGREGATIONALISM IN BRAZIL

It was in May, 1855, that Dr. Robert Reid Kalley and his wife landed in Rio de Janeiro and began meetings with a small Sunday School in the city of Petropolis, the summer capital of Brazil. They were not the first to preach the Gospel in that vast land. Both French and Dutch Protestants had made attempts to settle in Brazil during the sixteenth and seventeenth centuries, but no traces of their work remain, apart from a few substantial churches built by the latter in N.E. Brazil, and now used by the Romanists.

From about 1830 British and German chaplains laboured among the colonists of their own countrymen, but, as far as is known, no attempt was made by them to evangelise their Brazilian neighbours. The American, and British and Foreign Bible Societies had begun to circulate the Scriptures, principally through Christian businessmen; but it is calculated that up to 1854 the total number of copies sent into Brazil cannot have exceeded 2,500.

Dr. Kalley had left England in 1834 to serve as a medical missionary in China. The illness of his wife, however, compelled them to disembark at Funchal, in the Portuguese island of Madeira. There he found a virgin field for missionary work. Its very success, however, provoked so much opposition that he was forced by the Romanist authorities to flee for his life.

After some years in other fields Dr. Kalley was drawn to think of Brazil. His stay in Madeira had given him a knowledge of the Portuguese language and people: he was impressed by "the deplorable spiritual destitution" of this vast empire. And so with his second wife he landed in Rio in 1855.

He soon gathered an active band of workers, including some from Madeira, and their faithful witness met with a ready response in widening circles. Again there was active opposition from the Roman Church which both stimulated dangerous riots and appealed to the Government to suppress this movement. But this time Dr. Kalley received assurance from no less a person than the Emperor that everyone in Brazil would have perfect liberty to worship God according to his own conscience.

Dr. Kalley laboured in Brazil for twenty-one years before he retired. By that time the Gospel message had been carried widely over the country. The first Brazilian had been trained for the ministry at

Spurgeon's College in London and had been ordained. And several missionaries from the United States were working in Brazil.

After Dr. Kalley's retiral the mother-church in Rio de Janeiro, known as "Igreja Evangelica Fluminense," carried on his missionary work with vision and fervour. Churches all over Brazil's Federal District came into being, as well as others in the neighbouring State of Rio de Janeiro. Advances were made as far as the industrial State of Sao Paulo, while North Brazil was not forgotten. Workers came from the United States, and from Great Britain, stimulated by the "Help for Brazil Mission," the "Regions Beyond Missionary Union" and the "South American Evangelical Mission." These activities stimulated the formation in 1911 of the Evangelical Union of South America.

So far the churches had carried the simple title Evangelical and there had been no thought of forming a denomination. But now there was agitation for a name, and as the general form of government within the churches was Congregational, this name was finally adopted —though not without some opposition, especially from the mother church. The Congregational Church in Brazil is, therefore, a purely national Church, without any direct connections with Congregationalism in either Great Britain or North America.

The Congregational Union, however, represented only the churches in the Rio area. In the North and in the Sao Paulo area extensive work done by the Evangelical Union of South America led the churches to organise themselves into the Christian Evangelical Church of Brazil. In 1942 the two bodies came together under the title of the Union of Evangelical Congregational and Christian Churches of Brazil. The union has proved a great blessing, especially in the co-ordination of seminary work, extension and educational projects.

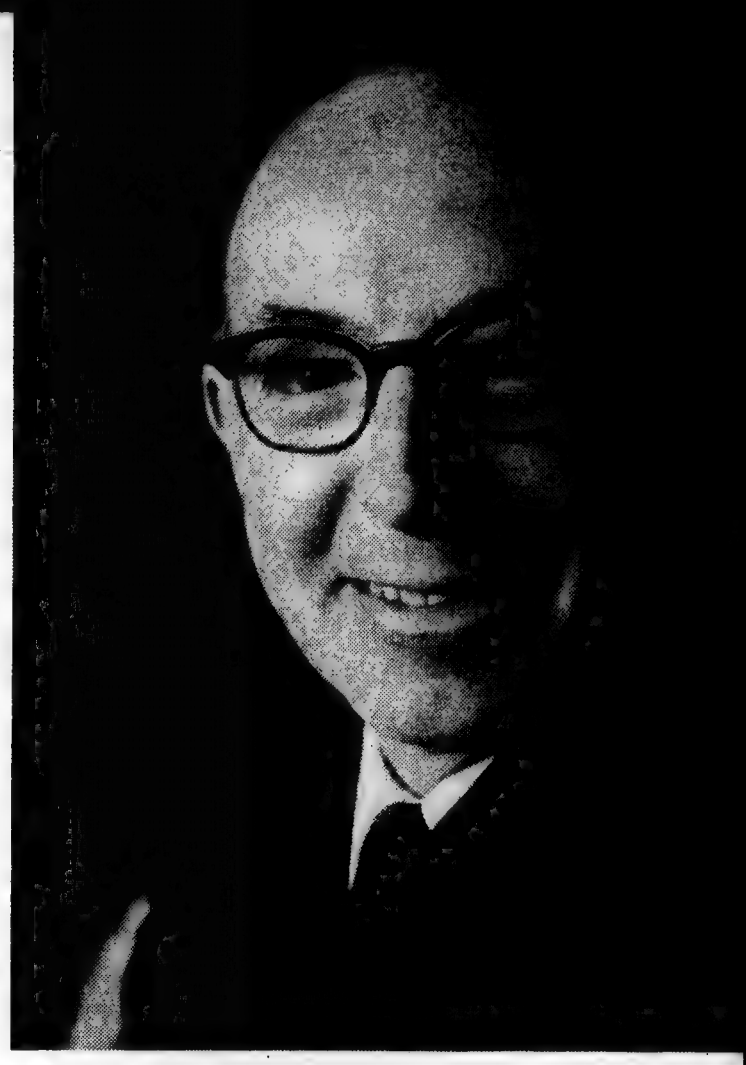
There have been ups and downs and several crises in the Union. But these are the natural growing pains of an expanding Church in an expanding country. There is room for missionary co-operation from Congregational bodies elsewhere, but it must be remembered that this united body is strongly biblical, conservative and Calvinistic in outlook, which is natural when one bears in mind the Romanist background from which the Brazilians have come.

This article is based on material written by Graham H. Johnson and Oliver M. Thomson, and made available by Raymond Dudley and Frank Short.

There is also in Brazil a fellowship of 110 *congregations known as 'The Congregational Church of Brazil". They are German speaking and are supported by the German Conference of Congregational Churches in the United States of America.*

VERNON MILLER

Leonard Heap



Last year Vernon E. Miller completed twenty-one years of service as General Secretary of the Congregational Union of South Africa. As a token of its appreciation of sterling service the Union enabled himself and his wife to take a holiday overseas, which they have spent this year largely in England.

Mr. Miller was brought up in various manses in South Africa and overseas before he became a doubtless impish theological student at New College, London. After two short pastorates in South Africa, he was elected Secretary of the Union. Perhaps the appointment was a venture, for he was still a very young man for such a post. One thing which reconciled the African people of our denomination to him was that he was "the bald," possessor of a prematurely shining pate, symbol of wisdom.

If anyone had any doubts about his ability to fill the office of Secretary of a denomination whose inter-racial complexities are many, their doubts were quickly dissipated. In a remarkably short time he gained a grasp of the affairs of the Union which was little short of phenomenal. He revealed a flair for interjecting in Assembly debates the relative facts and figures with unfailing preciseness and certainty.

But that is only one side of Mr. Miller's worth; appreciation turns into affection when one considers the other side. For his unfailing cheerfulness and pawky humour have contributed more than he knows to a denomination where friendliness and personal contacts mean so much.

At one Assembly, quite early in his service, a spokesman pleaded for the District Associations to see more of him. "We want him to visit us, not because of his beauty," he said, and when the laughter had subsided, "*only*"; but because of the knowledge and wisdom which can help us in our difficulties." That was and is Vernon Miller.

The Rev. Leonard Heap is editor of the South African "Congregationalist."

"THE CROSS AND THE SCEPTRE"

Delegates to the Assembly of the International Congregational Council last year will remember the historical scenes presented on the campus of Hartford Seminary by the British delegates, and called "Here is our Beginning." They described the trials of the early Congregationalists in the reign of Queen Elizabeth from 1590-3.

The author, the Rev. Robert Duce, has now expanded the scenes into a full-length three-act play under the above title, and with his own church drama group presented it in April last in the hall of the new City Temple in London. The rebuilt City Temple was an appropriate place for this play, as it was established in 1640, and is only a quarter mile from the site of the Fleet Prison, where so many of the Elizabethan martyrs in the play suffered, and much of the play's action takes place within a radius of half a mile. Nearly 3,000 people came from all round London to see the production, which was described as "a stirring play which held an absorbed interest from start to finish," and was also highly commended by the professional theatre.

The play is published by Independent Press, London, for 4s. 6d., and can also be ordered either direct or through Pilgrim Press, Boston. It is valuable also for group discussion or play reading, and excerpts can be produced from it by permission of the publishers.

THE CONGREGATIONAL WORLD

Australia—No name in Australian Congregationalism was better known or more highly esteemed than that of the Rev. Dr. Edward S. Kiek. His sudden death on April 26 while making a rail journey has meant a great loss. English by birth, Dr. Kiek held two pastorates in his home country before leaving for Australia in 1920. There he served as Principal of Parkin Theological College, Adelaide, for no less than 37 years. He took an active part in the life of the churches and was President both of the Congregational Union of Australia and New Zealand and of the Congregational Union of South Australia, of which latter Union he compiled a history. He also contributed considerably to religious journalism. Our sympathy goes to his widow, the Rev. Winifred Kiek.

Australian Congregationalists also mourn the passing on March 10 of the Rev. R. B. Reynolds, Warden of Camden Theological College, Sydney, from 1938 to 1947.

The Rev. Norman Watt, Secretary of the Congregational Union of Victoria, has been appointed Secretary of the Congregational Union of Australia and New Zealand.

British Guiana—Mr. F. H. Pollard, a member of the I.C.C. Executive Committee, has been reappointed Chairman of the Congregational Union.

The Rev. G. B. G. Fraser, Secretary of the Congregational Union has resigned to take up special work in New York. He has been succeeded by the Rev. Pat Matthews, former Secretary.

Canada — The United Church of Canada plans to open 203 churches or church halls this year and 78 manses. Of these, 64 church units and 29 manses will be for brand new pastoral charges. It is estimated that some 400 new churches and nearly 200 manses will be built from 1960-63. This indicates the amazing vitality of the United Church, which is growing more rapidly than the population of the country. When the Church is 39 years old it will have erected 2,368 places for worship and teaching and 894 homes for its ministers. The minimum stipend has been raised in this period from $1,250 to $3,350, with furnished house, travel and other allowances.

The Rev. Dr. John W. Grant has been appointed Editor-in-Chief of the Ryerson Press—of the United Church of Canada.

England and Wales—The death of Miss Edith M. Rawlings on May 19 after a long and painfull illness has caused widespread sorrow. Her service as Secretary to the Women's Committee of the Congregational Union had just begun to show results from her work and planning. Before this she had served with the London Missionary Society in China, spent four years in a Japanese concentration camp, rendered further service in Hong Kong, then as missionary secretary of the Student Christian Movement, with the Y.W.C.A., and the West Ham Central Mission. She joined the staff of the Union in 1957.

The Annual Assembly of the Congregational Union of England and Wales was held in May under the chairmanship of a layman, Mr. B. J. Hartwell. The Rev. Dr. J. Trevor Davies was elected his successor. Outstanding event was the enthusiastic acceptance of the Ten Year plan with the appointment of eight commissions —brilliantly presented by the Rev. Howard S. Stanley.

Miss Dorothy J. Biggs has been appointed Woman Executive Secretary of the Union as from September

21, and the Rev. Douglas A. Smith has been appointed Secretary with special responsibility for the Maintenance of the Ministry and Lay Preaching as from January 1, 1960.

The Chairman of the Union, Mr. B. J. Hartwell, has been honoured by Her Majesty the Queen.

Germany—The Evangelical Church in Germany has issued a Report of a Commission appointed in 1947 to hold conversations regarding Holy Communion. It is in the form of eight theses, representing the joint theological agreement of theologians of the Lutheran Reformed and United confessions within the Evangelical Church in Germany. This is a particularly interesting and valuable document in view of the Agreement as to Unrestricted Communion of Pulpit and Lord's Table between the United Protestant Evangelical Church of the Palatinate and the churches of the International Congregational Council. Typescript copies of an English translation can be obtained from the office of the I.C.C.

A minister has just sat his ordination examination in the Church of the Palatinate. He was an atheist until he became a prisoner of war in England, when his treatment at the hands of a Congregational family and the local Congregational fellowship won him into the Church. The friendship between the Palatinate Church and Congregationalism has been one of the reasons which led him to offer for service in the Palatinate, though he is not a Palatanian by birth.

Jamaica — The Rev. Stanford A. Webley, Secretary of the Congregational Union, has been appointed President of the Jamaica Christian Council. He is the youngest to hold this office. Mr. Webley is a member of the I.C.C. Executive Committee.

At the recent Assembly of the Union Mr. Leslie Thomas was re-elected Chairman of the Union for a second year.

Rhodesia—In October the Inyati Mission of the London Missionary Society will celebrate the centenary of its foundation. This is the oldest European settlement in Rhodesia, and among those taking part in the celebrations will be the Governor of S. Rhodesia and the Chief Justice of the Federation, a great-grandson of Robert Moffatt, the pioneer missionary. We hope to publish an article about this occasion in our January issue.

Scotland—The Assembly of the Congregational Union was held in May, with Miss Catherine M. Robertson as President, the first lay woman to hold the office. Her service is paralleled by that of Miss Helen Kenyon in the United States, Miss Hilda Small in New Zealand, and Miss Emily J. Solomon in South Africa.

South Africa—The Annual Assembly will be held in October. A colourful and most attractive and informative map of the churches of the Congregational Union of South Africa. Those interested may obtain copies for 3s. 6d. or 60 cents from Mr. C. C. Johnson, P.O. Box 4099, Johannesburg, South Africa—profits to the Union's fund to meet costs involved in apartheid.

United States—The death by accidental drowning occurred in May of Dr. Ronald Bridges, former Moderator of the General Council and President of the American Board. He was the first lay President of the Pacific School of Religion, Berkeley, and was Religious Adviser to the U.S. Information Agency.

continued on page 13

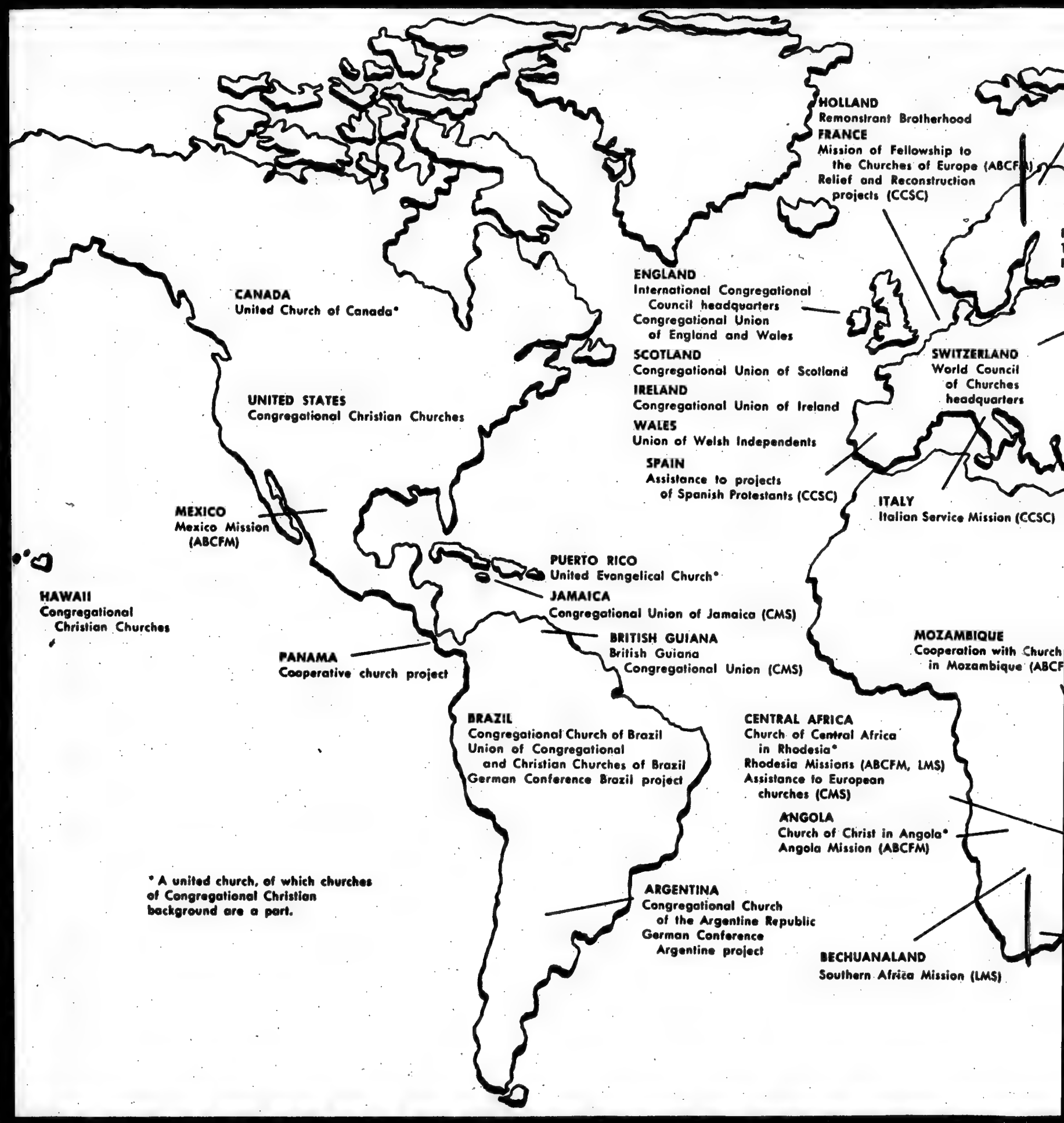
THE INTERNATIONAL CONGREGATIONAL COUNCIL

The Officers

Moderator:	The Rev. Russell H. Stafford, M.A., D.D., LL.D (U.S.A.)
Assistant Moderators:	Mrs. Douglas Horton (U.S.A.)
	The Rev. Hendrik J. de Kievid (Netherlands)
	Dr. H. Maynard Rennie, B.S., M.B., F.R.C.P. (Australia)
Ex-Moderators:	The Rev. Douglas Horton, M.A., D.D., LL.D., Litt.D. (U.S.A.)
	The Rev. S. Maurice Watts, D.D. (England)
Minister and Secretary:	The Rev. Ralph F. G. Calder, M.A., B.D.
Assistant Secretary:	Miss Dorothy J. Biggs
Treasurer:	The Rev. Arthur S. Wheelock, A.B., S.T.B., D.D (U.S.A.)
Assistant Treasurer:	Mr. Kenneth W. Thorndyke, M.B.E. (England)
Minister Emeritus:	The Rev. Sidney M. Berry, M.A., D.D.

The Executive Committee

The Officers *ex officio*	
The Argentine:	
Australia and New Zealand:	The Rev. G. Lindsay Lockley, M.A., B.D.
Brazil:	
British Guiana:	Mr. F. H. Pollard
Canada:	The Rev. Ernest E. Long, B.A., D.D.
England and Wales:	The Rev. Norman Goodall, M.A., D.Phil.
	The Rev. Daniel T. Jenkins, M.A., B.D.
	The Rev. Glynmor John, M.A.
	The Rev. John Marsh, M.A., D.Phil., D.D.
	The Rev. Howard S. Stanley, M.A.
Finland:	Mr. Usko Waismaa, LL.B.
Ireland:	The Rev. James M. Calder
Jamaica:	The Rev. Stanford A. Webley
Netherlands:	The Rev. A. M. van Peski
Scotland:	The Rev. James M. Calder
South Africa:	The Rev. Vernon E. Miller
Sweden:	The Rev. Gösta Nicklasson
United States of America:	The Rev. Fred S. Buschmeyer, Litt.D., D.D., LL.D.
	The Rev. Fred Hoskins, D.D., L.H.D.
	The Rev. Harland G. Lewis, B.A., B.D.
	The Rev. Richard R. Neibuhr, A.B., B.D., Ph.D.
	The Rev. Henry R. Rust, B.A., B.D.
	Miss Helen H. Smith, M.A.
	The Rev. Alfred H. Swan, D.D., L.H.D.
Co-opted:	The Rev. Leslie E. Cooke, B.A., D.D., LL.D.


HOLLAND
Remonstrant Brotherhood
FRANCE
Mission of Fellowship to the Churches of Europe (ABCFM)
Relief and Reconstruction projects (CCSC)
CANADA
United Church of Canada*
ENGLAND
International Congregational Council headquarters
Congregational Union of England and Wales
SCOTLAND
Congregational Union of Scotland
IRELAND
Congregational Union of Ireland
WALES
Union of Welsh Independents
SPAIN
Assistance to projects of Spanish Protestants (CCSC)
SWITZERLAND
World Council of Churches headquarters
UNITED STATES
Congregational Christian Churches
ITALY
Italian Service Mission (CCSC)
MEXICO
Mexico Mission (ABCFM)
PUERTO RICO
United Evangelical Church*
HAWAII
Congregational Christian Churches
JAMAICA
Congregational Union of Jamaica (CMS)
BRITISH GUIANA
British Guiana Congregational Union (CMS)
MOZAMBIQUE
Cooperation with Church in Mozambique (ABCF
PANAMA
Cooperative church project
BRAZIL
Congregational Church of Brazil
Union of Congregational and Christian Churches of Brazil
German Conference Brazil project
CENTRAL AFRICA
Church of Central Africa in Rhodesia*
Rhodesia Missions (ABCFM, LMS)
Assistance to European churches (CMS)
ANGOLA
Church of Christ in Angola*
Angola Mission (ABCFM)
* A united church, of which churches of Congregational Christian background are a part.
ARGENTINA
Congregational Church of the Argentine Republic
German Conference Argentine project
BECHUANALAND
Southern Africa Mission (LMS)

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The Swedish Mission Covenant Church

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The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in "unrestricted communion of Pulpit and Lord's Table" will be the United Protestant Evangelical Church of the Palatinate, Germany.

JANUARY, 1960 No. 4

WORLD CONGREGATIONALISM

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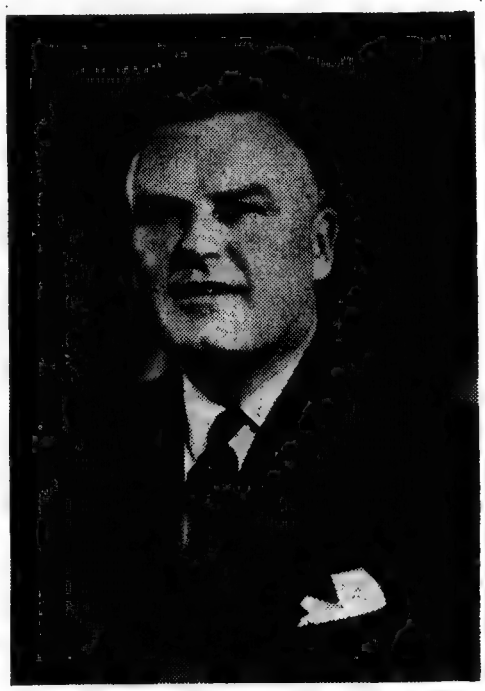
INTRODUCING . . .



THE REV. GLYNMOR JOHN, M.A., who was appointed Assistant Secretary of the International Congregational Council from November 16.

Born, educated and trained for the ministry in Wales, Mr. John's pastorates for just over thirty years have been of English Congregational churches in Brighton, Sutton Coldfield, and Sutton, Surrey.

In addition to his outstanding ministry as preacher and pastor, Mr. John has served the Congregational Union of England and Wales especially through his membership of the Life and Work Committee and his chairmanship of the Citizenship Committee. The quality of the pronouncements of the latter on public issues attracted government attention to Mr. John.

He has also been active in the work of the London Missionary Society, and the United Nations Organization.

A member of the Executive Committee of the International Congregational Council, Mr. John has represented the I.C.C. on two occasions at Synods of the Reformed Church of France, and was also at the service with the Palatinate Church in Speyer in 1957. He spoke to the last Council Assembly in Hartford, Conn., U.S.A., on the Church in Europe To-day. He has also visited India.

Glynmor John brings to the International Congregational Council great gifts of scholarship and ability as writer and speaker as well as a wide international experience and linguistic fluency. He also has the distinction of being one of the few ministers chosen by the laymen to serve on their own Men's Committee of the Congregational Union. We give him a very warm welcome.

I.C.C. PROJECTS

The Fund. This issue has to go to press before the end of the year. A full statement of accounts for 1959 will be printed in the May issue. Friends will be interested to know, however, that since the Fund was opened at Hartford in July, 1958, a sum amounting to approximately £1,250 has been received. This includes the fulfilment of the generous promise of the National Fellowship of Congregational Women of $750, of which $500 has been set against the production of "World Congregationalism."

Magazine Project. It is not yet possible to give a circulation figure, as many copies during 1959 were printed to stimulate interest. The total cost of production and distribution was £550, towards which subscriptions amounted to about £150.

Exchange Project. Many ministerial exchanges have been arranged during the year and plans are in hand for more effective handling. A promise has been given of a grant of £40 to help make it possible for the Secretary of the Congregational Union of Jamaica to visit England this year with his wife. This supplements other grants.

We would greatly like to be in a position to help provide a Director of Youth Activities for the Congregational Union of Jamaica until such time as a Jamaican can be trained.

Transport Project. A grant of £50 has been made to a woman minister in Scotland to visit the Palatinate Church in Germany for a study project. We have applications for other grants under this heading.

Group visits. In addition to the normal exchanges between Great Britain and Germany and Sweden, it is hoped this year to begin an exchange between England and Holland. There will also be British participation on a large scale in the quadrennial youth Covenant rally in Sweden and the United States group will be entertained in Scotland and England.

The United States Women's Fellowship Tour was very welcome in England, Wales, Scotland and Holland in October, 1959.

Study Project. Funds will be required to finance the study project with the Reformed Alliance.

CONTRIBUTIONS TO THE PROJECT
WILL BE WELCOMED BY

Rev. Dr. Arthur Wheelock, Lihue Union Church, Lihue, Kauai, Hawaii, U.S.A.

Mr. K. W. Thorndyke, 18 Fairview Road, Woodthorpe, Nottingham, England.

"... WITH YOU ALWAYS"

A STORY OF SOUTH AFRICA

David and Elizabeth had five children—the eldest fourteen, the youngest nine months. They had one bed and a broken chair and two old boxes from the mineral water factory where David worked. Seven of them in one room, with a bit of sacking for the door, and outside the dirty unpaved street pitted with the black sores of old cooking-fires. And at the end of the street, the brown, littered veld. And beyond, the white office-blocks and pastel-shaded roofs of the white men's homes.

This was a Christian family. Regular in church on Sundays, eager to do what they could for the community. Happy, if you can believe it, in their squalid little homes. Each of the children had one garment —no more. David earned seven pounds a month, and it took some stretching over seven people. Food and rent (yes, rent for the one-roomed shack) and water (half-a-crown a gallon). Nothing left for clothes.

I went down one morning in November. The summer was fairly in and the whole location was simmering in the heat. Bella, the baby, had been sick—gastro-enteritis, the African killer—and I was anxious to know how she was.

Elizabeth invited me in with courtesy. Yes, thank you, my father, David and the children were well. And Bella? Oh, Bella was better, my father. See, her eyes were bright again and her skin was shining. And she was feeling nicely, thank you, my father.

I stood in the hot gloom of the shack and let Bella grip my thumb in her small, pink-palmed hand, and smiled at Elizabeth. She said it was too good of her father to come all this way to ask about the baby. And I told her not to be silly, and gave her the little parcel of food my wife had made up—eggs and milk and brown bread and tinned meat. Ashamed that she thanked me so sincerely, and that what I had brought was so small a gift.

It was when I turned to go that I saw the old man, squatting silently in the corner, grey-bearded and thin.

"Who's this?" I said. "Your father?"

Elizabeth laughed, the rich, free laugh of the African.

"Nie, Nie," she said. "He is just an old man with nowhere to go."

"When did he come?"

"Two days ago," she said. "He was tired and hungry and has no family. He will stay here for a little while."

"For how long?" I said, knowing the answer.

Elizabeth shrugged. "For as long as he likes, my father," she said.

She came out with me to the car, Bella on her hip, her face a little anxious.

"You can't afford it, Elizabeth," I said. "You can't manage to feed another."

"He is old, my father," she said. "He eats hardly anything."

"But there is so little room in your house, Elizabeth."

She smiled. "There is little room anyway," she said. "He is thin. He doesn't take up much more room."

"Besides," she said, "he has nobody to care for him."

I got into the car and shut the door. Elizabeth looked through the open window. It was an old car, but it suddenly seemed intolerably flashy, standing there in the mean, dirty street. I looked at Elizabeth, a tired African woman, old before her time, with too many children and not enough room and nothing like enough money, and an old man who was a stranger sitting in her house and eating his share of the food.

"And David?" I said then. "What does David say about it?"

"He is a good man, my father," she said smiling. "He brought the old man home."

Seven pounds a month, and eight hungry mouths to feed. I shook my head.

Elizabeth looked anxious. "It is the right thing to do, my father?"

"Yes," I said. "Yes, it is the right thing to do. But how.....?"

"My father?" she said.

"How do you do it, Elizabeth?"

"I don't know, my father?" she said simply, splendidly. "Each day I wonder where the food will come from. But it comes. People are kind and they help. And He helps too. All the time."

"He?"

She nodded. "He who died and rose again. Who is alive for evermore. He comes in the old man looking for a home. And He comes in the neighbours sharing what they have. And He comes in you, my father, and in every man who is kind and has faith and who cares."

It is a little frightening sometimes, when you take God at His word and go out and preach the Gospel. A little frightening to see how completely they believe what you say. Frightening that you should ever have preached in doubt, when He answers so magnificently even the newest and simplest of faith.

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"WORLD CONGREGATIONALISM"

The May issue will probably contain the following:

Women's News—henceforward it is hoped to include two pages of news of special interest to women.

Old Church, Amsterdam—it has become necessary to close the oldest of the Remonstrant churches.

Arminius—this year will be celebrated the four hundredth birthday of Jacob Arminius.

Coloured Churches Must Move—one of the effects of apartheid in South Africa.

Mission in Lapland—A Swedish minister has a parish in the frozen north.

Weekly Church Meeting—an English experiment in church fellowship.

The American Board—the Board is 150 years old this June.

Lay Preacher—the equipment and service of lay preachers in England.

About subscriptions please see page 28.

"ONE YEAR FOR CHRIST"

A Challenge to Young People

Gunnar Isakson

Within the Christian Church we are used to hearing about men and women who have accepted some high calling and spent several years upon the training necessary to make them ministers, missionaries teachers, etc. But very few of us ordinary church members can contemplate for ourselves such a life, completely dominated by special Christian vocation.

At the same time we know that the secularised community of our own day calls for varied kinds of religious service which fully trained and dedicated persons cannot give. For example, there is great need for increased work to be done among children and teen-age young people. Often the resources of a local church are not enough to meet this need. The minister may be in charge of two or three small churches. He cannot do everything, and his members are perhaps too old to be able to assist him.

Some youth leaders of the Mission Covenant Church of Sweden were discussing this subject five years ago. They made the suggestion that young people between about 18 to 20 might be challenged to give a whole year of their lives to Christian service. They should be inspired to volunteer as youth leaders and teachers, giving full time service to small churches. At that age young people can often take a pause in their training without harm for the future. The government demands the young men for military service for one year or more. Would it be impossible for a Christian youth organisation to send out a challenge: "One Year for Christ!"

The decision to make the call had scarcely been made than the answer was given. Several young church members were willing to give "One Year for Christ." Every year since 1954 a group of between twenty and thirty so-called "one-years" have been at work in different small churches round the country.

The national youth department of the Swedish Mission Covenant Church (S.M.U.) is responsible for the organisation. The young applicants send their papers to the S.M.U.-office. One important condition for being accepted as a candidate is to be recommended by the minister and by at least one of the youth leaders in his home church.

The S.M.U.-officers arrange a course of instruction every year. It lasts four weeks and after that they send those who have proved to be suitable for the work to a number of different churches. The course of instruction is usually held at a church near Stockholm. The secretaries of the S.M.U. serve as teachers, and are assisted by lecturers and experts, mostly denominational leaders. They have realised the necessity of concentration and give training only for the special tasks the participants will undertake. These young people are not to go out preaching first of all, but they ought to learn to speak concisely and correctly when giving instruction and short addresses. Besides this they learn how to conduct a Bible study group; they get simple information about the cure of souls among young people, and they learn the preparation of programmes. Just now more attention is paid than earlier to instruction in scouting, because this kind of youth work seems to have the best chance to reach boys and girls from families outside the church.

During the first years of this project our youth department sent the "one-years" as pioneers to very small churches without ministers in big villages. It was too hard for many of them. They needed help from older Christians. Therefore they now go two and two—like Christ's first disciples—to churches where there is a pastor. It may also happen that an old minister wants assistance from young fellow-workers but his own church is completely without youth leaders. In the growing industrial areas these young people have contributed wonderfully to the work of our churches. Often this is because young people reach the youth better and more easily than older people usually do.

In relation to "One Year for Christ" another project has been introduced. So-called "teams of supporters" have been organised. This means that a group of Church members promise to give 100 Sw. crowns (£7 or $20) a month to the S.M.U. as a contribution to its evangelisation and youth work. Each group also promises to pray regularly for one of the "one-years." At the present there are 76 such teams. The "one-years" come from different environments and positions. Some of them are students, others office clerks, domestic helpers, factory men or farm labourers. They return often to their school or their professional life after the year of this special service. To some young people their "One Year for Christ" has meant that they have decided to start training for the ministry. But it is important to keep strictly to the one year. A period of two years is too long for people who have to go on training at school and for a professional life.

Those who give "One Year for Christ" mostly give up much comfort at home and sometimes also good earnings. During this period of full time service the "one-years" get only food and accommodation plus 100 Sw. crowns (£7 or $20) a month as pocket money. But several of them have said that this sum was followed by blessings, for they found that 100 Sw. crowns were sufficient for them when buying much more than they were used to.

The idea of "One Year for Christ" has influenced other Christian denominations and organisations in Scandinavia. In Sweden the Y.M.C.A. and the Baptist Union have accepted it, and in Norway the Covenant Church is planning for a similar project. The "one-years" play an important part in the youth work of the whole Covenant Church in Sweden, both from a spiritual and an economical point of view.

In order to show the attitude of young people to this kind of work I want to relate what happened last summer at a youth camp, when the question-box was emptied and answers were given.

A girl, 15 years old, wrote: "I feel a call to become one of these who give "One Year for Christ"; but I cannot go because of school and my age. Will God stop calling me as I cannot go now? Do you think I shall be able to follow His calling later and can I serve my home church in the meantime?"

Rev. Rune Ericson, one of the leading S.M.U.-officers answered that question in this way: "What God's calling means is always difficult to understand completely. The challenge to give "One Year for Christ" must be put into relation to some practical things. You must reach the age of 18 years. This is necessary when thinking of service as a youth leader. Be assured that if you are now hearing a real call to the work of this kind, the call will come to you again three years later. But it is important to say that you must never think of the service "One Year for Christ" as a more valuable work than that of serving the local church at home. The Lord calls many people to serve just in their own church. We never write or speak of this so much but the tasks in your home church are of the same importance as those performed far away. One day faithfulness will get its reward."

The Rev. Gunnar Isakson is a minister of the Swedish Mission Covenant Church and formerly served its Youth Department.

MILDRED HORTON

Mrs. Douglas Horton, Assistant Moderator of the International Congregational Council, was in October elected the first woman president of the American Board of Commissioners for Foreign Missions, oldest foreign mission board in the U.S. She will be the fourteenth president of the board since its founding in 1810. Mrs. Horton succeeds the Rev. Dr. Vere V. Loper, minister of the First Congregational Church, Berkeley, California, president since 1955. Since 1957 she has been a member of the Board's Prudential Committee.

A graduate of Vassar College, Mrs. Horton has a master's degree from the University of Chicago and honorary degrees from several colleges and universities. She was president of Wellesley College, Massachusetts, from 1936 to 1949, the second youngest president in the history of the college. Before assuming the Wellesley presidency she served on the faculties of several other colleges, including Oberlin College, Ohio, and Centre College, Kentucky.

During World War II Mrs. Horton headed the women's branch of the U.S. Naval Reserve, the WAVES. She was the first woman ever commissioned by the U.S. Navy and held the rank of captain when she resigned in 1946.

Among the posts she has held are president of the Association of American Colleges and member of the U.S. Educational Mission to Japan, the U.S. National Commission on UNESCO, and the Committee for the White House Conference on Education. She is a vice-president of the Japan International Christian University Foundation, a trustee of the Northfield Schools in Massachusetts, and is a director of several organizations, including the National Broadcasting Company and the Radio Corporation of America.

Her husband, the Rev. Dr. Douglas Horton, former dean of Harvard Divinity School, was also formerly a Moderator of the International Congregational Council.

"YOU SHALL BE MY PEOPLE"

THE MUNICH KIRCHENTAG

William J. Wright

It was pouring with rain when I arrived at Munich on August 12th. The Kirchentag banners, bearing the familiar Five Crosses of Jerusalem (the Crusaders' emblem), which flew and hung from every vantage point in the City were dripping wet: the hundreds of boys and girls who were acting as guides scampered around with capes over their heads: the Koenigsplatz which I crossed was full of puddles and empty of all but a few knots of people under umbrellas: there were chairs stacked under waterproof covers; there was a conductor's rostrum; there was a pulpit; there were banners with the Jerusalem crosses floating down the length of the portico columns and others stretched across the face of the porticos bearing the text for this year's assembly: "Ihr sollt mein Volk sein" (Ye shall be my people): there was a vast 250 ft. high Cross in steel scaffolding in one corner: and in another an open frame of seven great church bells. But hardly any people, and it was here that the opening ceremony was due in two hours' time, at 5 o'clock.

I had a ticket for a seat, so I did not hurry there from the hotel; but on my way the rain stopped, the skies cleared, and perhaps with half a mile still to walk, I was conscious of being in a hurrying crowd. Soon we left the pavements and streamed down the main roads: cars had disappeared: the river of men and women went on on foot; and then, at half past four, the bells of every Protestant Church in Munich pealed out in those lovely discordant volleys of Church-summoning music, and the crowd almost broke into a run to keep pace with the tumbling bells. We poured into the Koenigsplatz: it was jammed by a crowd of 80,000 people, and in their midst the glitter of a thousand brass and silver instruments. It was a sight to remember, and when the last deep note of the dying bells faded, the stillness of that vast congregation was awe-inspiring: the sense of a people listening, for God, struck me forcibly.

The opening service was simple: hymns, prayers, the Lord's Prayer and the Creed said together, a lesson, two addresses and a familiar Benediction—"the Lord bless you and keep you . . . the Lord make his face to shine upon you . . . and give you peace."

The Kirchentag was opened: the crowd dispersed as quietly as any small congregation from a local church. That was the tone of the whole great Assembly: reverence, a sense of God's presence, and that humble unanimity moving over the worshippers together which it is impossible to define except in terms of the Holy Spirit's influence: and on all the faces you passed, a thoughtfulness and an eagerness to talk out the basic question of how a Christian can live his faith in an everyday world to-day.

On the Thursday, Friday and Saturday of the week, the main studious work of the Kirchentag was done. The site for this was in a park on the outskirts of Munich used for industrial exhibitions. There were ten large halls there, like aircraft hangars, seating about 4,000 each. Each day began with morning prayers and then Bible study. This latter is intended to play a great role in the Movement: it was treated as an intellectual exercise in attempting to relate biblical passages to the circumstances of life to-day and to modern personal experience. In each hall, the same text was studied, and the clergymen who led it followed the same course. Bishop Lilje, the Bishop of Hanover, gave one of the courses in English, and a man more able through sheer force of character to impart authority to what he saw, I have never heard. Those studies framed, as it were, the whole Kirchentag picture, being based on the text for this year's meeting—"Ihr sollt mein Volk sein".

There followed at 11 o'clock each day two lectures on a given theme in each hall, this time on differing topics in the different halls, and you could choose which you attended. The invariable rule was that on each theme one lecture was given by a clergyman and one by a layman: in practice that works extremely well.

The subjects of the lectures were the vast ones of Church and Society—the Word, the Congregation, Disunity among Churches, the Family, Mankind, Mass Media (Press, T.V. and Radio), Economic Aspects, the Mission Field, and the State. Ten topics for the ten different halls, and over the three days, therefore, six lectures on each topic—with the one purpose of elucidating how individuals and societies should order their lives if they are truly concerned to do God's will as interpreted by Christ. There was no doubt in those vast lecture halls of the intent eagerness to comprehend and absorb this spiritual pattern of life which has been the Church's perennial demand. Over a third of the audience were young people under twenty five, and you cannot mistake the absorbed concentration on a young face. Remember, these Germans still live as land-neighbours to a political system which decries, ridicules and beneath the surface oppresses the Church and those who profess to be Christians. The Kirchentag aspiration—to fasten a faith in one's

mind so surely that it cannot be shaken—is undoubtedly a sort of reflex-action of the spirit to that fact of near-persecution. It also, I think, reflects an unease amongst idealist youth especially, concerning the precedence of materialist values in their prosperous society to-day. A Christian life in the modern world must involve defiance of that scale of values: to lead it is a challenge to be accepted or ignored by every single soul: you hear, or you shut your mind to the call of God as a single inviolate soul. Your response is your own spontaneous reaction.

That the Kirchentag has grown to its huge dimensions as a result of a spontaneous reaction of this nature among the laity throughout Germany is a fact. For myself, I feel bound to recognise in that fact that God is active in a nation which to my generation and our fathers has appeared to transgress His ways abominably in recent years—that God is active there to-day reconciling His people to Himself.

Each afternoon, the English-speaking Discussion group which I attended was held in the very building and in the next room to that in which the Munich pact—that crowning piece of diabolical duplicity—was signed. Could any contrast hit the mind more sharply than that one?—mentally to remove the wall at one end of the room and to juxtapose the two meetings: in 1938, Hitler receiving Chamberlain, Daladier and Mussolini: in 1959, we guests of the Kirchentag from around the world—from Europe, Canada, the United States, India, Rhodesia, West Africa. Can you help but see God's guiding hand herein?

It was that reality which lay behind the ubiquitous banners in Munich with their five Jerusalem crosses and their bold lettering: "Ye shall be my People."

Fifty thousand in the lecture halls, eighty thousand in the Koenigsplatz, three hundred and fifty thousand at the closing service on Sunday afternoon—all in their varying human measure would leave the Kirchentag with a revivified faith and a sense of mission, believing, if only we could put it into the right words, no less than this: GOD is active in the world to-day, through each single person who hears His call and who has faith to respond. He calls all manner of men, and they are the means He chooses by which His kingdom must come on Earth.

I am sure the Kirchentag idea—not necessarily its organisation or its Munich scale, but its idea and purpose will spread. I cannot help but feel that it ought to happen here!

Mr. Wright is secretary of Union Church, Mill Hill, London. He was the nominee of the International Congregational Council to a place at the Kirchentag.

ON TOUR

Mary Ann Williams

The dormitory is quiet, for the members of the Fellowship Tour have gone to the Collège Cevénol through the bright coloured woods in the crisp air of the frosty night. Everyone says, "If only we could just stay here a week and sift the experiences of the tour before returning to reality," or "If we could just go home from here and not bother with Paris."

"We" are the twenty-one members of the second Fellowship Tour of the National Fellowship of Congregational Christian Women of the United States of America, responding to the invitation to visit the English, Welsh, Scottish and Dutch members of the Women's Fellowship of the International Congregational Council. We are both interacial and international. Holland, England, and Canada are represented by one lady each. Members of the United States come from thirteen different States. Many persons and groups have eagerly shared in this tour by free will offerings to make it possible for us to represent our whole Church. All members had to meet high qualifications and all have a deep sense of responsibility in representing their churches and areas and of sharing with them the significant aspects of the tour.

The group has developed an inner fellowship as well as an outreaching fellowship. We have feasted—unabashed and with true relish—upon the dainty substantial food so generously provided by our hostesses and we have enjoyed every moment of the expansive hospitality. The vicissitudes of group travel have afforded times of hilarity and suspense. Our minds and hearts are fairly bursting with the impact of this tour. We have looked upon the revered sites of history and the magnificent art and visual expressions of culture. We have seen all that the usual tourist sees and much more, as we have been lovingly guided to less famous but meaningful shrines of specific areas and courses. We are humble in acknowledging the inheritance of freedom to worship secured for us at such dear cost.

Another struggle for freedom has become alive for us that of political freedom which embraces so much more than freedom from the police. We visited refugee projects and camps in Vienna, Linz, Salzburg and Innsbruck. We saw quarters for refugees ranging from stone military barracks with shining central kitchens and one room for a family to decaying wooden former slave labour camps lacking the essential privacy for human dignity and the minimum comforts. We saw old people without any hope of any other kind of life; young families carrying on in what they hope are temporary ways

but which may be permanent, and we saw young teen-agers, many without families, finding refuge in homes where shelter and guidance were given. We saw an "apprentice" home for boys learning trades, a carpenter's shop for men, a needlework shop for women, an opportunity for girls to study commercial subjects. One night a group of young Hungarian refugees danced gaily and skillfully some of their folk dances accompanied by a violinist and pianist. Their enthusiasm cheered us. At every point well trained and experienced staff members discussed with us the situations of the refugees. We learned that refugees are not treated as masses of people. Each refugee is an individual person who must have guidance and help to make his adjustment, sometimes leading to a bright future and sometimes accepting permanently all the cruel limitations of the hopeless present. But for every person there is the comfort of having an understanding and sympathetic friend with whom he can share his innermost thoughts.

We learned of the vast multiplication of the refugee situation from Dr. Leslie Cooke at the headquarters of the World Council of Churches in Geneva, the number being incomprehensible. Never before did we know of the extent of the responsibility and response of the Christian Church throughout the world in its ministry to the refugees. Churches work with the government and United Nations agencies, the churches supplying money and materials to supplement the contributions of governments and the essential spiritual guidance and ministry to endure the difficulties and sorrows of the present and the hope for the future. We became aware of the purpose and activities of the World Council of Churches in many other realms. We have a better understanding of the way the World Council co-operates with the agencies of the churches throughout the world, encouraging them to study and take action on issues of world wide Christian concern.

Now I hear the group returning from the Collège Cevénol and they will be excitedly voicing their admiration of this fine school. Last night we sat about the fire while the Rev. Kenrick Baker, the director of this Fraternal Centre for French Protestants, told us of the mission of the Centre. It is a place for many kinds of conferences, institutes and gatherings but it is more than a place. It stands for the reconciling of groups and persons to new forms of faith and life and for the opportunity to discover new motives for life. The very small, quiet stone chapel is a place for personal and group worship and dedication.

So, tomorrow night, after worshipping in the French Protestant Church in the village and more talks with Mr. Baker, we shall gather in the chapel to give thanks to God for all the persons who have in

countless ways been a part of the experiences of this tour and we shall confront ourselves with the meaning of these experiences for our lives. Then we shall partake of Holy Communion, the symbol by which we share in the complete fellowship of God and Jesus Christ. And we shall begin the homeward journey with our lives forever changed.

Mrs. Mary Ann Williams was organizer and leader of this second Fellowship Tour, as she was of the first two years ago. She was until last year President of the Women's Fellowship of the International Congregational Council, and has been Assistant Moderator of the General Council of the Congregational Christian Churches of the United States. In this report, written "on tour," she describes some impressions of a journey which took the party to England, Wales, Scotland and Holland, as well as to Austria, Switzerland, France and Italy.

A PHOTOGRAPH TAKEN IN THE CITY TEMPLE, LONDON. ON THE FRONT ROW ARE: MISS DOROTHY J. BIGGS, WOMAN SECRETARY OF C.U.E.W.; THE REV. FLORENCE FROST-MEE, CHAIRMAN OF THE WOMEN'S LEAGUE; MRS. MARY ANN WILLIAMS; MRS. MILDRED JOHNSON; MISS L. UPCOTT, SECRETARY OF THE WOMEN'S LEAGUE.

AN ENGLISH MINISTER IN GERMANY

Ernest Dawe

Most readers will be aware of the friendship which grew after the Second World War between ministers and members of the United Protestant Church of the Palatinate in Germany and those of the Congregational Union of England and Wales in particular. Friendship led to deeper understanding and appreciation until it became possible in 1957 for a covenant agreement to be reached between the Church of the Palatinate and the constituent Unions and Churches of the International Congregational Council. This covenant between two communions, at first sight very different, was declared to be of "unrestricted communion of Pulpit and Lord's Table" and it was ratified at a magnificent service in Speyer in April of that year.

I had personally been involved in youth exchanges with the Palatinate Church since 1954 and attended the Service in Speyer. That was my fourth official visit to the Palatinate. I had often been called in as translator or interpreter for correspondence or consultations at Memorial Hall, London. On one such occasion there was an informal discussion on the development of this friendship in the International Congregational Council offices. The suggestion was made that an English Congregational minister might serve for a time in the Palatinate and vice versa. Up to now it has not proved possible to arrange a "guest pastorate" in the other direction but the personal details I have just given help to explain why I was chosen to go to Germany.

I started work here in Ludwigshafen-am-Rhein in October, 1957, as guest minister in a large parish with a normal staff of four ministers. It was felt that I should have the opportunity of seeing the many-sidedness of the Church's work and that this could best be done here in the largest town of the Palatinate (population 160,000) and that a team of ministers such as we have here could best carry a passenger. My first weeks were spent in gaining fluency in the language and watching the others at work, but gradually I was able to take a fuller share in the work itself.

The Church here is organized on a parish basis. That means that all Protestants living within a certain area belong to the Church and have the right to receive the Church's ministrations. It often happens that a funeral or wedding occurs and the families concerned are completely unknown to the minister. You must think in terms of a membership running into thousands, of which a large percentage never comes to church—in fact the situation which faces our Anglican brethren in England, who also work under the parish system. We do have more opportunity to get to know our children, as about

half the religious instruction periods in the schools are given by ministers and lay church workers. The children also attend classes regularly for two years before confirmation, which takes place about the age of fourteen. That also gives an introduction to the homes, but there is no time to follow up all the opportunities of personal contacts and pastoral work. Church attendance is shown by the statistics to be roughly the same here as in England, but one has the impression it is better because the non-Roman Catholic Christians are not divided up into so many different groups. Such Free Churches as there are here are not particularly large or important.

When we turn to the question of social and welfare work, we find that large areas of activity, which in England have long been the concern of secular authorities, still rest with the churches and other voluntary agencies. In Ludwigshafen the church has six full-time welfare workers, two youth hostels (one for apprentices and one for young men between the ages of 18 and 25), an old people's home, and a children's and young people's convalescent home in the country, which also serves us as a conference centre. Then there is a welfare worker engaged full-time in the work among heavy drinkers and alcoholics; the district nursing work is done by associations closely linked with the Churches, and mostly by deaconesses; and practically every parish in the town has at least one kindergarten. This is all undertaken with a sense of Christian service, but it does involve a heavy financial responsibility and a drain on the time of the senior minister in each parish, who has the business side to attend to. Church work is financed in the main by the "Church Tax" which

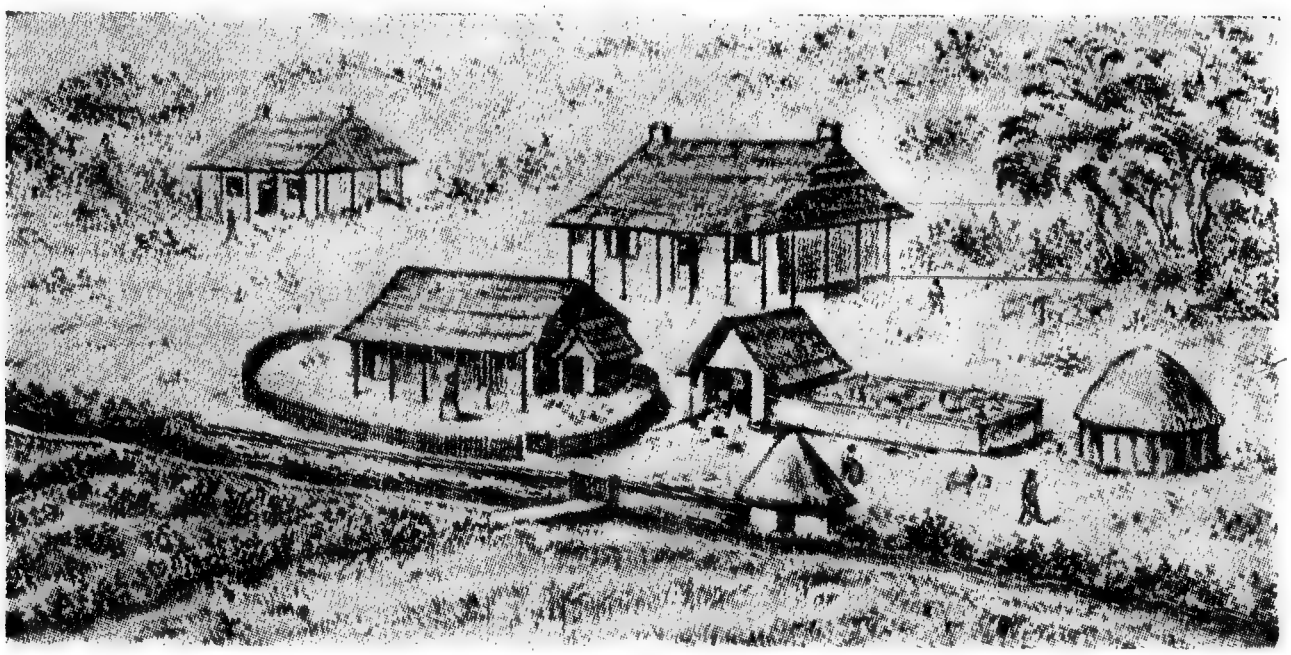
is a percentage of income tax (at present 10%), collected for the Church by the state tax office. This gives the impression of much greater financial stability, but I have heard the question asked by many colleagues, how long this situation can be expected to continue, and they envy us the tradition of disciplined giving which our "Gathered Church" system has helped us to develop among our members.

Since I have been here a new pastorate has been formed within the parish and a new school opened, both in a developing area of the town rather far from the parish church, and we have started Services and youth work and so on in a room (seating 70 comfortably —100 when necessary) underneath one of our kindergartens. My work is now particularly in this area, with a senior colleague, and I am doing the full work of a minister—I have fourteen hours teaching a week, run two youth groups, and share regularly in the preaching rota. Sunday School falls also to my lot and, after a period of taking the whole school myself every Sunday, I have now got a group of teachers together (more in fact than we have room for classes) with a weekly preparation class, and, as opportunity offers, seeds of Family Church thinking are being sown on fertile ground.

But it is not forgotten that I am here, so to speak, as an ambassador of Congregationalism. In the summer I was freed from parish duties to help with the I.C.C. Youth Exchange group and also with the Congregational Holiday Fellowship party which came to our youth centre in Bad Dürkheim. This group visited our parish in Ludwigshafen one week-end, staying the night in our homes and sharing in a social evening and, on the Sunday morning, in a service held in German and English. On October 18th I spoke a word of greeting in the name of world Congregationalism at an ecumenical Service in the Church of the Protestation in Speyer, at which a new peal of bells was dedicated. Last night (as I write) I visited a flourishing young mother's group in a village some 10-15 miles from Ludwigshafen, where we had a very lively discussion about England and about our Churches. And our new district has "twinned" with the Congregational Church in Harlow New Town, to exchange news and opinions.

All this is, of course, on a very small scale, but I am convinced of the value of personal contact and I hope that this experiment will be considered both here and in England to have been successful enough to make its continuance, perhaps even on a larger scale, part of the normal relationship between us.

The Rev. Ernest Dawe had been for seven years a Congregational minister in London before his invitation to the Palatinate.



INYATI CENTENARY

Iris Clinton

Fired by the enthusiasm of their missionary, David Livingstone, the directors of the London Missionary Society decided in 1857 to launch a mission to the Matabele and the Makololo tribes in what is now the southernmost part of Rhodesia. The journey northwards from the Cape was made at fearful cost—one missionary, three young wives and three children perished in a few months—bringing disaster to the Makololo mission.

The Matabele mission fared better under the leadership of that old campaigner, Robert Moffat, Livingstone's father-in-law. On October 28th, 1859, after a hazardous three months' trek from Kuruman, they outspanned a few hundred yards from the royal kraal, and met Mzilikazi, king of the Matabele. Seven weeks later he granted them 8,000 acres of land. The king's prime minister said, "If the valley you see pleases you, it is with the fountain at your service. Choose where you wish to build, and occupy as much land as you please. If you are satisfied, the king will be glad." So began the mission station at Inyati and the first European settlement in Central Africa. Robert Moffat's grandson was the first white baby to be born in the territory.

What legacy have these pioneers of a hundred years ago left to us and how do we honour it?

Firstly, they have left us a legacy of courage and perseverance in the spread of the Gospel. In the face of loneliness and physical

hardship they worked for many years without apparent success. Death took its continuing toll. But they held on.

From the work of the pioneer missionaries has come the growth of African education. One of the first buildings erected at Inyati was a school house. The first scholars were reluctant and expected to be paid to learn, but little by little education developed. From this too sprang the beginnings of vernacular literature—the first book in the Sindebele was printed within a year of 1859.

The first African teachers were also evangelists, and through their labours the African church in Matabeleland was born. It is a church which numbers martyrs in its ranks.

Inyati today is a thriving centre of church and educational activity. The fine church was built in 1906, and its African minister cares for a group of smaller causes in the neighbourhood. There is a fine boarding school of high standard and fourteen village schools with 1,500 children.

The Centenary was celebrated over the week October 19-25 last. On the Sunday the speakers were the Governor of Southern Rhodesia and the Rt. Hon. Sir Robert Tredgold, Chief Justice of the Federation of Rhodesia and Nyasaland, himself a great-grandson of Robert Moffat. It is hoped that as a result of appeals made to raise £120,000 it may be possible to erect a chapel at the University College of Rhodesia and Nyasaland in Salisbury and to erect a Hall and Library on the historic site at Inyati.

Mrs. Clinton, widow of a minister of the Congregational Union of South Africa, has been on loan from the London Missionary Society to help organize the Inyati Centenary.

ENGLAND AND GERMANY

Five representatives of the Church of the Palatinate came to London in November at the invitation of the Congregational Union of England and Wales. Discussions were held as to various ways in which fellowship could be extended at all levels and important decisions were taken. A further meeting is to be held in Speyer at Whitsuntide at which there will be discussions as to the significance and theology of Holy Communion. These meetings represent a wish to express further the agreement as to "unrestricted communion of Pulpit and Lord's Table" agreed in 1957.

CALL
TO CHRISTIAN ACTION IN SOCIETY

The challenging document presented below was drafted by the Council for Christian Social Action of the United Church of Christ in the United States, which continues the work of the Council for Social Action of the Congregational Christian Churches and the like body of the Evangelical and Reformed Church. In its final form it was approved by the Second General Synod of the United Church meeting in Oberlin, Ohio, in July, 1959. It is a document of such merit that it warrants reproduction in full.

The Gospel is the Good News of what God has done and is doing in the world. In Jesus Christ God entered the arena of human history, grappled with the principalities and powers of evil, won a victory over those powers, and made manifest his love and gracious purpose toward all men. In grateful response, the Christian Church seeks to tell the story of God's action in ways which are persuasive for the men and women of our day.

At the same time, the church responds to God's saving act by seeking His will in all human relationships. For God as revealed in Jesus Christ is the ruler of all human affairs, nations social orders, institutions. To him belong our souls and bodies, our possessions and cultures, our churches and communities.

God has made us to live together in community. Without love of neighbour there is no love of God. Without service to men there is no service to God. We live, we rise, we fall as members of one family under God.

We confess the pride and greed which separate us from God and from each other. Before God we repent of our smugness and sloth, our absorption with self and neglect of neighbour. The judgement of God lies upon us and all our affairs.

We rejoice in many signs of the power and grace of God in the events of our time. People are asking recognition of their God-given worth. Barriers between races, classes, and nations are being brought down. We are thankful that God is stirring his people against injustice and oppression.

THE WORLD OF NATIONS

We live in a world of nation states, constantly growing in number. This world has become so interdependent and interrelated that nearly every action has an appalling number of relations and effects.

The power struggle is therefore greatly intensified, particularly between communist and non-communist states.

Deeper than the divisions, however, is mankind's essential unity under God. Deeper also are the ~~common danger,~~ the common need, the common hope. Nations must therefore develop a larger measure of mutual confidence through more creative use of peaceful methods for relieving international tension.

In the contemporary situation each nation will inevitably seek to maintain military force at a level considered necessary to national security. We must, however, avoid the militarization of United States foreign policy. We should strive for the development of an effective and enforceable body of international law.

WE THEREFORE CALL UPON OUR CHURCHES AND THEIR MEMBERS TO PRAY AND WORK:

For peace, justice, and the welfare of all nations and peoples;

For the United Nations as a major resource for the settlement of disputes, for peaceful change, and for economic and social development;

For a full implementation of the Universal Declaration of Human Rights;

For creative sharing among nations of persons, ideas, and skills;

For deeper awarness of the problems, legitimate interests, and fears of other peoples, especially those in the newer nations and in nations under communist rule;

For effective international control and reduction of all national armaments, including the testing of nuclear weapons;

For the use of our wealth, personal resources, and trade policies in a world-wide attack upon human misery;

For a clearer demonstration through our national life that both order and justice can be achieved under free institutions;

For the extension and strengthening of the world-wide Christian community, that it may help to provide spiritual foundations for a world community, combat ignorance, superstition, and traditional social evils, and serve as a reconciling fellowship among all peoples.

AMERICAN CULTURE

Our cities rise higher. Our suburbs spread afar. Streams of people move from place to place across the land. Astounding inventions provide abundance of goods, swiftness of communication, miracles of healing, and relief from many burdensome tasks. Opportunities for educational and cultural enrichment are multiplied.

In the midst of this abundance, we are beset by much that is trivial, dehumanizing, and vulgar. Prodigious plenty tempts us to selfish indulgence while millions of people in our land and abroad live in want. Private consumption has reached unprecedented levels while public services on which all of us depend are starved. Concentrations of power, controlling the channels of information, beguile masses of people into unthinking conformity and slavish striving for goods that do not satisfy. Much of our leisure time is devoted to forms of entertainment and escape that dull us to the world's problems and our neighbours need. We are tempted to love things and use people when we should love people and use things. And even in the midst of crowds our lives are often empty, anxious, and alone.

Now as always God calls us to a new life that offers genuine meaning, faith, and community. He sets before us goals that are higher than comfort and success. He summons us to develop our capacities for mental and spiritual growth. He frees us from our bondage to the networks of opinion and taste. He saves us from calling good evil or evil good. He searches the streets of our cities and the by-ways of the countryside—not for the church that takes pride in its popularity, its wealth, or the splendor of its buildings—but for the church that does justice and seeks truth, that cares for people and loves the Gospel, lifting up family, community, and world.

WE THEREFORE CALL UPON OUR CHURCHES AND THEIR MEMBERS TO PRAY AND TO WORK:

For a deeper understanding of the Christians meaning of daily work;

For the participation of Christians in organizations of farmers, labour, management, the professions, and other vocations, encouraging democratic procedures, wise practices and concern for public interest;

For fuller appreciation of the role, rights and responsibility of both organized labour and management in the democratic functioning of an industrial society;

For policies that safeguard the well-being of the farmer and the farm family as well as the interest of the general public in the efficient production of abundant food and fiber;

For the conservation and development of the earth's resources for the benefit of mankind now and in the future;

For economic institutions and practices which provide meaningful work, serve human needs, eliminate blighting poverty, prevent unemployment and harmful inflation, and bring about more equitable sharing in the goods and services which our productivity makes possible;

For action to strengthen the family and counteract the forces making for family disorganization;

For the support and expansion of necessary public services such as schools, transportation, and health programmes;

For increased educational and cultural opportunities for all;

For more effective programmes of education and action in church and community on the meaning and effect of alcoholic beverages, narcotics, and gambling;

For the provision of adequate social services for special groups such as the young, the aging, the handicapped, the mentally ill, and the victims of alcohol and drugs;

For the protection of migrant workers and their families;

For the admission of more immigrant refugees and their integration into the American community;

For better methods in the treatment and rehabilitation of those convicted of offences against the law;

For the use of leisure time in creative avocations, in wholesome recreation, in strengthening family life, in enrichment of human culture, and in service to church and community.

RACE RELATIONS

Jesus Christ as Lord and Shepherd of all men requires us as his followers to repent of those violations of brotherhood and justice which create separation, tension, and conflict between men of different races and to manifest—within the Church, the Body of Christ, and within the community and nation—acts worthy of such repentance.

WE THEREFORE CALL UPON OUR CHURCHES AND THEIR MEMBERS TO PRAY AND WORK:

For the elimination of pride and prejudice from our hearts;

For the end of racial segregation and discrimination in our communities—in church life, in housing, in employment, in education, in public accommodations and services, and in the exercise of political rights;

For the alleviation of poverty, ignorance, illness, and all other handicaps which are aggravated by unequal opportunities and by segregation imposed by law or custom;

For the furtherance of human rights throughout the world and respect for all men as persons created in the image of God.

POLITICAL LIFE

God holds political life under his province and judgement. It is the area in which men and nations make some of the most fateful decisions of our time. In this process controversy and compromise serve important and necessary functions.

WE THEREFORE CALL UPON OUR CHURCHES AND THEIR MEMBERS TO PRAY AND WORK:

For the support of effective, representative, and responsible government;

For active participation of Christians in political life as voters, workers in parties, candidates, office holders, and civil servants;

For a church with bonds of Christian fellowship so strong that it dares to discuss and act upon civic and political issues;

For maintaining the independence of the churches and the state, and for creative co-operation between them.

DEDICATION

To these tasks we dedicate ourselves in the name of God who calls us to seek justice for all his children and to love our neighbour not only in word but in deed. In him is our confidence and our trust.

I.C.C. NEWS

Conference of World Denominational Groups. Representatives of ten World Confessional groups met in Geneva in November with secretaries of the World Council, including Dr. Visser't Hooft. Among questions discussed were: the situation arising when churches belonging to different confessions unite; Inter-Church Aid—the responsibility of confessional groups for their own churches and their obligations for combined Church-Aid; contacts with the Roman Church and a request that there should be a clear statement about religious liberty from the Ecumenical Council. Glynmor John represented the I.C.C.

The I.C.C. and the Reformed Alliance. Glynmor John had discussions at Geneva with Dr. Pradervand and the Rev. Lewis Mudge with a view to arranging a meeting next summer between representatives of the two confessional groups. Five persons yet to be selected will represent the I.C.C. The conference will consider the implications of unions effected and contemplated between churches of the two fellowships. It will also seek to lay bare the common factors in our traditions which make such unions possible, and to elucidate the contribution to be made by our common Reformed Faith to the ecumenical movement.

Secretarial Tour. Ralph and Elsie Calder left home in December for a visit by invitation to Australia and New Zealand. They will spend some time in the United States on the way, taking advantage of this opportunity to visit their daughter and family in Princeton, N.J., They both have a programme in the Eastern States up to the time of the Mid-Winter meetings, after which they will go to California and Hawaii before reaching New Zealand at the begining of March. They will leave Australia at the end of April and hope to call at Beirut to see something of the work of the American Board there before returning home on May 7.

Executive Committee. The Executive Committee of the I.C.C. will meet in the conference centre of the Remonstrant Brotherhood at de Hoorneboeg by kind invitation of the Brotherhood. The meeting will be from 8 to 12 August, but a celebration of the 400th birthday of Arminius will bring many of them earlier. An outline of the major concerns will be given in our next issue.

Dorothy Biggs. We are glad to announce that in response to the unanimous invitation of the Executive Committee, Dorothy Biggs has accepted a place on the Committee.

THE CONGREGATIONAL WORLD

Australia — Trinity Congregational Church, Perth, has appointed a young American minister to be assistant to the Rev. J. J. Bryant. The Rev. B. A. Granzow, a graduate of Oberlin, will leave Wakeman, Ohio, for Western Australia early in 1960.

Four Australian ministers are presently studying in the United States—Trevor Watt at Union Seminary, New York; Geoffrey Barnes at Hartford Seminary; Walter Phillips at Chicago; and Itubwa Amram of Nauru also at Union.

Brazil—The Rev. Valerius S. Schultz, an E. & R. minister has been appointed by the German Conference of the Congregational Christian Churches of the United States to serve as fraternal worker and superintendent of the Evangelical Congregational Churches in Brazil. This is an association of 110 congregations with 18,000 members and 14 national pastors, serving rural communities, mostly in the German language. Mr. Schultz represented the I.C.C. at the Assembly of the World Reformed Alliance in Sao Paulo last August.

The German Conference has also appointed the Rev. Herbert R. Schaal to the Congregational Church in the Argentine which has 18 pastors and 15,000 members.

Canada—The Rev. Dr. David H. Gallacher, Secretary of the Board of Home Missions of the United Church of Canada since 1946, died in July last.

England and Wales—Dr. Leslie E. Weatherhead has announced his intention to resign the pastorate of the City Temple, London, some time this year. A distinguished Methodist, Dr. Weatherhead, has been minister of this 320-year old Congregational church for 24 years and has recently been responsible for its rebuilding.

Latest evidence of closer Congregational—Presbyterian relationships is the uniting of Trinity Congregational Church, Poplar, with St. Columba's Presbyterian Church.

New Zealand—The Annual Assembly of the Congregational Union was held in Palmerston North. Special consideration was given to church extension in new housing areas and also to church union. The four negotiating Churches have encouraged the Joint Standing Committee to proceed with the preparation of the Basis of Union and seven Commissions have been formed. An important development has been a decision of the Anglican Church to have conversations with the Joint Standing Committee.

South Africa—The death took place in June last of Tschekedi Khama, former Regent of the Bamangwato people of Bechuanaland. South Africa thus loses one of its ablest and wisest African leaders. Son of the great Chief Khama, he was brought up a Christian and became a member of the London Missionary Society Church in Serowe and so remained to his death at the age of 53.

Dr. C. Kenneth Snyder, Public Affairs Officer of the American Embassy in South Africa has been active during the past four years in the life of the Congregational Church in Pretoria.

Sweden—The United Nations delegate in New York from Sweden is Hr. Einar Rimmerfors, Social Action Secretary of the Swedish Mission Covenant Church, which was recently accepted into membership of the I.C.C.

Seventy-five young Congregationalists from Great Britain will join 100 young members of the Covenant Church of the U.S.A., and 100 from Continental countries at a great mass conference to be held in Malmköping, Sweden, in August. The American youth will be entertained in Scotland and England on their way to Sweden.

United States—Dr. Howard Schomer, President of Chicago Theological Seminary, has been elected president of the International Fellowship of Reconciliation, and will hold office

for four years. The I.F.O.R., was formed in 1915 and serves the cause of peace and good will among the nations. Dr. Schomer was a former member of the Executive Committee of the I.C.C.

Dean Liston Pope of Yale Divinity School was honoured with the degree of Doctor of Theology by the University of Geneva at the recent celebration of its 400th anniversary. Dr. Pope, who is a member of the Executive Committee of the World Council of Churches, was described as "one of the most outstanding theologians of the New World in the field of religious sociology and social ethics."

Dr. Gerald J. Judd of Central Congregational Church, Worcester, Mass., has been appointed first secretary for evangelism in the United Church of Christ.

Rev. B. K. Anthony of Elyria, Ohio, has taken office as Executive Secretary of the Congregational Christian Service Committee, succeeding Dr. Earle H. Ballou.

Mrs. Mareta Kahlenberg of Two Rivers has been elected Moderator of the Wisconsin Congregational Conference. She was formerly a member of the Executive Committee of the I.C.C.

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to

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SCOTLAND
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Cooperative church project
BRAZIL
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German Conference Brazil project
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Church of Central Africa in Rhodesia*
Rhodesia Missions (ABCFM, LMS)
Assistance to European churches (CMS)
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Angola Mission (ABCFM)
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WORLD CONGREGATIONALISM

INTERNATIONAL CONGREGATIONAL COUNCIL

May, 1960

THE INTERNATIONAL CONGREGATIONAL COUNCIL

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The British Guiana Congregational Union

The United Church of Canada

The Congregational Union of England and Wales

The Free Church of Finland

The Congregational Union of Ireland

The Congregational Union of Jamaica

The Dutch Remonstrant Brotherhood

The Congregational Union of Scotland

The Congregational Union of South Africa

The Swedish Mission Covenant Church

The Congregational Christian Churches of the United States of America

The Union of Welsh Independents

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The Unity of Czech Brethren

The Church of Christ in China

The United Church of North India

The Church of South India

The United Church of Christ in Japan

The Church of Christ in the Philippines

The Churches and Missions of the American Board of Commissioners for Foreign Missions—in Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa.

The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in "unrestricted communion of Pulpit and Lord's Table" will be the United Protestant Evangelical Church of the Palatinate, Germany.

MAY, 1960 No. 5

WORLD CONGREGATIONALISM

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MINISTERIAL TOUR

Since December last the Rev. Ralph F. G. Calder, Minister and Secretary of the International Congregational Council has been on an extensive tour, accompanied by Mrs. Calder, of branches of our far-flung Congregational Family. His programme has been a heavy one but he has been gladdened and powerfully upheld by the warmth of the fellowship afforded him everywhere he has been. He set out just before Christmas by plane for the United States. Christmas itself he and Mrs. Calder spent with their daughter, son-in-law and family at Princeton, New Jersey. Thence they went to New York, Connecticut, Massachusetts, Washington, D.C., North Carolina, Virginia, Pennsylvania, and across to California. Hawaii was their next port of call, and then New Zealand and many Congregationalist centres in Australia. Mr. and Mrs. Calder will return to England in May, taking in visits to Beirut and Rome on the way. His letters to the I.C.C. office make it once more abundantly clear that the I.C.C. has a growing role to play in cementing close informed relationships between its constituent member-bodies all round the world.

Glynmor John.

Concerning the Remonstrant Brotherhood

In August, 1960, the Executive of the I.C.C. will meet in Holland and there be the guests of our Remonstrant brethren. Immediately prior to the Executive meetings, the Brotherhood will celebrate the 350th Anniversary of Arminius whom it regards as its founder-father. In this issue exceptional prominence is rightly given to phases of the history of the Brotherhood, in the two sections which follow.

325th ANNIVERSARY OF THE REMONSTRANT SEMINARY

G. J. Hoenderdaal

On the 28th of October, 1634, Episcopius began his lectures at the Remonstrant Seminary. Born in Amsterdam in 1583, Episcopius studied at Leyden and there came under the influence of Arminius. In 1619 he and twelve other Remonstrants were condemned by the Synod of Dort and expelled from the country. He returned some years later and in 1634 was appointed Rector and Professor of Theology at the Arminius College in Amsterdam. The Remonstrants had already decided in 1626 that there should be a Training College for Remonstrant teachers. Their object was to enable young men to study at Leyden so that they might be admitted later into the "Society" of the Remonstrants. Amsterdam was selected for this purpose because the Atheneum Illustre was already a centre of attraction. Amsterdam merchants had founded the Atheneum because they preferred to keep their sons not too far from home—partly in order to save expense, partly to prevent their sons from taking part in the often very crude student-life of the Academies of that time. A deeper reason, however, was that the city of Amsterdam disagreed with the policy of the Government, which had purged the Leyden Academy to such an extent that liberty of thought there had been drastically restricted. Amsterdam was one of the first towns to oppose the Government proclamations and to connive at the Remonstrants building a Church. Here it was, then, that the first professors were appointed, men like Vossius and Barleus, well-known for their enlightened views.

For a while it was considered that the Seminary should be founded in Rotterdam, because this town was more or less the birthplace of the Remonstrant Brotherhood and Episcopius had settled there and was very much needed as a preacher and pastor. Only with difficulty was Episcopius persuaded to remove from Rotterdam to Amsterdam, a removal considered necessary for the sake of the Atheneum. Moreover, the Atheneum wished to have a man like Episcopius within its walls, and—as Van Limborch wrote later—"some of the Amsterdam Magistrates intimated their wish to certain Remonstrants to have Episcopius in Amsterdam, saying that they expected that their illustrious school, frequented at first by only a few students, would receive a greater influx through Episcopius". Times have changed indeed if we now compare the number of students at Amsterdam University with the number studying at the Remonstrant Seminary.

We may confidently regard Vossius, Barleus, and Episcopius, as the triumvirate of learning in the Amsterdam of that day. The expec-

tations of Amsterdam Magistrates were to be realised in other respects too, for many scholars, some of international fame, have been connected with the Seminary throughout the ages. There was indeed a time, in the late 17th century, when it was the leadership of Van Limborch (who was assisted in his lectures on Philosophy by the famous Clericus) which helped the Atheneum to overcome a period of decline.

It is not the object of this article to tell of the vicissitudes of the Seminary and its professors. This can be found in the commemoration book published at the time of the Tercentenary. There may even be those who still have in some forgotten corner the Bicentenary book written by Des Amorie van de Hoeven. The latest commemoration book is certainly more readable for us today, and it has been written with great authority, but the older book should not be put aside too hastily if only on account of the notes later appended by him to the memorial speech he delivered at the bicentennial celebration in the Keizergracht Church in Amsterdam. The third centenary was observed at Leyden. It was the creation of a University there and the desirability of linking the Seminary with it that made the Brotherhood decide in 1872 to remove the Seminary to Leyden. It could not be foreseen that the Amsterdam Academy would also become a University. In any case, the latitudinarian theology taught at Leyden by the first in the field of biblical studies was a great attraction. To this should be added the fact that the Seminary in Amsterdam had declined in numbers, there being only one student left. The decision to remove to Leyden was a disappointment to the highly capable historian Tideman, but he ceded his place to the younger man C. P. Tiele and in his farewell-speech reflected an admirable spirit of acquiescence. Since that time the term Remonstrant Seminary has been attached to Leyden University.

Our Leyden Seminary has become a precious symbol to us. The Remonstrant Brotherhood realised from the beginning that the training of its ministers was a matter of life or death to it. It is a legendary over-statement to say that in the Brotherhood the minister has all the say, since it is more and more felt to be necessary that laymen should have their share in the spiritual guidance of a community. Yet everybody knows how important it is to have a skilled and inspired minister as leader. Rightly did Tiele say on the occasion of the 250th Anniversary: "The Seminary is the centre of the Brotherhood, the bond of its unity, its source and its crown".

Times change. If Des Amorie van der Hoeven said in 1834 that the task of the Seminary was "to spread a Biblical creed, to develop an improved form of preaching, to propagate religious tolerance", Tiele gave it as his opinion in 1884 that the Seminary was to cooperate in propagating the principle of the Brotherhood which he

called "Unity in Freedom", while Heering on the occasion of the last centenary modified this into "acknowledgement of the religious-moral autonomy of personal conscience". Are these differences essential, or are they just the expressions of three different minds? Van der Hoeven, the great biblical theologian and pulpit-orator, was indeed a different person from Tiele the professor of historical religion who in turn was different from Heering for whom the moral element, implying great personal responsibility, predominated. If I may be allowed to discriminate, I would support Des Amorie van der Hoeven's emphasis on the biblical element while at the same time stressing with him a better form of preaching, but I see the latter as the art of preaching the biblical world of thought in such a way as to make it intelligible to modern people. Again, I readily share Tiele's view that liberty may be a strong power for the progress of unity but provided it is the golden liberty of which Episcopius spoke and the Christian freedom of Paul's epistle to the Galatians. I am also willing to share Heering's emphasis on the individual conscience if I may make the addition (and this is entirely in his spirit) that this conscience is fundamentally related to the gospel of Jesus Christ and that by autonomy we mean Christonomy. Generally speaking I should also like to emphasise the spirit of tolerance, essential for the three of them. For this means an attitude of deference towards different opinions without denying one's own. Theology is often too liable to being the cause of censure on the Church. People who dare develop bold and original thoughts, or who dare interpret things in their own way, are only too quickly labelled as being "of unsound faith" or of belonging too much to the "left wing", or the "right". In this country especially people are very "label-minded". The liberty to develop a theology based entirely on what God has revealed to us is the first and foremost requirement for our Seminary. It is in this spirit that not only the three scholars whom I have mentioned used to lecture but also those who were in office in the intervening periods: Groenewegen and Sirks. I wish to make it clear that liberty is not a goal in itself, that an undisciplined and irresponsible fluctuation of thought will only be an impediment to the future minister's work in his community. But in our Brotherhood it should also be possible for one to practise theology independently, according to the Gospel and one's own conscience, while being conscious at the same time that one is living in the tradition of the Brotherhood, in unison with this community and with the faith of its members. It is never for his own sake that the minister is in the pulpit but always by reason of an evangelical calling and because he has been called by his congregation. At the same time he is expected to testify to his own personal faith, and his work will be continually marked by the correlation between the official and the personal sides of his calling foreshadowed in his training.

May the same freedom and sense of responsibility characterise our Seminary in the future as it has done in the past. If Tiele's statement is true, viz., that the Seminary is the centre of the Brotherhood, then may it ever be that as we work in the Seminary we realise continually that we are the centre of a community of faith, and may the Brotherhood always know that, with God's help, it has in our Seminary a centre of inexhaustible power.

Dr. G. J. Hoenderdaal is Professor at the Remonstrant Seminary, Leyden.

THE OLD REMONSTRANT CHURCH, AMSTERDAM

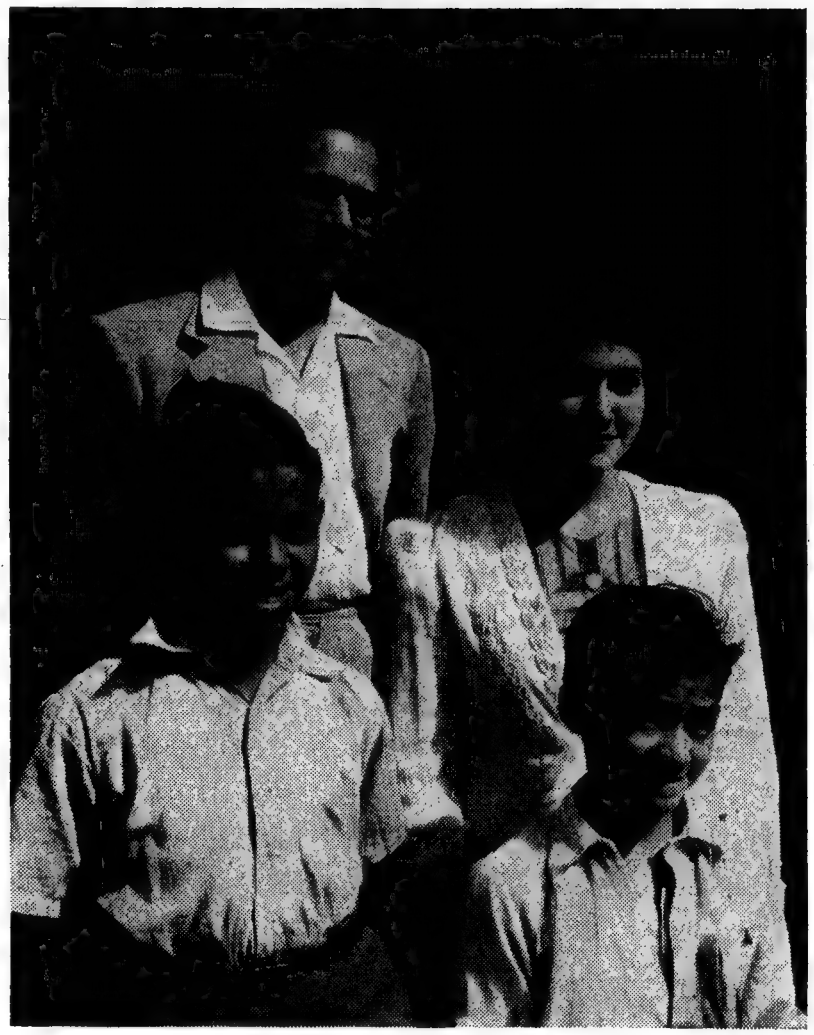
J. J. van Hille

"Those who honour the past, Will rebuild the future"

On the 31st of January, 1630, a Remonstrant minister named Herman Montanus preached the first sermon to be heard in a shop in Amsterdam which had been the property of a firm of hatters, and which two Dutchmen had bought for the use of the Remonstrants, together with a house on the Keizergracht. Later during that year this shop was rebuilt in the style of a French Huguenot Church, and Simon Episcopius inaugurated the new church and preached a sermon on the essence of Remonstrant religion. His text was "Do you not know you are God's Temple and that God's Spirit dwells within you", from I Corinthians 3: 16. He emphasised that personal religion mattered infinitely more than the new church building. This Church on the Keizersgracht was, in the happy phrase of the famous preacher Vondel, the "nursery garden" of the new body of Remonstrant ministers. It became the centre for many Remonstrant ceremonies and celebrations, and to the last was held in great affection especially by the older church-going people of Amsterdam. Now, alas, it is no more. For a little while ago it ceased to be needed as a Church. Attendances there had steadily decreased. The population had moved out from the city centre into the suburbs. And so a notable historical link in Remonstrant history was broken, much to the sorrow of the whole Remonstrant Brotherhood. They knew, however, that though a building is a tangible witness to the generations who came and went and passed on their message, yet the tie with history is not one that is petrified in a building. It would indeed be serious if that were so. The Brotherhood had looked about for many years for uses to which their beloved "Old Church" could still be put, so that it might remain their possession, but none of the suggestions was practical and in fact the community began to suffer by holding on to this precious posses-

sion. The spirit passed from the Old Church, and tradition alone was unable to save it. Now the Netherlands Opera Company keep their stage properties there and also use it for rehearsals. It comes hard to write these words but the Spirit is more holy than the Temple. Jesus knew that the Temple was to be demolished, but only to be rebuilt in his person and Paul told the members of one of his churches that they were God's Temple because they carried the Spirit in themselves. The Amsterdam parish is going through a difficult time. The spirit has to be rekindled and much hard work is necessary; the members are spread over the city and it is difficult to keep touch with them. But the Church has to march with the migration of the people as the ark marched with the advancing Israelites. This is what makes new church-building necessary in the Netherlands today. The income derived from the letting of the Old Church is considerable but even so not enough to build many churches. Plans for new churches have however been drawn up and it is good to know that the income from the Old Church will enable them to be carried out. It seems ironic that plans for new churches have to be undertaken at a time when an old historic church loses its function. This can create resentment and annoyance in those hearts which still treasure an old building; they feel as if piety has been desecrated. The big question, however, is what sort of churches will have to be built to fit the nomadic existence of our great city-deserts. Have we any longer to think in terms of great monuments, or to say that as the ark moved in a tent so too must we build churches of light material not intended to last for centuries, so that it will be easier when the time comes to pitch our tents somewhere else, where they are most needed. The city authorities build in concrete; they want permanent settlements and so they proudly build city headquarters, as though saying: "Here we are and here you see our power". But a community may have to think differently, and less of the proud Tower of Babel and the splendid Temple of Solomon because "no stone will be left standing one on the other". The company of the faithful must consider that the Church is there where Christ is the foundation and where the Fellowship embodies the Spirit and itself becomes a holy Temple. When that community is in need of a building, the building will have to come to the community, not the other way round. The parish community does not exist for the Monument which is no longer able to give it inspiration. He who truly honours the past will build for the future.

The Rev. J. J. van Hille is a Remonstrant minister and Director of the Editorial Board of the Remonstrant weekly "Remonstrantse Weekblad".



A Cape Coloured Family

THE COLOURED CHURCHES MUST MOVE

Vernon E. Miller

It is usual to think of Africa in terms of black and white—Black people and White people. But in the Union of South Africa there is a large community of Coloured people numbering about one million. Of these, 89 per cent live in the Cape Province which is their traditional home.

This group is a mixed race resulting from unions between White and non-White peoples and it forms an increasingly important section of the community, with its own traditions and pride of race.

The early missionaries of the London Missionary Society laboured extensively amongst the Coloured community, and practically all the missions which they founded have since become constituent churches of the Congregational Union of South Africa. They have grown steadily in numbers until to-day they have 65,000 members and adherents and comprise 66 per cent of our work in South Africa.

Since the early days they have also grown culturally and in spiritual stature. To-day they play an increasingly important part in the life of our denomination. In two of our five Districts there are Coloured Moderators; one is Vice-Chairman. In 1946 the Assembly elected one of our distinguished Coloured ministers, the Rev. C. W. Hendrickse of Uitenhage, as Chairman of the Union. This is the highest honour the Union can bestow.

While our Coloured churches are to be found all over the Union, their traditional home is in the Cape Province where they are strongest —although in the Johannesburg area there is the great Ebenezer group of churches with nearly 5,000 members and adherents spread over some 30 branch churches and outstations. But several of our Coloured churches in the Cape are equally strong and we have fifteen churches whose adult congregation numbers over 1,000, including Oudtshoorn with 7,450; Union Church, Port Elizabeth with 6,000; Dale Street and Rose Lane churches in Uitenhage with over 4,000 each.

These large churches are organised as a Central, or Mother church, with anything from 15 to 30 branch churches or outstations. In many of these outstations there is a large church building, a hall and a day school. On the other hand there are also many small, struggling churches with between 50 and 100 members. These are quite unable to support a minister or even an evangelist and attempts are now being made by the Midland District to "group" three or four of these churches together. When, however, they are separated by distances of 50 miles or more, "grouping" seems hardly the right word. Rather the minister or the evangelist is engaged in an itinerant ministry during which he has to be away from home for long periods. It is far from an ideal arrangement, but it is better than nothing.

The Coloured community has always been regarded as having close affinities with the white population and the politicians have frequently referred to them as an "appendage" to white civilisation. Consequently when, in 1936, the Africans were taken off the common voters roll, the position of the Coloureds was not disturbed and they continued to enjoy franchise rights. But, under the Nationalist Government's obsession with apartheid the position is changing and the Coloured people have now been placed on a separate voters roll. Moreover, no longer will they be permitted to attend the White man's Universities but will have to attend separate institutions set apart for Coloured people only.

This process of separation affects the whole of life and goes right down in individual residential and property rights. While it is true that in some of the larger urban areas Coloured townships have been established, there has always been a considerable residential intermingling of Coloured homes in what are predominantly "European" areas. This is particularly true of the Western Cape Province, which, incidentally is the cradle of South African civilisation. Here, for over 300 years there have been small pockets of Coloured people living in European areas without anyone raising an eyebrow. From the room in my home where this article is being written I look out towards Table Mountain and in the adjoining streets Coloured people have

lived for generations and no one has thought it odd or unusual. But now, our ruthless politicians from the Transvaal and the Orange Free State have the effrontery to tell us that all this is "un-South-African" and must be abolished!

The tragedy is, of course, that it will be abolished right here in the Cape which is the homeland of the Coloured people and the area in which most of our Coloured churches are situated. For them, individually and as churches, the future is one of uncertainty and their hearts are filled with gloom and foreboding.

Here, for example, is a large and influential Coloured church with a beautiful Church building, a Manse, a Hall and a day school housing seven or eight classes. All this, over the years, has been provided out of the sacrificial giving of the members for whom the church is very precious. It serves not only as a Spiritual home but as the centre of their social and cultural life as well. The people have lived around it for generations and the whole area has become their home.

Suddenly, in the interests of the Nationalists' ideological apartheid theories, the whole scene is changed. The area in which these people have lived all their lives is declared a "white" area, and they all have to move miles away to new township sites for Coloureds only. Try and imagine what it means to be thus forcibly dispossessed of your house (purchased, probably, through many years of savings) and to leave the neighbourhood which to you has been home, and to shift to what, until a few months previously has been bare veld. No trees, no gardens and, of course, no church.

The church properties are far away on the old site—and who wants to buy a church, hall or school? And so these people who are faced with the heavy personal costs (and losses) of settling in a new housing estate have to face also the problem of how to erect a new set of church buildings.

The Congregational Council went into the matter at its last meeting and it is estimated that the implementation of this aspect of the Government's apartheid policy will cost our churches about half a million pounds—and that is a lot of anybody's money.

Some of our churches are already preparing to weather the storm, but many will never be able to face such a situation without generous help and assistance. They have been greatly cheered by the voluntary gesture of the British Congregational Churches in raising £3,000 for this purpose. But that, obviously, will not go very far and at our next Assembly we plan to launch an appeal amongst our own churches so that we may help where help is most needed. But even with such aid the next years will inevitably be full of frustration for many of our fellow-Congregationalists.

The Rev. Vernon E. Miller has been for over 22 years General Secretary of the Congregational Union of South Africa.

CONGREGATIONAL WOMEN

Dorothy J. Biggs

We are not all at the same stage of "readiness" to cut through the hedges of custom and tradition by which we have separated ourselves into sections and departments of the Church's life but judging by reports received co-operation and integration are in the air. Alongside it there is a marked increase in study and training programmes right across the world. Perhaps the main justification for continuing the I.C.C. Women's Fellowship at this time is our need to encourage each other to persevere in spite of many difficulties we may meet. Let us not forget, however, that readiness means not only to be prepared to take a full share of responsibility in the life and witness of the Church but also prepared to let go if need be, some vested interests in that climate of thought and pattern of departmental activity in which some of us, as women, have come to feel secure and thoroughly at home.

The first draft of the Constitution for the United Church of Christ in the **U.S.A.**—uniting the Evangelical and Reformed Church and the Congregational Christian Churches—states that "The General Synod shall establish a Council for co-operation of men and women . . . responsible for co-ordinating, developing and deepening the activities and participation of lay men and lay women in the Church so that they may witness effectively for Jesus Christ in all areas of their life". The proposed Council will be representative of the present four lay agencies of the two uniting Churches, and will create from these the two organisations for men and women, namely the Churchmen's Fellowship and the Women's Fellowship of the United Church. Joint programmes will be developed with joint materials and joint projects. It is hoped that in many churches the men's and women's groups will meet together for study and work on the same programme but where this, because of custom, is not possible immediately, they will continue to meet separately—yet be united in common goals and projects using common material. Already progress is being made with pilot schemes. The first study booklet for men and women was published in January by the Joint Adult Literature Committee to be used in the programmes of the four organisations—"The Mission of the Church—Unity, Witness and Service." During 1959 at least four Lay Schools of Theology have been carried through jointly across the country as a first step in training lay people of the United Church in a better understanding of their faith, of the Church and their place in it.

In 1953 the United Church of **Canada** set up a committee to study two objectives (a) one united women's organisation which would seek to preserve within the Church all of value within its two existing

women's organisations and (b) whatever would further full partnership of women and men in the Church. In 1956 the Synod approved, in principle, the recommendation from the committee for the formation of one unified organisation for women and since then, throughout the Dominion, from the local church through district and state committees, groups have been preparing the way for the first draft of a new Constitution to be presented in 1960. "To start from this in principle, was comparatively easy. To envisage and work out, how, through such an organisation, women could be enlisted and be given opportunity for full participation in the total mission of the Church has proved to be a very complex matter. Worthy organisation comes into being, not as an end in itself, but in response to a desire to fulfil some responsible purpose. Our two present organisations have been built up around particular tasks and responsibilities—the Women's Association, concerned for work in the local church and community projects, and the Women's Missionary Society, concerned with recruiting, training and maintaining women missionaries for service at home and overseas. Small, weak churches have been saved from isolation by the links of fellowship held through the Dominion-wide women's organisations and have become aware of a sense of 'high calling', with a committed responsibility for the mission of the Church both at home and overseas. "What is to be the purpose of the new organisation? How can the fellowship be strengthened to include the whole Church membership? Answers to these and many other questions are being sought to be written in to the new Constitution.

The conception of the Church as a family which is widely accepted in **England and Wales** has unfortunately often been limited in its expression to the relationship of the children of the Church to the adult members and has had little to say about the relationship of adult groups to each other and to the Church. In response to an urgent request from the Women's Committee, a first step is being made towards the closer co-operation of central committees concerned with the life and witness of the churches. A consultative group, representing the Children's, Youth, Men, Women and the Church Life Committees of the C.U.E.W. is being sent up to formulate a special programme-emphasis for the year and to co-ordinate the production of material. There will also be continuing official liaison representation between the committees to maintain constant consultation. It is hoped that this will help to demonstrate in the work of the central committees, the 'covenant relationship' which is the basis of Congregationalism in the local churches. To deepen the quality of programme planning on the local level a book of 20 programmes for women's meetings entitled "Workers Together" will be issued in June for use in the 1960/1961 session. District and County Leadership training conferences are being organised in preparation for participation in

a more comprehensive scheme of lay-training now being considered by the C.U.E.W. as a whole.

For the fourth year in succession a discussion booklet has been produced for use in **Australia and New Zealand** entitled "Living Togther"—in the family; in the Church; in the United Church of North Australia; "It is hoped that the 1960 booklet will be used not only by women but by mixed adult groups and young people. We are on the threshold," says Ruth Davies, President, "of a new era in our church life and there is an urgent need to equip and arm ourselves for the task of evangelism, for influencing our friends and neighbours and those with whom we work, for Jesus Christ's sake."

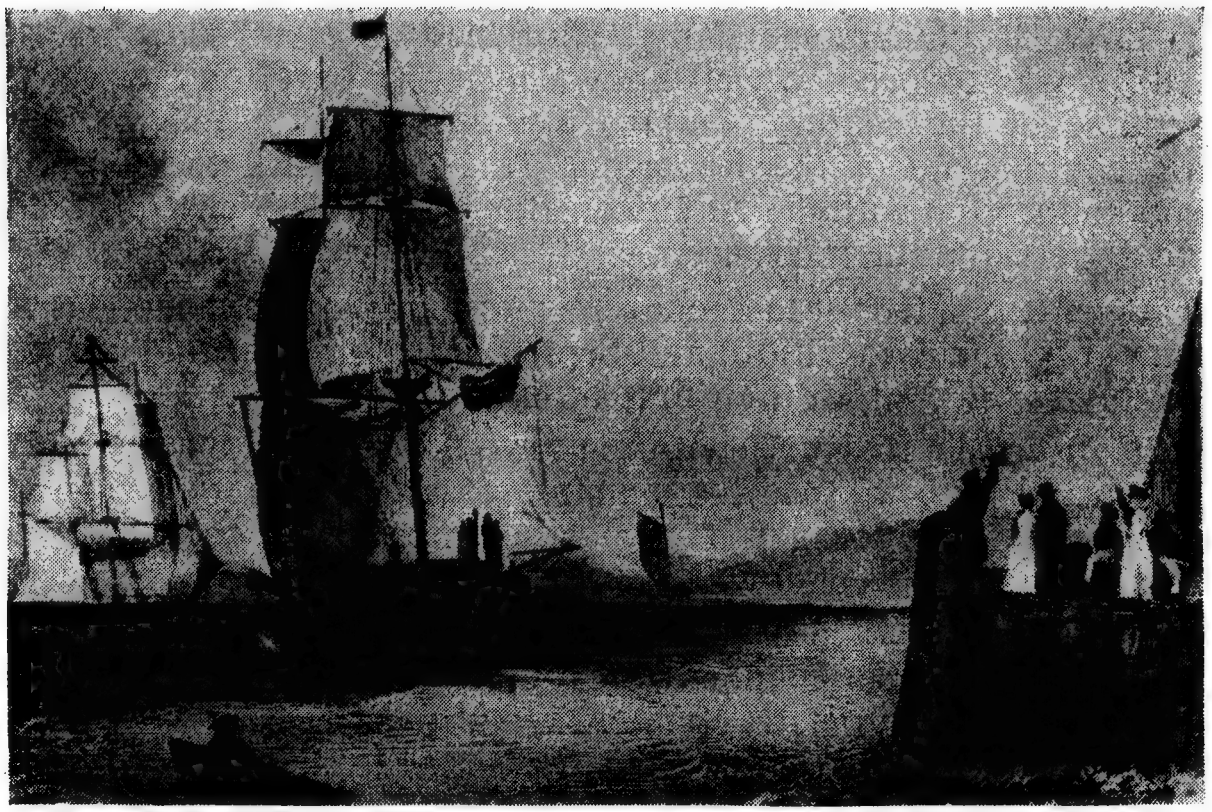
There has been the merging of the two separate Women's organisations concerned with overseas missions and home mission work in **New Zealand** into one Fellowship of Congregational Women, with a concern for the total mission of the Church. Districts and local churches are now busy working through the implications of this new move. Of special interest in New Zealand is the growing strength of the Women's Fellowship of the Pacific Islanders Church in Auckland.

Last year the Women's Union of **British Guiana** held its first residential conference for leaders—a pioneer step forward. "It was amazing how generous local firms were—rice, sugar, biscuits, margarine, tea, all came as gifts, not by the pound but by the sack and carton. The printing of the programmes was also a gift". Forty-one women from all parts of the country attended this "Advance Workshop", which was well organised and had an excellent, balanced programme. As well as lectures and discussions on the "Task of women in the Church and in the community", there were practical sessions on programme planning. Further leadership training courses are being considered.

In a future issue we hope to report on the many 'social responsibility' projects being undertaken by women's groups.

AN APPEAL

If any reader could send British or American Religious Journals, after reading them, to Congregational College, Auckland, New Zealand, this would greatly assist the College and would be much appreciated.



THE BRIGANTINE CARAVAN LEAVING SALEM, MASS., WITH THE FIRST AMERICAN FOREIGN MISSIONARIES ON BOARD, FEBRUARY, 1812.

THE SESQUICENTENNIAL OF THE AMERICAN BOARD

Mary A. Walker

On June 27, 1960, it will be one hundred and fifty years since four young men walked the six miles from Andover Divinity College to the meeting of the General Association of Congregational Churches of Massachusetts in Bradford in order to state their decision to spend their lives as missionaries and to ask whether they might expect support from a society in the United States or whether they must seek appointment from a European society. The answer was the formation of the first society to send American Christian witness abroad, the American Board of Commissioners for Foreign Missions.

A salute to the name, as well as to the reality, is fitting, now that the Board is assuming new relationships and responsibilities and will operate under another name. As soon as the necessary legal steps can be taken the work of the American Board, the Board of International Missions of the Evangelical and Reformed Church, the Congregational Christian Service Committee, and the Evangelical and Reformed Commission on World Service will be co-ordinated in the United Church Board for World Ministries. The American Board of Commissioners for Foreign Missions was an ambitious and, even in

those days, a cumbersome name. Shortened to just "The American Board" it was to become well known in many parts of the world in the course of the century, and so well known at home that Mark Twain could write of the Recording Angel's remark that his office had no connection with the American Board, confident that his readers would understand the reference.

Five gentlemen from Massachusetts and four from Connecticut were appointed by the association, and September 5th in Farmington, Connecticut, was selected for their first annual meeting.

With an empty treasury, with four would-be missionaries chafing at delay, and with the nearest example of an operating foreign missionary society an ocean full of hostile ships away, the newly constituted Board proceeded with a nice blend of caution, enthusiasm and faith.

By 1812 its officers had collected "the best information in their power, respecting the state of unevangelized nations on the western and eastern continents," and had determined on the approximate location of their first two missions. They had defined objectives and had worked out basic procedures and policies. They had established their position as an interdenominational missionary board, with the drawing-in of the Presbyterians, the first of several denominations who joined the Congregationalists for a considerable period of time in using the American Board as their foreign missions agency. They had received their first bequest and had incorporated in order to fight their claim through the courts. They had begun the long series of communications to the public through pamphlets, books, and periodicals which perhaps reached their apogee in the "Missionary Herald," noted over a long period for the publication of "the most valuable and instructive documents which have been sent home by the agents of any society," as a German geographer put it.

Finally, when an opportunity came to get passage for their missionaries on two ships (safer than putting all your missionaries on one ship) sailing for Calcutta they had the audacity to seize it, although passage money was still lacking, and although war with England seemed imminent. War was indeed declared one day after the arrival of the first of the ships in the Indian port.

For the first missionaries it was romantic and adventurous, yes, but it was also dangerous, demanding and at best uncomfortable. There was no assurance of any immediate successes, and no plaudits after the farewells were waved from the dock. There was every assurance of an early death. Yet it was in those years that the Board had more missionary candidates than it could finance.

In the hope that the young people of this generation will respond similarly to the different but equally great demands of our time, the

American Board and the Board of International Missions together have approved the appointment of 150 new missionaries for 1960, if they can be found.

The sesquicentennial of the first stirring events in the history of the American Board, with all of the developments which followed, will be observed throughout 1960 by congregations across the United States and in mission stations around the world by special services and study programmes, stressing "Remembrance, Renewal, Rededication." Major public events in May and October will commemorate the organizing meeting and the first annual meeting in the towns where they took place, Bradford, Massachusetts and Farmington, Connecticut. Participation by Christian leaders from some of the churches overseas is planned in order to give an additional dimension to the picture.

Outstanding among the pieces of literature available is Dr. Fred Field Goodsell's interpretive history of the American Board, "You Shall Be My Witnesses"[1] which discusses selected policies and activities. Dr. Goodsell writes out of long experience as a missionary and executive of the Board, as well as from extensive research. An illustrated brochure by David M. Stowe, tracing the past, present and future involvement of the American Board in ecumenical mission, and other materials useful in planning observances of the sesquicentennial are now available.

We hope that by pausing at this milestone to study, as well as to honour, our predecessors we can separate the meaningful from the trivial and ephemeral, that we can really hear what these experiences, these people have to tell us. Having listened, we hope to go forward not only with greater wisdom, but with such faith and humility as enabled an early American Board Secretary to write, at the end of a report on six years of work in India without a single convert: "It is *ours*, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is *God's* to determine the effect."

1. Published by the American Board, 1959. Paperback $1.50; hard cover $3.00.

Miss Mary A. Walker is Librarian to the American Board for Foreign Missions soon to be incorporated into the United Church Board for World Ministries.

THE SWEDISH MISSION COVENANT CHURCH

Gösta Nicklasson

A new era in the Congo

The Board of the Mission Covenant Church of Sweden deals with all questions relating to both Home Missions and Foreign Missions, as the latter is an integrated part of the Church. At the Board Meeting, February, 1959, important questions in respect of the work in the Congo were considered.

The first missionary was sent by the Mission Covenant Church of Sweden to the Belgian Congo in 1880. Ever since, the work has been concentrated on Matadi and the neighbouring territories. In 1909 work was started in that part of French Equatorial Africa which has now become the Congo Republic. Both mission-fields have thus bordered on one another. The number of communicants was last year 76,500, from now on the churches in the Congo Republic and in the Belgian Congo will have an altogether new status in relation to their Swedish sister church.

In the Congo Republic an Evangelical Church has been founded and in the Belgian Congo preparations for the Church of Christ are going on. In their preface it is said: "The Evangelical Church in the Congo is a part of the Church universal, i.e. the Church of Christ entrusted with the dissemination of the Gospel of Jesus Christ and the witness about the Kingdom of God until He comes. As its guiding principle for life and faith, the Evangelical Church recognises the Word of God as revealed by Jesus Christ and expressed in the canon of the Old and New Testaments. As a response to the grace of God and as an outcome of the work of the Holy Spirit the Evangelical Church accepts as its responsibility the proclamation of the Gospel among people near and far. The Church preaches the word of God, instructs about Christian faith, labours especially to lead the catechumens into the truth of Christian doctrine, cares for the life and faith of the members by services and worship, by administering the sacraments of baptism and the Lord's Supper, by pastoral care, by Church discipline, by care of the sick, and other works of charity. The Church tries to foster the young ones who grow up in its care, it takes on social responsibilities for the good of Society in order that Society if possible may turn out in accordance with the will of God. Membership in the Evangelical Church is open to every one who has received Jesus Christ as his personal Saviour and confesses himself to be a partaker of eternal life and leads a life worthy of the Gospel. The highest authority of the Evangelical Church is vested in the Synod, the members of which consist of all the ordained pastors and

representatives chosen by the Churches. The Synod elects a Synodal Council and a Council of Administration, as required by the Law of the Republic, to administer the Church's real and movable property, to conclude purchases or sales of such property after a proper decision has been made by the Synod or the Synodal Council. The field of the Evangelical Church is divided into districts. The work of each district is led by a District Council. In the Constitution and in the Bye-laws the activities are set forth in detail. Each district in its turn consists of local independent churches.

At its last meeting the Board of the Mission Covenant Church of Sweden approved in principle the proposals made in regard to the relations between the Mission Covenant Church of Sweden and the Evangelical Church in the Congo Republic on the one hand and the Mission Covenant Church of Sweden and the Church of Christ in the Belgian Congo on the other hand. In accordance with that proposal all the activity of the Mission Covenant Church of Sweden in the Congo Republic as well as that in the Belgian Congo, will be integrated into the Evangelical Church, with the exception of the Swedish School in Pointe Noire and the missionary residences in the white people's city districts in Brazzaville. In order to assist the Church in its work of caring for the members the Mission Covenant Church of Sweden will pledge itself to the best of its ability, to send missionaries as long as the Church deems it necessary. The Mission Covenant Church of Sweden also pledges itself to the best of its ability to give grants to the Church. The missionaries sent by the Mission Covenant Church of Sweden will be appointed on the same conditions (salary, vacation, etc.) as those which the Mission Covenant Church of Sweden. The tasks which the missionaries will have to perform will be determined by the Evangelical Church itself, and as members of the Evangelical Church, they can be elected as members of the Synod, Councils and Committees in accordance with the constitution. The right to *appoint* and *dismiss* missionaries rests with the Mission Covenant Church of Sweden, but it belongs to the Evangelical Church to offer them work.

The Mission Covenant Church of Sweden shall appoint a missionary as field secretary to keep in contact with the Mission Covenant Church of Sweden regarding its property, to deal with questions of a more personal nature affecting the missionaries and their relations to the Mission Covenant Church of Sweden; to manage the business affairs of the Swedish School and the missionary residences; and to negotiate with the Synodal Council about sending missionaries and where they should be stationed.

The Mission Covenant Church of Sweden transfers to the Evangelic Church all the mission-stations, church-buildings, schools, dispensaries, residences, sites and concessions on the Congo Republic,

with real and movable property, but reserving to itself the right to missionary residences and their movable property as long as the mission-stations are used by the missionaries. Regarding the Hospital at Kibunzi in the Belgian Congo the proposal is that to ensure competent management from a medical point of view the Hospital's medical activity as well as its administration shall be put under the responsible medical officer and a special committee shall be formed to serve the Church and Hospital. Its most important task will be to deal with questions of church policy and the care of church members, etc.

And so as soon as the proposal has been approved by the Synod in Congo and by the General Conference of the Mission Covenant Church of Sweden, a new epoch will be ushered in as touching both churches in the Congo and the Mission Covenant Church of Sweden.

The Rev. Gosta Nicklasson is a minister of the Swedish Mission Covenant Church and a member of the I.C.C. Executive.

BOOK-LENGTH STUDY OF "POPULATION EXPLOSION" WRITTEN FROM THE PROTESTANT VIEWPOINT

The first full-length analysis from a Protestant perspective of the world's most neglected social problem—the "population explosion" of the twentieth century—has been published by Oxford University Press. The title of the book is "The Population Explosion and Christian Responsibility", and the author is Dr. Richard M. Fagley eminent American Congregationalist, and Executive Secretary of the Commission of the Churches on International Affairs.

Last August, Dr. Fagley delivered a report to the Central Committee of the World Council of Churches, in which he said of the problem of the world's rapidly increasing population: "It is high time that we face up to our Christian responsibilities in respect to this tragically neglected complex of problems which threaten freedom, justice and peace itself."

In his book, Dr. Fagley provides for both the churchman and the general reader the demographic, economic, technical, and theological data needed to make a sound and balanced judgment.

The positions of the three main branches of Christianity—Eastern Orthodoxy, Roman Catholics, and Protestantism—are analysed. Dr. Fagley concludes that an important Protestant consensus in favour of "responsible parenthood", with sound theological groundwork, is rapidly evolving, and can have a major constructive impact.

A WEEKLY CHURCH MEETING

"What's Happened to the Church Meeting?" This was the heading of an article by S. Macon Cowles Jr. in the United Church Herald (January 1960) published by the United Church of Christ in the U.S.A. We take leave to quote Dr. Cowles. He says that the church meeting has experienced decay, that in its authentic form it has almost disappeared. Where this is so, it means that a break of continuity has taken place between corporate worship and corporate responsibility, between common prayer and common life. Dr. Cowles upholds the judgment of the Rev. Daniel Jenkins that a church may have "the most impeccable preaching and sacramental administration but if it lacks organs of expression of its common life which strive to be responsible to Christ, it may be only a façade". These are stern words What, then, is the church meeting, and why is it to be regarded as vital to the life of free churches? It is in essence the orderly, regular, and deliberate way in which the Covenant Community seeks to determine the mind of Christ in relation to its own corporate life and the crises of society. It rests on the assumption that the church has a corporate life and will that are more than the life and will of its individual members, that it has a mission in the world that is identified with the redemptive mission of Christ, and that its primary function as a corporate body is to carry out that mission in relevant and effective ways. It rests on the belief in the priesthood of all believers, which means that every member has a responsibility for every other member and that all are responsible partners in the primary redemptive and reconciling task. Further, it is vital to the life of our churches because it is the link by which worship and the common life are joined. Finally it is not meant to be merely a secular democratic meeting where every man may press his own private opinions and where a sheer majority vote is the final arbiter. The purpose is to discern the mind of Christ. Dr. Cowles asks: "Are there meetings like this today?"

There are, of course, areas within world Congregationalism where the monthly church meeting is the regular practice. Such is the case, for example, in England, but it could not honestly be said that the church meeting in English Congregationalism generally measures up to the ideal, either in the numbers of members regularly attending it or in its spiritual depth. To find a Congregational church in which there is a *weekly* church meeting is certainly a rare occurrence. Yet this happens in the Rodborough Tabernacle Church, in Gloucestershire. John Ticehurst has received many inquiries about the form this meeting takes and has written an article in reply and which was published in the "Christian World", of London. Some wondered if this weekly meeting could be a Church Meeting at all ("Whatever

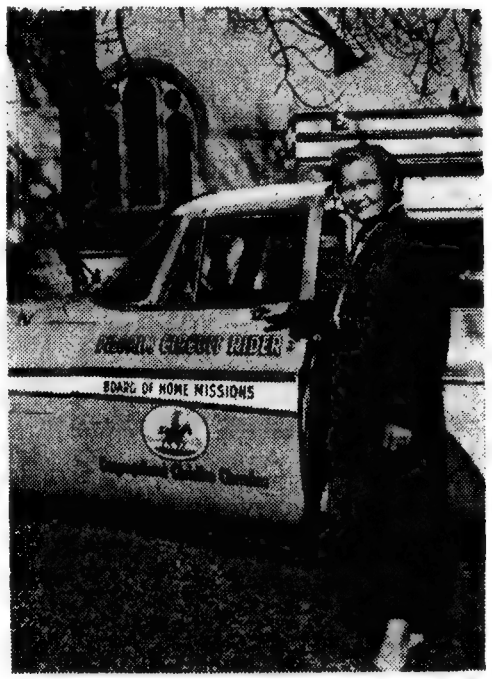
can you find to discuss once a week"?), and others decided that it was plainly nothing but a rubber-stamp for potential dictators. If Dr. Norman Goodall has noted a general movement especially in United Churches towards Church government by elected committee instead of by the gathered church as a whole, the situation is different at Rodborough. There the power is not put into the hands of one person or into the hands of deacons. It is still in the hands of the gathered community of all the members. The deacons (and this, be it said, is the case with very many English Congregational churches) are a sort of pre-digesting system, so that what is served up at the church meeting is not still raw. For the size of its membership (less than 130) the Rodborough Church has a large number of deacons, nine men and nine women, which means that the Deacons' Meeting is itself a good microcosm of the church. The church believes that ordinary matters affecting finance, fabric, and things of a kindred nature, should be dealt with by the deacons, and that their judgment should be loyally upheld for if a church does not trust its deacons it should appoint others whom it does trust. This is all the more interesting because it is often the case in our churches that members attend church meeting only when matters affecting finance or fabric are presented for discussion!

The Rodborough Church Meeting opens with prayer, followed by a hymn. Next follows an item called "Membership", when any matter concerning any member of the church is raised, the names of sick members are reported to be remembered in prayer. In cases deserving congratulation or consolation the Church Meeting will send a letter, signed by everyone present. Next, they learn the names of any who are sent as lay preachers on the following Sunday so that they too may be remembered in prayer; and after that, the members discover if anyone is in need of practical assistance to be carried out by a band of volunteers who call themselves "The Helping Hand". Then come the notices. All this is antiphonal—the most part being provided by the church members themselves. There follows a reading of Scripture: prayers led by the members themselves, another hymn, a short address (a sermon, or a report on a conference, or something similar), the final hymn and the Blessing. It is over in less than an hour. Records are kept and read once a month, and once a month the Lord's Supper is observed.

This meeting has an atmosphere of its own, and in days when one usually hears post-mortems about Church Meetings it is a refreshing change to read of Rodborough Tabernacle church meeting.

Based on an article which appeared in the "Christian World" by the present minister of Rodborough Tabernacle Church. With grateful acknowledgements to the "Christian World".

THE CIRCUIT RIDER



In the early days of the U.S.A. ministers called circuit riders went from place to place across the country, holding religious services, starting churches, and encouraging already established churches. They walked, rode horseback, or went in buggies or wagons. Their equipment was a Bible and possibly a hymn-book.

The Rev. Lelia W. Anderson is a modern circuit rider but she drives up and down the length of the United States in a station-wagon. Her green and white wagon bearing the name "Pilgrim Circuit Rider" is a familiar sight in towns large and small from Key West in Florida to Seattle, Washington, and from Portland to San Diego. Her circuit is the whole United States. It takes her a long time to cover a circuit: her first circuit of 73,000 miles across 38 states took from August 1953 to July 1956. Her second, which she began in late 1956 will not be completed for another year or two. As a farmer's daughter, she "likes growing things"—but where? Her car is her garden. String beans and tomatoes grow in window boxes along one side and an Hawaiian garden of orchids and other plants is along the other. Her home on wheels contains a kitchen (built under half of one seat), a refrigerator, a pantry, a library, and office and even an attic. She carries audio-visual equipment which can be used in the car, church school literature, books, mission material, leaflets and pamphlets for distribution. She has one constant companion, a blue-grey talking parakeet named Peter Piper. It is reported that during a visit to the headquarters of the Missions Board in Boston Peter gave forth a sample of his rapid-fire English calculated to put any audience in a receptive mood, for this is what he said: "I'm curious . . . I'm a missionary . . . Thank you, God . . . Good, sweet Peter . . . Are you a missionary?"

For the most part Miss Anderson visits established churches, to help them in whatever part of their work they need and desire aid. And she brings them greetings and concern of other churches across the nation. She is also able to tell them the story of the world-wide Church because before beginning her first circuit she took a trip around the world.

"THE PREACHER NEXT SUNDAY"

Douglas A. Smith

"Who is preaching on Sunday?" is a practical question for the members of over 1,500 churches each week in the Congregational Union of England and Wales. For these churches it will not automatically be the minister, for there are at present 2,984 churches, and only 1,380 ministers in pastoral charge.

"The Preacher next Sunday" may be Congregational or Christadelphian; British Israelite or Plymouth Brother; Spiritualist or Seventh-Day Adventist; male or female; non-sectarian or vegetarian; egotist sophist, revivalist? This is untidy and bewildering for the Church member.

The Church Secretary lives with the primary and urgent question—Is anyone preaching on Sunday? Upon the answer to this depends the life and witness of over half of our churches. At 11 a.m. or 6.30 p.m. the worshippers will assemble "and how shall they hear without a preacher?" Pew and pulpit are inseparables, the one a complement to the other.

By the mercy of God and the constancy of the faithful, there are still worshippers in our pews; by the same tokens of grace and energy there are preachers in our pulpits; and all who have responsibility in the churches and denomination are determined this shall be so.

British Congregationalism has grown up with the conviction that the proclamation of the Word can be successfully maintained by both Ministers and Lay Preachers. As with the Minister however, the Lay Preacher is a more worthy herald of the Gospel if he has undertaken both study and instruction in the art of preaching.

The same Lay Preacher is the more helpful to Congregationalists if he has breathed the atmosphere of our history and caught the vision in our theology. Our pulpits should not be platforms for deviations from Christianity; nor our people victims of preachers' illiteracy or inadequate preparation.

It is obviously essential that the denomination must accept responsibility for equipping an increasing number of Lay Preachers. To this end there is a Lay Preaching Committee, with full-time Secretaries, whose pleasure it is to encourage the "recruitment and training of Lay Preachers".

Recruitment of suitable or potential Lay Preachers is a priority in the Churches; and the denomination is being asked to face this immediately under the terms of the following resolution:

> "County Union Executive Committees should consider the whole issue of Lay Preaching as an important part of their concern. Lay Preaching Commissioners, or officers of Lay Preaching Associations should have a place on the County Union Executive, and the

recruitment, training, and use of Lay Preachers should be a matter for regular review by the senior administrative and consultative body of the County Union".

Equipping the potential Lay Preacher is a matter for both the local County Union in which he or she may live, and the Lay Preaching Committee. In conjunction with each other a syllabus of training for Lay Preachers has been approved. The syllabus is for a Correspondence Course, over an initial period of three years; with a further two years optional study for a Diploma.

At present the syllabus is in a transitional stage; modifications are being made for two reasons: The first being that any Course cannot for long be static in a changing world, with new Directors' of Studies. The second is that the Presbyterian Church of England, with whom we are in 'covenant relationship', is using the Course; and conversations are now proceeding with their representatives about the possibility of a Joint Course in 1961-1962.

The 'First Year' student registers in September, and the Course commences in October. His subjects at present are divided into three sections:

Bible Study—Old and New Testament.
Worship—The Lay Preacher and His Work.
Church—The History and Principles of Congregationalism.

Both the Second and Third Year Students have similar Subjects. Each year is an entity in itself, but each succeeding year is a development on its predecessor, so that the Course is integrated as a whole.

The three years' Lay Preachers' Course as outlined is also the basis for the Lay Preachers' Examinations held in April each year. The Candidate may register to sit an examination on the above subjects studied in the Correspondence Course. He receives a certificate for passing each stage, and at the end of the third year he may go forward to qualify for the Lay Preaching Diploma. During each year of this examination course, each candidate is required to submit a written sermon.

During the current year the following number of students have registered for the courses:

	Enrolled for Correspondence Course	*Registered for Examination*
1st Year	149	115
2nd Year	68	48
3rd Year	48	45
4th Year	25	(no examination)
5th Year	22	19
	312	227

For a number of years now the registrations for the 1st Year Examination Course have exceeded one hundred.

The Tutorial work on the courses is undertaken voluntarily by Ministers and qualified laymen or laywomen. Each month the student is supplied with a set of notes and questions on the three subjects he is studying; the answers to be returned to his own appointed tutor. The tutors themselves have a most valuable pastoral relationship with their students. Examiners are also appointed on the same voluntary basis. In the current year thirty-two tutors, in addition to examiners, have been giving their devoted service to the students.

The name of the late Dr. W. J. Shergold will always be associated with these classes for Lay Preachers. In his memory prizes according to merit will be distributed to those who are successful in gaining the Diploma.

Culture must always be a tool of the Lay Preacher; but he will also need the inspiration and fellowship of his Christian brethren. To encourage this, a Lay Preacher's Secretary and Commissioner have been appointed in most County Unions; and in many areas a local Federation of Lay Preachers has been started.

The local Federations can stimulate interest and fellowship amongst men and women in the area where they practise their craft. Refresher courses may be run; summer-schools organised; discussion groups led. In this way the Lay Preacher is not isolated, and can be encouraged in his work.

The Federations are affiliated to 'The Federation of Congregational Lay Preachers' Associations'. Each Federation may send delegates to the two meetings held in London each year—here policy is discussed; a President elected annually; and a preacher or lecturer addresses the Conference, on some aspect of the Lay Preacher's work. All this is calculated to stimulate interest in the work of the Federations; and more adequately equip our Lay Preachers.

It is our hope and prayer that in every pulpit, every Sunday, there shall be a Lay Preacher "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

Douglas A. Smith, a Congregational Minister, is Executive Secretary of the Congregational Union of England and Wales, with responsibility for Maintenance of the Ministry, the work of Lay Preaching and Lay Preachers, and the work in Rural Churches. He was County Union Secretary for 19 years, and also minister of John Howard Congregational Church in Bedford for 21 years.

SOUTH AFRICAN EPIC

Dale Street Congregational Church, Uitenhage, South Africa, was founded in 1896 by a Coloured minister named James van der Kemp van Rooyen. The first 30 years of Dale Street were years of intense struggle and but slow progress. In 1929 it called a young ordinand from the Dower Memorial College for Coloured People to be its minister. It numbered only 87 members and they came from the poorer section of the Coloured community of Uitenhage; it met in a little wood and iron building; and it was too poor to pay its new young minister a stipend. But today the Rev. C. W. Hendrickse has been minister of Dale Street for more than 30 years. The membership has grown to over 3,000 and there are 15 churches and 12 schools established over an area of 12,000 square miles. It may, alas, be incongruous for a Coloured minister to be elected head of a multiracial denomination in South Africa and as such minister to Europeans, but had not the Congregational Union of South Africa given such recognition to a man who had won the esteem of the whole denomination for the depth of his Christian grace and the breadth of his churchly statesmanship, it would have been a most grievous oversight indeed. The Congregationalists of South Africa still look back with mingled humility and pride, and with gratitude to God, to that year of office as Chairman of the denomination which Mr. Hendrickse adorned in 1946.

He was born at Paarl in 1895, in the headmaster's house of the Bethel Congregational Church. As head of the mission school his father served that church for 40 years, and was the first Coloured Headmaster to train Coloured teachers; his work laid the foundation of the present Athlone Training Institution. After his retirement from the headmastership, Mr. Hendrickse, senr., studied for the ministry and was called to the Congregational church at Cradock where he served until his death. His son also became a school teacher in 1914 and served the church at Cradock with a salary of £30 a year. In 1918 he was appointed headmaster of the Practising School at Hankey, and six years later became student pastor at Dale Street, Uitenhage. While labouring hard to build up the little church he studied for the ordained ministry. The church began to grow and it soon became necessary to extend it. The Government granted him permission to use the church as a school (the first established at Dale Street for its children) and the problem of larger premises quickly became acute. C. W. Hendrickse prevailed upon his church to build a new brick sanctuary trusting in God to open up ways and means of seeing the project through. His people threw themselves heart and soul into this great venture. By May, 1929, the new church was ready for the opening; by that time too Mr. Hendrickse had completed his ministerial

examinations and so he was ordained in the new church. He then began mission work in the outlying districts and soon new churches were erected and schools established. In all this, his constant and untiring support was his late wife.

Now, after thirty years, the work at Dale Street has been broken up. The Government's Group Areas Act has decreed that it must move to a new area. The callous cruelty of this Act has given no assurance of adequate compensation. Undaunted, and what is even more, unembittered Mr. Hendrickse has rallied his people, poor folk most of them, and set them to work raising money for their new church, school, and manse in the area set aside for them under the Group Areas Act. £15,000 was needed, and it was felt that until £6,000 of this had been raised it would be impossible to start on the new buildings. For the first year a target of £1,000 was set. The whole church membership was divided up into small districts, and in each district a weekly morning market was held. The members were not told how their efforts were mounting up, but at the 30th Anniversary of Mr. Hendrickse's ministry it was proudly announced that the first year target had in fact been more than doubled.

Few Congregational Assemblies in South Africa pass without some emotional outburst on the part of the Coloured delegates. How could it be otherwise with a people who experience so much frustration, humiliation and injustice? But for many years whenever passions mounted C. W. Hendrickse was the one whose wise words restored calm and revealed unfailingly the depths of faith and grace, of moral integrity and humility, which have made him more than worthy of the highest honour South African Congregationalists can bestow on any man. He is still full of strength and vigour—his life-partner has gone on before but he is unspeakably grateful for children who witness to the Christian character of the home which reared them: Alan is his associate at Dale Street, Arthur is medical practitioner at the Livingstone Hospital, Paul is a specialist in a hospital in Nigeria, and Letitia is a teacher at Dower College.

This year C. W. Hendrickse will visit Britain and the U.S.A. and be present at the Executive meetings of the I.C.C. in Holland.

THE CONGREGATIONAL WORLD

Australia — Last December the Moderator, Dr. Russell H. Stafford, sent a message to the National Conference of Australian Churches on the historic occasion of their first assembly, in which he said: "It has long been the sin of us all to overemphasise the lesser differences at the expense of the one witness to the saving love of God in Christ Jesus our Lord. . . You are taking the first step, and a long one, toward rectifying for Australia this biassed perspective. As a Congregationalist I find myself under constant pressure of conscience to bear in mind that I must be a Christian first and last and hence must hold in stern subordination those special opinions, practices, and prejudices of my group as to doctrine, polity, and liturgy with which many Christians better than we feel obliged to disagree. That, I hope and believe, is the temper in all the constituent bodies of World Congregationalism."

A big event in Australian Congregationalism was the opening in November, by Mr. R. G. Menzies, Prime Minister of Australia, of the National Memorial Congregational Church in Canberra, the meeting place for Congregationalists from all over Australia. The Congregational Unions of all the States have assisted the Canberra Church. An interesting feature of the Church is a carved cross made from wood salvaged from the City Temple in London after its destruction in the war.

Dr. H. Maynard Rennie has resigned the Chairmanship of the Home Mission Dept. in New South Wales after 13 years service. He was succeeded by Mr. Maynard Davies.

The missionary bodies of the Methodist and Presbyterian Churches together with the London Missionary Society have set up a united missionary college to be known as All Saints College.

The term "United Church in North Australia" is a co-operative experiment on the Australian frontiers, born out of obedience as a visible expression of God's concern for people. It is a group of vigorous frontier people who have thrown denominational safety to the winds. Presbyterians, Methodists, Congregationalists pool their distinctive characteristics into one ecumenial group . . . leaving the "constitutional aspects" to be worked out by the respective General Assemblies.

British Guiana—The new Church at Mackenzie, Demerara River, has been finished. The whole work was a great community effort which captured the imagination even of Government officials in Georgetown. The Government allotted a commanding site over the river at the focal point of four new housing estates. It is a United Church.

Jamaica—North Street Congregational Church, Freeman Chapel, reports: "A very encouraging sign is the growing popularity of the Tuesday 7.00 a.m. Prayer Meetings", and "the most wonderful news is that we have been able to relieve the Commonwealth Missionary Society of the last portion of the annual subsidy they have been granting our ministers over the past 122 years. We have now become almost wholly independent financially of the C.M.S., the first Congregational Church in the Caribbean to have taken this step. We are anxious to go further, and become a 'giving' church by making contributions to the great Missionary Societies".

New Zealand—Upon the retirement of the Rev. Robert Chisholm from the position of Gen. Secretary of the B. & F. Bible Society in New Zealand, the Rev. Percy Thomas of London has been appointed his successor. Mr. Thomas received his training in the Bala-Bangor Congregational College, Wales and has served in a Welsh pastorate and in various capacities in the Bible Society in England.

At the Assembly of the Congregational Union of New Zealand a New

Advance Fund has been launched simultaneously with the act of faith of putting in hand the plans for which the Fund is needed.

The Fellowship of Congregational Women has begun in its newly constituted form, including in its sphere the missionary work formerly done by the Women's Auxiliary.

With the accession of the Anglican Church, Churches claiming half the population of New Zealand will now be engaged in union discussions.

Scotland—The death took place in January of Mrs. Helen Trevelyan Smith who for fully half a century was acknowledged to be the most outstanding woman in Scottish Congregationalism. Daughter of the Rev. John Jenkins of Glasgow, she knew even as a young girl the brave struggles of the working people to rise above the conditions of their environment. She became early a keen Temperance worker, and her interest in youth welfare, housing, and indeed all movements for social betterment especially in the lot of her own sex, stemmed from those formative years. Her natural gifts of humour and eloquence were enhanced by her fine presence.

The life of the Scottish Congregational College has been enriched by the coming of Professor R. E. Gilmore of Wesley College, Washington D.C. Prof. Gilmore will spend a Sabbatic year at Edinburgh. He was for a number of years Congregational minister in New England.

U.S.A. — Southern Convention of Congregational Churches: After serving the Convention for more than 13 years as Superintendent, Dr. W. T. Scott has resigned and undertaken the pastorate of Oakland Church. Great appreciation of his services was expressed by the Executive.

It was reported that Dr. John Reuling, secretary for Africa of the American Board of Missions (Congregational) visits Africa this spring after spending two weeks in London consulting with other experts on African affairs.

The draft of the Constitution for the United Church of Christ (Congregationalists with Evangelical-Reformed), submitted to the second General Synod last summer, contains these unequivocal words: "The basic unit of the life and organisation of the United Church of Christ is the congregation or local church" . . . and "nothing in this Constitution and Bye-laws shall be construed as in any way giving to the General Synod or to any Conference or Association now or at any future time the power to abridge or impair the autonomy of any congregation or local church in the management of its own affairs". Provision is made for the Congregational Churches that do not wish to join the United Church to remain in their associations, without having relations with the United Church.

England and Wales—Following upon the fraternal contacts already established between the I.C.C. and the Reformed Church of France, the Congregational Union of England and Wales has invited the National Council of that Church to send a fraternal representative to the forthcoming Assembly of the C.U.E.W. The French Reformed Church welcomed the invitation and has designated Pastor Christian Mazel of Le Chambon-sur-Lignon. Pastor Mazel spent two years in U.S.A. as guest of American Congregational Churches.

Geneva—At a meeting of representatives of 10 confessional groups (i.e. international Church bodies, of which the I.C.C. was one) the hope was expressed that the Ecumenical Council called by Pope John XIII would "speak clearly on the question of religious liberty".

THE INTERNATIONAL CONGREGATIONAL COUNCIL

The Officers

Moderator:	The Rev. Russell H. Stafford, M.A., D.D., LL.D.
Assistant Moderators:	Mrs. Douglas Horton, M.A., LL.D.
	The Rev. Hendrik J. de Kievid
	Dr. H. Maynard Rennie, B.S., M.B., F.R.C.P.
Ex-Moderators:	The Rev. Douglas Horton, M.A., D.D., LL.D.,
	The Rev. S. Maurice Watts, D.D.
Minister and Secretary:	The Rev. Ralph F. G. Calder, M.A., B.D.
Assistant Secretary:	The Rev. Glynmor John, M.A.
Treasurer:	The Rev. Arthur S. Wheelock, A.B., S.T.B., D.D.
Assistant Treasurer:	Mr. Kenneth W. Thorndyke, M.B.E.
Minister Emeritus:	The Rev. Sidney M. Berry, M.A., D.D.

The Executive Committee

The Officers *ex officio*	
The Argentine:	
Australia and New Zealand:	The Rev. G. Lindsay Lockley M.A., B.D.
Brazil:	
British Guiana:	Mr. F. H. Pollard
Canada:	The Rev. Ernest E. Long, B.A., D.D.
England and Wales:	The Rev. Norman Goodall, M.A., D.Phil.
	The Rev. Daniel T. Jenkins, M.A., B.D.
	The Rev. John Marsh, M.A., D.Phil., D.D.
	The Rev. Howard S. Stanley, M.A.
Finland:	Mr. Usko Waismaa, LL.B.
Ireland:	The Rev. James M. Calder
Jamaica:	The Rev. Stanford A. Webley
Netherlands:	The Rev. A. M. van Peski
Scotland:	The Rev. James M. Calder
South Africa:	The Rev. Vernon E. Miller
Sweden:	The Rev. Gösta Nicklasson
United States of America:	The Rev. Fred S. Buschmeyer, Litt.D., D.D., LL.D.
	The Rev. Fred Hoskins, D.D., L.H.D.
	The Rev. Harland G. Lewis, B.A., B.D.
	The Rev. Richard R. Niebuhr, A.B., B.D., Ph.D.
	The Rev. Henry R. Rust, B.A., B.D.
	Miss Helen H. Smith, M.A.
	The Rev. Alfred H. Swan, D.D., L.H.D.
Co-opted:	Miss Dorothy J. Biggs
	Mr. Ashby E. Bladen
	The Rev. Leslie E. Cooke, B.A., D.D., LL.D.
	The Rev. Ronald K. Orchard, B.A., B.D.
	The Rev. Elfan Rees, M.A., D.D.
Non-Voting:	Mrs. Maynard Davies and Col. A. N. Francis

HOLLAND
Remonstrant Brotherhood
FRANCE
Mission of Fellowship to the Churches of Europe (ABCFM)
Relief and Reconstruction projects (CCSC)
CANADA
United Church of Canada*
ENGLAND
International Congregational Council headquarters
Congregational Union of England and Wales
SCOTLAND
Congregational Union of Scotland
IRELAND
Congregational Union of Ireland
WALES
Union of Welsh Independents
SPAIN
Assistance to projects of Spanish Protestants (CCSC)
SWITZERLAND
World Council of Churches headquarters
UNITED STATES
Congregational Christian Churches
ITALY
Italian Service Mission (CCSC)
MEXICO
Mexico Mission (ABCFM)
PUERTO RICO
United Evangelical Church*
JAMAICA
Congregational Union of Jamaica (CMS)
HAWAII
Congregational Christian Churches
BRITISH GUIANA
British Guiana Congregational Union (CMS)
MOZAMBIQUE
Cooperation with Church in Mozambique (ABC
PANAMA
Cooperative church project
BRAZIL
Congregational Church of Brazil
Union of Congregational and Christian Churches of Brazil
German Conference Brazil project
CENTRAL AFRICA
Church of Central Africa in Rhodesia*
Rhodesia Missions (ABCFM, LMS)
Assistance to European churches (CMS)
ANGOLA
Church of Christ in Angola*
Angola Mission (ABCFM)
* A united church, of which churches of Congregational Christian background are a part.
ARGENTINA
Congregational Church of the Argentine Republic
German Conference Argentine project
BECHUANALAND
Southern Africa Mission (LMS)

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September, 1960

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The United Church of Canada

The Congregational Union of England and Wales

The Free Church of Finland

The Congregational Union of Ireland

The Congregational Union of Jamaica

The Dutch Remonstrant Brotherhood

The Congregational Union of New Zealand

The Congregational Union of Scotland

The Congregational Union of South Africa

The Swedish Mission Covenant Church

The Congregational Christian Churches of the United States of America

The Union of Welsh Independents

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The Church of South India

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And in "unrestricted communion of Pulpit and Lord's Table" with the United Protestant Evangelical Church of the Palatinate, Germany.

SEPTEMBER, 1960 No. 6

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HOLLAND

JACOBUS ARMINIUS

G. J. Hoenderdaal

On October 10th, 1560, Jacobus Arminius was born at Oudewater, a small town in the west of Holland. He became a minister in Amsterdam from 1587 to 1603 and professor at Leyden from 1603 to his death in 1609. He was, if not the founder of the Remonstrant Brotherhood, the man whose theology gave rise to our religious community. Nevertheless we have never called ourselves Arminians. Abroad the name is often used to denote Protestant thought which is not Calvinist or Lutheran. The Remonstrants have, however, never borne this name. Perhaps we have wished to avoid the glorification of an individual. But it has been more that we have recognised that the Brotherhood had other spiritual ancestors, such as Anastasius Veluanus and the so-called National Reformed.

The thought of Arminius was more influenced by the principles of the Reformation than by humanism. It was nourished in particular by close contact with the Bible. The Calvinists of his day allowed themselves to be carried away into speculations of a character more scholastic than Biblical. Arminius's aversion to bare speculation comes again and again to the fore. In his inaugural address at Leyden in 1603 he said: "Only practical theology exists. A theoretical theology can never exist on earth: this belongs to heaven, where we will behold God himself." Theology, he maintained, must always lead to the worship of God.

The centre of Arminius's theology is to be found in belief in Jesus Christ. "Real Christian theology starts with the recognition of God in Christ." It is important to bear this in mind when considering the scholastic form in which he presents his views of the expiatory sacrifice-salvation in the blood of Christ, and his views on predestination.

The conflict between Gomarus and Arminius was over the doctrine of predestination. The doctrine as such was never disputed by Arminius. He was much too convinced of the sovereign freedom of God to be able to deny that God had full influence over his creatures. He did deny, however, that God disposed by blind fate and destined beforehand regardless of faith who would enter into salvation and who into damnation. Predestination is the decision of the free pleasure of God in Christ to justify and receive into eternal life those to whom is granted the gift of faith. He was not concerned to prove that man can attain salvation of his own free will. Everything is of the mercy of God. Man lost his free will at the Fall and can regain it only through redemption in Christ.

Arminius was a man ardent in life as in faith. Even one of his opponents wrote: "Arminius was polite, friendly, easy to talk to, very entertaining and therefore beloved by adults and children alike. If weighty problems were talked about, he joined in the discussion; if someone was in a gay mood, he entered into the same spirit. He was musical, too, and ready to take part in musical gatherings. When entertaining friends he was hospitable and generous." Another tells us that Arminius was "a man of medium height, with dark, vivacious eyes, a clear complexion, and in his young days with sturdy limbs. His voice was weak, yet pleasant, melodious and penetrating, particularly suitable for persuasions."

Death came peacefully to this peace-loving man. Up to the very last his life had been full of conflicts which he had neither sought nor desired, but on the contrary had tried to avoid. He died at the age of 49 surrounded by his friends. Thus passed the man of whom it was said that those who knew him could not value him enough, whilst those who had not valued him had never known him.

Arminius Symposium

In celebration of the 400th anniversary of the birth of Arminius a series of five lectures was given in Amsterdam and Leyden on August 4, 5 and 6: "The Life and Struggle of Arminius in the Dutch Republic" by Dr. G. J. Hoenderdaal; "The Influence of Arminius in Britain" by Dr. Geoffrey F. Nuttall; "The Influence of Arminius in America" by Dr. Gerald O. McCulloh; "From Arminius to Arminianism in Dutch Theology" by Prof. L. J. van Holk; "The Social Issues of Arminianism" by Prof. James L. Adams. A wreath was laid on Arminius's grave at Leyden. An International service was held on the Sunday in Utrecht (at which Dr. R. H. Stafford was the preacher) and a pilgrimage made to Oudewater.

Dr. Hoenderdaal is professor of the Remonstrant Seminary at Leyden.

HAWAII

THE FIFTIETH STAR

The fact that Hawaii has become the 50th of the United States of America has drawn special attention to the islands and their history. The human story from the arrival of the Polynesians from Tahiti is in fact quite a short one, though colourful. And all historians would agree that the most significant event in it was the arrival in 1820 of the Congregational missionaries sent by the American Board. Space does not allow here a discussion of the nature and value of the impact made by the missionaries and their descendants.

It was they, however, who first brought the Christian faith to the Hawaiian people and the Congregationalists remain the largest Protestant group in the islands. With about 120 churches and 20,000 members they represent in fact about 3 per cent of the total population of 650,000. Of this number, however, by far the greater part today consists of Japanese, with many Chinese and Filipinos, as well as white people. The number of pure-blooded Hawaiians is now quite small.

The Congregational churches are to be found in all the islands and serving peoples of all races. Some of them are still confined to single race groups—Chinese, Japanese, Hawaiian. Others include

all within their membership. And the early tradition of education and social service are continued.

An event of particular significance in the history of these churches took place in February. New headquarters for the Hawaiian Evangelical Association of Congregational Christian Churches were opened in Honolulu. The new Mission Memorial building and Memorial chapel are lovely and appropriate in design and represent the zest of Superintendent Dr. Nelson C. Dreier and all the churches for the efficiency and extension of their work and witness. The Secretary of the International Congregational Council was present at the ceremony and brought greetings—and was among the 2,500 who enjoyed the Luau (Hawaiian feast) which followed.

FIRST SENATOR

In July, 1959, in an election that was filled with "firsts," Hiram Leong Fong became one of the first two United States Senators from the new State of Hawaii, and the only person of Chinese parentage ever to be elected to the Senate.

Born in Honolulu just over 50 years ago, Hiram Fong was the seventh of 11 children of a Chinese immigrant labourer and his bond-servant wife. Because his father's meagre earning as an indentured sugar-cane worker could not stretch to provide for the large family, Hiram had to go to work at an early age to help support his brothers and sisters. He caught fish for the family's supper, sold newspapers, shined shoes, caddied and picked beans.

Though illiterate themselves, Hiram's parents sympathised with and encouraged their seventh child's desire for an education. School in those days meant one of the mission schools established a century before by pioneering American Board missionaries. Young Fong went through school and the University of Hawaii.

It was during his school and college years that he came into contact with the Church and Christianity, and joined the First Chinese (Congregational) Church of Honolulu. He also changed his given name from the Chinese Yau to the Yankee Hiram out of admiration for Hiram Bingham, one of the two Congregational ministers who in 1819 sailed from Boston to bring Christianity to the Polynesian peoples of the Pacific.

Despite hardships Hiram graduated from the University with high honours, and then worked as a clerk for two years to enable him to spend three years at Harvard Law School. On his return he soon built up a reputation for practical business acumen as well as for legal ability. In 1938 he made his first venture into

politics and was elected to the Hawaiian Territorial Legislature, on which body he served for 14 years. Now the Hon. Hiram Fong represents the 50th State in the Senate at Washington, D.C.

Throughout the years Hiram Fong has maintained an active and sincere interest in the Congregational churches whose schools and teachers guided him through the early, formative years of his life. Since high school he has been a member of Honolulu's First Chinese Church, serving on various committees and always willing to help with special projects, despite his heavy business and political responsibilities.

For 22 years Mrs. Fong, the former Ellyn Lo, has been a devoted wife and mother of their four children, as well as a gracious partner in her husband's many activities. The entire family has the warmth and friendliness characteristic of Hawaiian and Chinese people.

The first photograph shows Dr. Truman Douglass, Dr. Nelson Dreier and the Rev. Ralph F. G. Calder at the opening of the new Mission House. Behind them is a model of the Brig Thaddeus which carried the first missionaries. The second shows Senator Fong receiving Mrs. Fred Buschmeyer and the Rev. and Mrs. Ralph Calder at the Senate House, Washington, D.C.

The great tidal wave which followed the earthquakes in Chile brought considerable destruction and loss of life to the Hawaiian islands. Most destruction was wrought at Hilo on the island of Hawaii. Some of the church members here were killed, but happily no pastors, and no church buildings were damaged.

JUST TWO YEARS OLD

Iris Clinton

It is always exciting to be in a thing from the beginning, and "in on the ground floor." The Christian Church is nearly 2,000 years old: Congregationalism, our particular branch of it, perhaps nearly 400 years old: but the Congregational Church in Bulawayo is barely two. It is proving a sturdy infant, and like all sturdy infants beginning to grow.

From the very start it has opened its doors to all races, and there is seldom a service without one or more Africans present. This holds good, too, of the week-day activities, such as the Friday Bible Study group which meets in the home of one of the deacons (a former member of the East Hill Congregational Church, London), and the picnics, and other social events.

It is a happy little fellowship, small enough for everyone to know everyone else. But we know that as Christians we must extend our borders. And so we have moved from the Red Cross Hall in the centre of town to the Toc H Hall in a new and growing suburb where there are young families all round. The Church members have agreed to "briefing" for a campaign of visiting in the neighbourhood. Already in the new district the Sunday School has had more than a 100 per cent increase—from five to 13 scholars!

Although a small fellowship the church has already played no small part in such events as the Billy Graham campaign, and has rendered public service in many ways. Part of each Sunday's offering is set aside in a "Charitable Fund" to meet needs outside the local fellowship.

The church values greatly its links with the London Missionary Society. L.M.S. missionaries, and the African minister from Hope Fountain, take a share in the preaching plan, as do members of the congregation themselves. The Rev. P. S. King, L.M.S. missionary in the Bulawayo African townships, give pastoral oversight.

An experiment has been made in corporate worship with the L.M.S. and American Board Mission African Churches. This tri-lingual service, in Shona, Ndebele, and English, proved a time of real fellowship and inspiration, and the singing of the same hymn in three languages simultaneously did not detract from this.

An interesting link with the L.M.S. African Church in Njube Township, Bulawayo, is that the first European wedding in the Congregational Church took place there. The Red Cross Hall was in use then and the couple wanted a "church" wedding, so the ceremony was performed in the African Church, before a reverent and interested

multi-racial congregation, with an L.M.S. missionary playing the wedding march on a borrowed harmonium!

The congregation is a truly varied one. The indefatigable Church Secretary is a Lancashire man. The Church Treasurer is Rhodesian born and bred. The Church, though in Rhodesia, is a constituent of the Congregational Union of South Africa. And some day we shall have a building of our own.

Perhaps I might conclude with a sentence from the Minister's letter in the first issue of the Church Newsletter of July, 1960: "I would like all who read this to know what joy I and others have found in the friendship and fellowship of this little Church of ours."

INYATI CENTENARY TRUST

The Inyati Centenary celebrations held in October, 1959, were reported in "World Congregationalism." They contributed to good race relations in the Federation. The National Committee which planned them included leading African and European citizens. In the amphitheatre at Inyati where the historical pageant was staged and the services held, all met and worshipped as one. Boys and girls who saw the five ox-wagons trekking through Bulawayo as they re-enacted the journey of the pioneer missionaries, caught something of their spirit and thousands of African and European children heard the story in their schools of the first white settlers in the country.

It was felt that this first Rhodesian centenary should be marked by something permanent, and the Inyati Centenary Trust aims to erect a much-needed Memorial Hall and Library at the L.M.S. African Secondary School at Inyati. The S. Rhodesian Government and the Copper and Mining Companies have given generously, and smaller donations represent sacrificial giving from many people. An African minister, for example, has given the whole of one month's salary, and one small rural African church has sent £7 15s.

The Trust is anxious to start building as soon as possible, to carry on the spirit of good fellowship which characterised the celebrations, and to be a memoral to the L.M.S. and the Congregational pioneers. But before a start can be made, at least another £5,000 is needed. There may be Congregationalists in other parts of the world who would like to share in this project. Contributions should be sent to: The Hon. Treasurer, Inyati Centenary Trust, P.O. Box 1515, Bulawayo, Southern Rhodesia.

Mrs. Iris Clinton was secretary to the Inyati celebrations committee. She is now working at the L.M.S. Mission in Hope Fountain. Recent riots in Bulawayo did not happily cause loss of life at the mission or the church, though they have undoubtedly set back the hopes of closer racial co-operation.

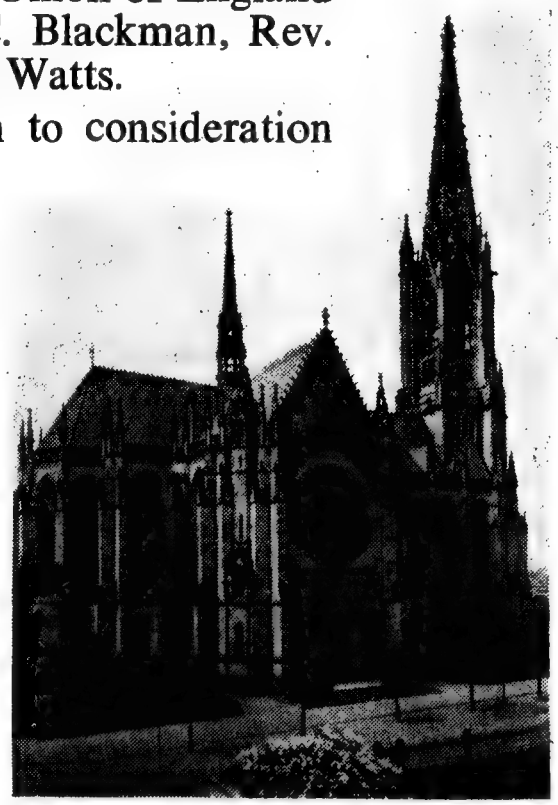
PALATINATE CONVERSATIONS

S. Maurice Watts

A further series of discussions between the United Protestant Church of the Palatinate, Germany, and the Congregational Union of England and Wales took place at Speyer in June. The previous series centred mainly round the possibility of fellowship at the table of the Lord's Supper, and led to a declaration of "unrestricted communion of Pulpit and Lord's Table" between the Palatinate Church and the Churches of the International Congregational Council. This was a decision of not inconsiderable importance in the Church life of Germany, and has been followed by many and valuable interchanges, especially between the Palatinate and England. Reference has been made in "World Congregationalism" to the seconding of the Rev. Ernest Dawe to service in Germany and to a number of important conferences at Ebernburg to study the Christian attitude to industry and education in particular. Two such conferences have been held there this summer.

As on former occasions, the talks were conducted in an atmosphere of close friendship and reached a remarkable unanimity. The participants were: Dr. Hans Stempel (President of the Palatinate Church), Oberkirchenrat W. Ebrecht, Oberkirchenrat F. Roos, Dr. Seiffert, and Professor Dr. Carl Schneider; Rev. Howard S. Stanley (Secretary of the Congregational Union of England and Wales), Dr. John Marsh, Rev. E. C. Blackman, Rev. Ralph F. G. Calder and Dr. S. Maurice Watts.

Most of the time this year was given to consideration of the Draft of a Short Confession of Faith, presented to the Assembly of the Congregational Union in London in May. This document is now being considered by the churches in England and Wales with a view to a final formulation next year. Two days were spent at Speyer in intense theological discussion of the document. A statement published afterwards contains these words: "Those who took part in this discussion wish to express their gratitude to God and to one another that it was possible across the differences of



language, history and experience to find so much in common that their fellowship has been confirmed at this deeper level. Those from the Palatinate are thankful for the opportunity of sharing at such an early stage in this thinking about the message of the Christian faith and its expression in the language of the modern world. Those from England are grateful for the invitation to Speyer and for the contribution in thought, wording and understanding made by their German brethren to all the several articles of the Statement. It is hoped and intended that this fellowship in the study of the Faith will be continued between us."

Important discussion also took place as to various ways in which fellowship could be extended beyond Church leaders to the congregations of the two Churches. Interchanges of students, ministers, women and young people were planned, as well as continued conference at the level of this meeting.

On the Sunday before the conference (Whitsunday), the Rev. Cyril Blackman preached at the Church of the Holy Trinity in Speyer. In the long past this church was Lutheran, and the interior is entirely covered with paintings of Biblical scenes. On the following Sunday I preached at the Church of the Protestation, the wonderful cathedral built at the place where the word "Protestant" was first used. It was erected at the charges of Protestant people throughout the world. I had been invited to preach at the musical festival of the Palatinate Church which lasts for two days and is held in alternate years. On the Sunday afternoon the choirs from 95 churches came together. It so happened that I ended my sermon with the word "Hallelujah," and immediately all the choirs proceeded to sing the Hallelujah Chorus. I shall never lose that experience.

Dr. S. Maurice Watts is a former Moderator of the I.C.C. The photograph is of the Church of the Protestation, Speyer.

"WORLD CONGREGATIONALISM"

By decision of the Executive Committee "World Congregationalism" is with the next issue to be enlarged in size and scope. This will permit the inclusion of longer articles of a more substantial nature so that the magazine can become a forum of discussion and the exchange of ideas and experiences as well as a source of information about our churches throughout the world. The enlargement will add considerably to the cost, but it has been decided to maintain the present subscription and meet the increase by means of a subsidy. The hope is, of course, that a larger circulation will solve this problem. Please make "World Congregationalism" known, suggest where complimentary copies may be sent, and send your comments and criticisms to the editors.

A CONGREGATIONALIST AT THE REFORMED SYNOD

Glynmor John

"Toulouse le rose"—this ancient city, rich in Gaulish and Roman antiquities and regarded in medieval times as "most sacred" was given this appellation by reason of the warm golden-red brick of its buildings. Here the National Synod of the Reformed Church of France met for the first time in history this year. The venue was the Vieux Temple, recently reconstructed to an imaginative architect's design. On entering, the visitor's first reaction may be one of surprise and shock, for the vast end wall behind the Lord's Table and the great wooden cross is an expanse of bare red-rose brickwork, uneven of surface and hundreds of years old. Thus a compelling medieval survival is wedded to the modern idiom.

For us English and Welsh Congregationalists this was a Synod of peculiar significance—because here for the first time an official delegate from the Congregational Union of England and Wales was received by the French Reformed Church in response to the presence of Pasteur Christian Mazel at the Assembly in London in May.

The main questions under discussion at this Synod, apart from the reports of the various departments of the Church, were Christianity and Nationalism, the Liturgy (with peculiar attention to the practice of Confirmation), the Proposanat (consideration of an obligatory period of apprenticeship for ordinands), and the integration of the Society for Home Missions into the Church.

Of these discussions the most moving for your representative was that on Nationalism. It is not unusual for six or seven hours to be given to the consideration of these major concerns of the Church's faith and witness. That on Nationalism has, of course, a poignant actuality for all serious-minded Frenchmen owing to the long drawn-out anguish of the Algerian war, a tragedy which is grievously dividing the nation and creating a sense of deep disillusion and frustration among the youth of France. Knowing the tendency in religious assemblies to try to evade discussions on thorny matters which might divide the House, it was most impressive to see with what sense of responsibility and with what restrained solemnity the Synod face this question of Nationalism in all its forms, legitimate and demonic. It was all the more remarkable because the sentiment

of allegiance to the Patrie has ever had powerful overtones for the loyal Frenchman.

Nor was the Synod the one and only platform on which this and the other themes have been discussed. The practice of the French Church is for the main themes of each Synod to be made known to the regional Synods and district assemblies some 12 months ahead. The reports from these regional Synods are then gathered in, collated, and any variations in viewpoint carefully noted, and a comprehensive report of the thinking of the whole Church is prepared by a *rapporteur* and printed in the handbook which each member of the Synod receives several weeks ahead of the assembly.

The report of Professor Carbonnier on Christianity and Nationalism is an admirable document and well worth our study. The *rapporteur* introduces the discussion in the Synod by presenting what we should call a Resolution; when he speaks to it he does not go over again the substance of the printed report but rather lays bare the reasons, theological as well as pragmatical, why his report took the form it did. The intervention of Professor Joubert was deeply affecting. The Synod, at his instigation, took the further step of saying to the churches that while the Church was not competent to make the political decisions of the faithful, nor was it possible *qua* Church to present political and economic solutions, nevertheless it was the bounden duty of every church and individual Christian to subject the solutions presented to them to the standards and demands of the gospel. The Synod now resolved to request the regional Synods so to do during the next 12 months. Thus it is where the complexities and bewilderments of Christian allegiance press most poignantly on the mind and spirit that this Church has the confidence and grace and honesty to ventilate so thoroughly the problems of our time in the hope of being able to say to the faithful and the world: "This is the common mind of the Eglise Réformée de France."

So, though a small minority Church, the Reformed Church is at any rate vital and out-reaching. I believe that the relationship with the Congregational Union of England and Wales was genuinely welcomed; and I am persuaded that as still closer contacts develop both communions will learn much from one another and, together with our covenant relationship with the important German Church in the Palatinate, contribute vastly to the Christian mission to the continent of Europe.

The Rev. Glynmor John, Assistant Secretary of the I.C.C., attended this Synod at Toulouse.

AUSTRALIA

CAPITAL CHURCH

A new church is built in Australian Capital Territory

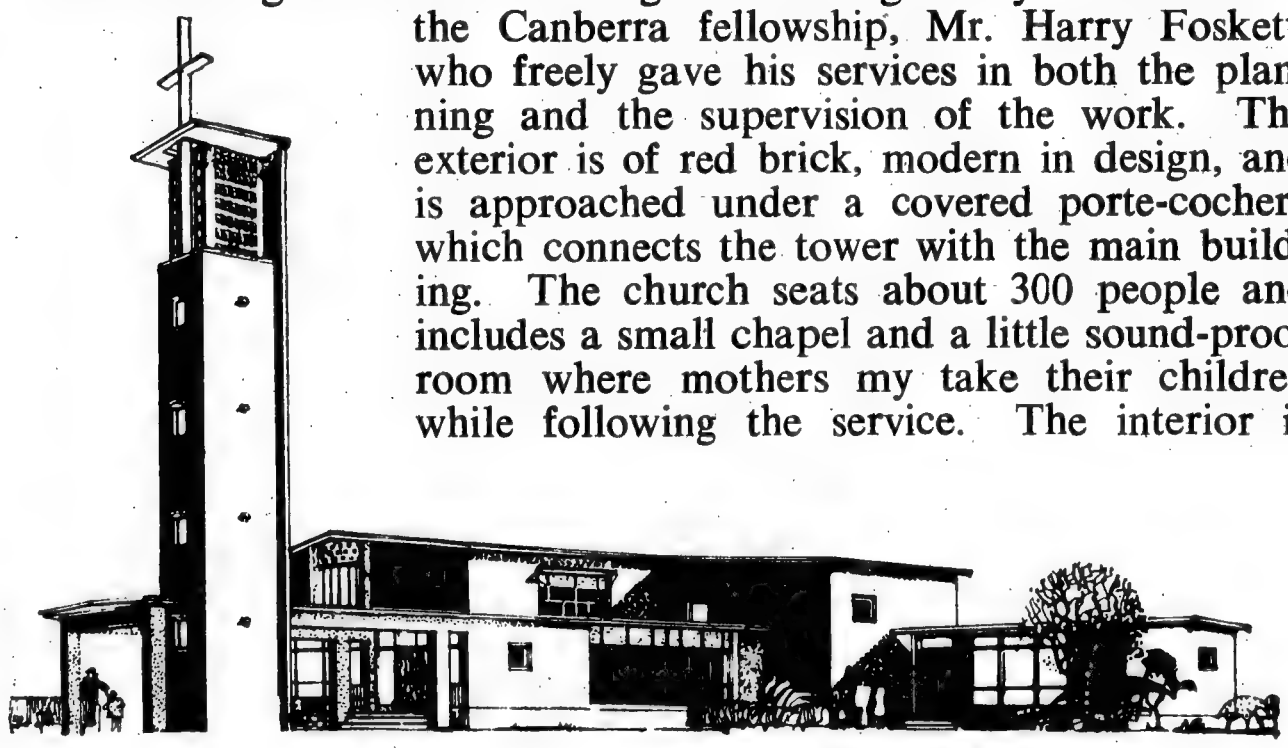
R. A. Bowden

The decision to carve out a piece of Australian territory for the purposes of creating a Capital for the whole Commonwealth and not located in any one of the States presented Australian Congregationalists with a problem. Their organisation was for all practical purposes a State one, and co-operation was very limited. At the same time it seemed right in the early '20s, that if possible the churches in the Capital should give a lead to Church Union.

When, therefore, the first formal meeting of Congregationalists was held in Canberra in October, 1928, it was to consider the extent of co-operation with the Methodists and Presbyterians. But first the Presbyterians and then the Methodists decided to establish their own causes. Co-operation with the Methodists began again during the war, but did not continue when the war was over.

So at long last it became clear that the Congregationalists would have to establish their own cause. Time and opportunity—and not a few members—had been lost, and costs had risen greatly. From 1938 they had been meeting in the Y.W.C.A. By 1952 a church hall was opened and serious efforts made to build an adequate sanctuary. Congregationalists from all over Australia made their contributions and in February, 1959, the foundation stone was laid.

The building and the furnishings were designed by a member of the Canberra fellowship, Mr. Harry Foskett, who freely gave his services in both the planning and the supervision of the work. The exterior is of red brick, modern in design, and is approached under a covered porte-cochere which connects the tower with the main building. The church seats about 300 people and includes a small chapel and a little sound-proof room where mothers my take their children while following the service. The interior is



decorated in soft shades of blue and green which contrast beautifully with the natural coachwood used for the furniture. The whole building has an atmosphere of lightness, space and tranquillity.

The church is a memorial to the fallen of the two world wars, and in the entrance hall there is a Book of Remembrance with the names of all Congregationalists who served in them. Also in the hall are two plaques. One holds a cross carved from charred wood from the City Temple, London, after it had been destroyed by bombing. The other was a gift from the Congregationalists of America and represents the "Mayflower." It was carved by Alois Lang, a famous wood carver and Passion Play actor from Oberammergau.

The Church was opened on November 14, 1959, by the Rt. Hon. R. G. Menzies, Prime Minister of Australia, who took part in the Dedication Service with all the leaders of Australian Congregationalism. The word Canberra is thought to signify a "meeting place." The Congregational Church has proved itself to be one for those who have come from the great distances of Australia to work and live in this Capital City, and have met a fellowship with one another and their Lord.

The Rev. R. A. Bowden is the present minister of the Church.

Australian News

Biennial Assembly. The Assembly of the Congregational Union of Australia and New Zealand was held in Hobart, Tasmania, in May. The Union was dissolved and a Congregational Union of Australia was formed, there already being a Congregational Union of New Zealand. Mr. Maynard Davies was elected first President of the new Union, the Rev. Henry Wells, Vice-President, and the Rev. Norman Watt, Secretary. A study of the new situation will follow in the next issue.

Victorian Centenary. Congregationalism began in Victoria with the formation of Collins Street Independent Church in Melbourne in 1838. There was no other church in the area for ten years. In 1860 there were sufficient, however, to form a Congregational Union, and the Centenary was celebrated in May.

Ministers from Overseas. Within the last twelve months Australia has received additions to its ministry from the United States, South Africa and England. The Rev. Boyd A. Granzow of Wakeman, Ohio, settled in Perth, W.A., in March, as Assistant Minister in Trinity Church. The Rev. Brian Heath arrived this summer from Port Elizabeth, South Africa, and settled also in Western Australia, as minister of the church at Applecross. The Commonwealth Missionary Society of London has negotiated the sending of two ministers to South Australia—Geoffrey Cullum and Fred Wiseman, and has now in hand the arrangements for another to go to South Australia, one to Tasmania and another to New Zealand.

THE EXECUTIVE COMMITTEE IN HOLLAND

The Executive Committee of the International Congregational Council is now a large body of 41 members, including the officers. Financial considerations alone would prevent its meeting more than once between assemblies. The meeting held in August at the Remonstrant Conference Centre, "De Hoorneboeg," was, therefore, of considerable importance. Thirteen members found it impossible to attend, but two of these sent substitutes, so that there was a total attendance of 30. In addition the secretary of the Commonwealth Missionary Society and a secretary on the staff of the London Missionary Society were officially invited.

The programme extended over three and a half days, and except for an outing on the Wednesday afternoon the time was fully occupied with meetings, morning, afternoon and evening. It had been thought wise to provide three different kindsor areas of consideration —international Congregational concerns, reports of particular regional importance, and business of the Council.

Three subjects of international Congregational concern were presented. "Congregationalism in an ecumenical setting" was the topic of a paper read by the Rev. Daniel Jenkins. "Essential Congregationalism" was discussed under the leadership of Dr. Douglas Horton, the Rev. Gösta Hedberg, and the Rev. Glynmor John. "The missionary concern of Congregationalism and its church product" was the theme of two addresses by Mrs. Douglas Horton and the Rev. Frank Griffiths. It is hoped to make some of these papers available in following issues of *World Congregationalism*.

Two important decisions followed from these considerations. It was agreed at once to promote a study of the "Essence of Congregationalism" by means of papers and a conference, the result to be available for the next assembly of the Council. It was also agreed that "any product of a Congregational mission should, at the time when it has become or is becoming independent of missionary care, be invited to seek membership of the International Congregational Council."

Three reports were received of areas where important developments are taking place in connection with Congregational witness. Dr. H. Maynard Rennie described the recent developments in Australia and New Zealand which have led to the separation of the Congregational Union of Australia and New Zealand into two Unions. It was unanimously agreed to accept the separate Unions into membership of the I.C.C. It was also agreed "to encourage the Congregational

Unions of Australia and New Zealand to explore further the possibilities and methods of a new basis of association to include the wider area of the South Pacific and to offer such offices as the I.C.C. has for nurturing such a wider Congregational fellowship."

Dr. Fred Hoskins gave an account of the union of the Congregational Christian churches of the United States and the Evangelical and Reformed Church with special reference to the July meeting of the General Synod of the United Church of Christ in Cleveland, Ohio, at which the Constitution had been finally determined.

The Rev. C. W. Hendrickse spoke from his personal experience of the situation facing the African and Coloured Congregational churches today in South Africa. As a result it was voted to allocate £500 from the slender resources of the I.C.C. to the appeal to be launched by the Congregational Union of South Africa in October and to ask the Moderator to carry this gift. It was also decided to commend this appeal to our world constituency.

Many hours were necessarily spent in business sessions. The following decisions will be of general interest:

1. The Rev. Glynmor John was confirmed as Assistant Secretary of the I.C.C.

2. The next assembly of the Council is to be held in the summer of 1962, and not 1964, as agreed at Hartford. It was felt that the later date put too long an interval between Council assemblies in modern church conditions, and though 1963 was preferred it proved an impossible year for delegates from the United States. A meeting in 1962 will, of course, fall into the celebration period of 1662. The location, however, will be Rotterdam, and this will be the first time that the meetings have been planned for elsewhere than Britain or the United States.

3. Serious consideration was given to the revival of the *Congregational Quarterly* under the auspices of the I.C.C. It was felt, however, that the Council ought not to have two magazines, especially as it would be very difficult in these days to launch another learned journal. It was, therefore, decided to enlarge the size, numbers and scope of *World Congregationalism* to take more substantial material, and to seek increased circulation.

4. At Hartford a scheme was launched to permit the I.C.C. to undertake "projects" not made possible in terms of the grants given for administration. The giving towards this fund had been modest. It was agreed that the projects for each year should be clearly stated in advance and information made available as widely as possible, without undertaking a campaign to raise funds.

5. On the recommendation of the committee which had met with representatives of the Reformed Alliance in Paris the previous week, it was agreed to pursue closer studies of Reformed faith and practice and to consider in particular our common witness and contribution to the Ecumenical movement and the implications of our growing relationship in United Churches.

6. It was agreed to make available new leaflets, booklets, colour transparencies, and other publicity material on as wide a scale as possible.

The Conference Centre at Hoorneboeg is a delightful place and the Committee was most generously received and provided for by the Remonstrant Brotherhood. All who were present would wish the names of the Rev. H. de Kievid, Mrs. van Beusekom, Mrs. Cremer and Mr. Laandmeer to be recorded for their particular share. Unhappily they could not control the weather and we had quite an unreasonable supply of rain which damped everything but our spirits.

Continued on page 28

THE UNITED CHURCH OF CHRIST

The United Church of Christ was formed on June 25, 1957, by the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States. For three years a Commission of 30 persons, eight of whom were lawyers, devised and carefully framed and worded a Constitution for the Church. The local churches had opportunity to consider. Now in July, 1960, in Cleveland, Ohio, 700 delegates from the churches met to reach final decisions. Eight hours of debate and 12 minor amendments in phraseology brought the proposed constitution to a form unanimously acceptable to the delegates.

Now the constitution has gone to the Congregational churches and the Evangelical and Reformed Synods for final ratification. One church, informed of the amendments by telephone and properly assembled to do so, immediately accepted the constitution and telephoned back its decision. It is expected, however, that the total process may take up to a year. It will require a vote of two-thirds of all E. and R. churches by Synods and two-thirds of the Congregational churches which vote to make the constitution effective. There are about 5,500 Congregational Christian churches in the United States.

Two paragraphs in the Preamble describe the basis of the union and the nature of the provisions.

2. The United Church of Christ acknowledges as its sole Head, Jesus Christ, the Son of God and the Savior of men. It acknowledges as brethren in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

3. The provisions herein define and regulate the General Synod and those instrumentalities of the United Church of Christ which are recognized, established by or responsible to the General Synod, and describe the free voluntary relationships which the local churches, associations, conferences and ministers sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to local churches,

associations, conferences and ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ.

Three other paragraphs contain fundamental assurances for Congregationalists.

20. The local churches of the United Church of Christ have, in fellowship, a God-given responsibility for the Church, its labors and its extension, even as the United Church of Christ has, in fellowship, a God-given responsibility for the well-being and needs and aspirations of its local churches. In mutual Christian concern and in dedication to Jesus Christ, the Head of the Church, the one and the many share in common Christian experience and responsibility.

21. The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the By-Laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any conference or association, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organisation, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal in any way not contrary to law; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it.

22. Actions by, or decisions or advice emanating from, the General Synod, a conference or association, should be held in the highest regard by every church.

Opportunity will be found in the next issue of *World Congregationalism* to outline the general structure of the United Church of Christ and in particular that of the General Synod, and perhaps to comment. Meanwhile *The Christian Century* can be quoted: "This achievement is monumental not only for the fact that it moves the united churches toward solodification of their union but even more because it provides a basis of agreement which will appeal to other churches seeking a united Protestantism. Now, for the first time in the United States, two dissimilar forms of church government have been successfully blended."

A TIME OF CHANGE

The 1960 Assembly of the Congregational Union of Scotland was marked by changes of considerable importance. The choice of a new President is an annual event, and in the Rev. Thomas Mearns the churches have honoured a faithful minister of 20 years' service and one active in the general life of the Union.

The retirement of both the Secretary and the Treasurer of the Union in the same year is unusual but not unique, for Dr. Charles Richardson and Mr. Daniel McLay demitted office together in 1941. But the change is a big one.

The Rev. James M. Calder took office as Secretary of the Union in 1951. He came richly endowed with pastoral and administrative gifts and 15 years of close acquaintance with the churches as London Missionary Society Secretary for Scotland. His years of office have been marked by many developments in the life and organisation of the Union which he has successfully negotiated. Above all, however, he will be remembered for the personal relationships with all the ministers and all the churches without exception at a deep level of spiritual friendship and helpfulness. His retirement in August under the age rule was marked at the Assembly by an expression of gratitude and good wishes to both Mr. and Mrs. Calder. His appointment as chairman of the Board of the London Missionary Society for 1961-2 is a recognition of his services to the Society.

The new Secretary will be the Rev. John T. George, who has given 20 years of pastoral service to four churches and has sat on the senior committees of the Union.

Mr. John K. Templeton, a Glasgow accountant, has given virile leadership to the churches in matters of Union finance in the three short years of his office. He will be particularly remembered for his triumphant advocacy of a pension scheme for ministers, a much-needed but long-delayed undertaking, and for raising the level of giving by the churches as a truly spiritual enterprise. His retirement for health reasons is much deplored.

The new Treasurer of the Union will be Mr. William Lyle. He will work with Mr. Templeton for some time before succeeding him. In addition to his professional qualifications, Mr. Lyle has a special interest in the welfare of young people.

The President-Elect for 1961-2 is the Rev. Geraint V. Jones, who has given valued service to the Union as Secretary of the Ecumenical Committee.

The Revs. J. Proudfoot (chairman); James M. Calder (retiring secretary); Thomas Mearns (president) with John T. George (new secretary at extreme right).

A History of Scottish Congregationalism by Dr. Harry Escott (Congregational Union of Scotland, 1960: 30s.). There are not a few to whom Congregationalism is a form of church polity which took its rise and form in England in the 16th and 17th centuries and is always to be understood and measured by the pattern of that place and time. In fact, however, there have been spontaneous movements within the church life of other lands and at different times, which can only be described as Congregational, though not all of them have taken that name.

Congregationalism in Scotland derived but little directly from England—less perhaps than Presbyterianism did—and had three native sources. The first was an independent searching of the Scriptures by individuals who gathered congregations round them, none of which, however, survived very long. The second was a spiritual revival led by two laymen, the brothers Haldane, who were not engrossed in questions of church government and discipline, but were alive to the spiritual situation and need of Scotland at the end of the 18th century. The third was a break with the narrow Calvinist doctrine of election, which led to the formation of the Evangelical Union in 1843, a body which was united to the Congregational Union in 1896.

"Had the early Congregationalists found sympathetic support for their views regarding the membership of the church as a spiritual fellowship, and had church courts not interfered with their efforts by means of lay-preachers and others to carry on the work of evangelisation Congregationalism would not have found a footing in Scotland at the time it did." In somewhat different words this might have been written of the beginnings of Congregationalism in England also, or Sweden or Finland. But because reformation did not come and liberties were denied, Congregationalism did become the spirit and form of the new churches which began at the turn into the 19th century.

Dr. Escott tells the story of the formative years in a most readable and attractive manner. In the 60 years since Dr. James Ross produced his history much has been learned, errors corrected and judgments revised. One cannot think that a better account will now be given. This is a book which will last and is worthy to do so.

At no time has Congregationalism been strong in Presbyterian Scotland. The total of churches has never been as many as 200 or the membership more than 37,000. But today there are still 148 churches with 34,000 members. This compares interestingly with the decline in England over the same period from 460,000 to 212,000. Part of the explanation lies in their Scottish rather than their Congregational quality, and here lies an issue which has been discussed for more than 30 years and may one day soon now have to be faced. Which is the more important link for a small fellowship like this—with Scotland and, therefore, perhaps at some time with Scotland's Kirk, or with Congregationalism and thus in closer co-operation with England? Dr. Escott traces the growth of the organisation of Congregationalism in the last 60 years since the Union of 1896 into what he calls the "ecumenical age," in which this problem of association replaces the earlier of separation.

A considerable portion of the book consists of a chronicle of the churches, which is an adequate brief summary and far more accurate than Ross. In every way this is an excellent book, for the publication of which the Congregational Union of Scotland is to be congratulated.

R.F.G.C.

Note. For two years there have been conversations between the Congregational Union of Scotland and the Church of Scotland. The Joint Committee have agreed that (a) both acknowledge the revelation of God in Jesus Christ and in the Holy Scriptures; (b) both stand within the Reformed Tradition; (c) both hold a high view of the Church and the Ministry; and (d) there is a close similarity of order of worship. Differences remain wth respect to (1) Doctrinal Standards (2) the Autonomy of the Local Church, (3) the place of Women in the Church. The conversations are to be continued in the hope of finding "a closer form of association".

THE OLDEST CONGREGATIONAL CHURCH

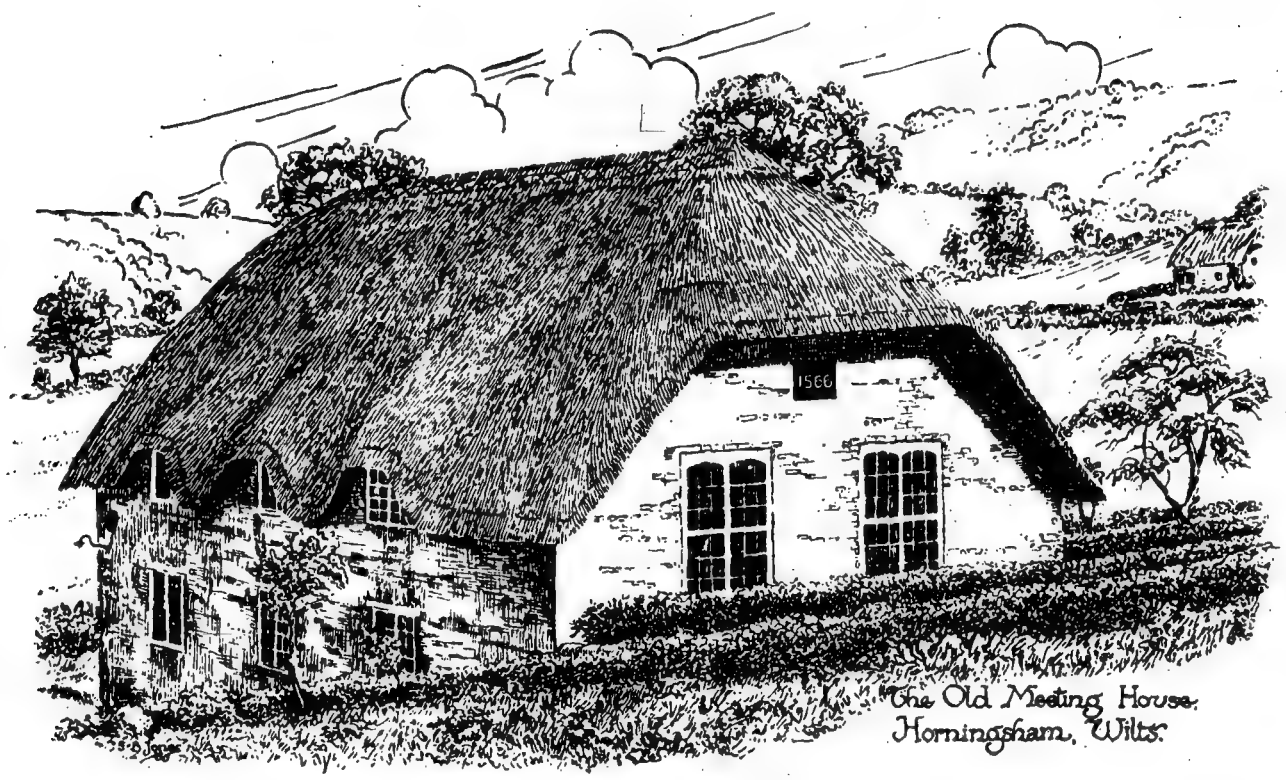
Muriel Kew

The history of the historic Congregational Church at Horningsham in Wiltshire is closely bound up with that of the adjacent Longleat House, the seat of the Marquis of Bath. It was his ancestor, Sir John Thynne, who brought stonemasons from Scotland to carry out the work of building this fine mansion. The oldest minute book extant (1834) records the history thus: "A few Scotchmen, employed as workmen in the building of Longleat House, 1566-7, used to worship God in Penny's Wood, in consequence of the persecuting spirit which in these days prevailed. These pious men were followers of, and had imbibed the doctrines of, the famous John Knox (Reformer) and John Calvin (both these worthies at that time living). Those devoted Scotch workmen, not having any stated place of worship of convenient character at Horningsham, or near the sphere of their labour, where doctrines were preached agreeable to their theological views, ultimately obtained permission, and Sir John Thynne the Honourable Proprietor of Longleat Mansion, it is believed, allowed them at his charge, to build a small house in which they might worship God according to their tenets,"

It is this very same building that folk have met to worship from 1566 to this present day. And there are names on the roll of members now which also appear in the list of workmen in account books of 1566 to be seen in the muniment room in Longleat House.

In 1662 the Act of Uniformity brought about the ejectment of many clergy from the Parish Churches, and it is believed that some of these men preached in the Old Meeting House, as it was then called. Certainly quite a number of Independent causes were formed at that time within a short distance of the village. The Toleration Act of 1689 brought legal recognition of Dissent and all these isolated causes began to draw together in fellowship. In 1797 a Union of Dissenting Churches was formed in Wiltshire, and the church, which was Presbyterian in its earlier form, was gathered into it. Finally, when the Congregational Union of England and Wales was constituted in 1832 the church at Horningsham became a member.

In 1947, delegates of the International Congregational Council, meeting in Bournemouth, visited the church, and 43 of them signed the visitor's book. A glance through this book shows that today this ancient conventicle is quite a "Mecca" for Congregationalists, and



The Old Meeting House, Horningsham, Wilts.

others. During the last three years 2,250 people have entered their names in it—110 of them being from overseas.

Today the fellowship consists, with only one or two exceptions, of those who work on the estate (gardeners, foresters, etc.) and thus receive only the agricultural wage. The church is a family one with 50 members and an average congregation of 40. Now, as the 400th anniversary approaches, this little fellowship has been feeling that the historic building should be put in good order, so that those who follow may receive it from them in sound repair.

The first and obvious task was the re-thatching of the roof, to be done in Norfolk reed. Alas, when this was begun, it was found that death watch beetle and woodworm had been hard at work, and almost all the timbers of the roof and ceiling would have to be renewed, together with much of the flooring of the gallery and the window frames.

The church is thus faced with a task far beyond its capacity, for the total need will be in the neighbourhood of £2,500. The little company has already given generously, and many other churches and individuals have come to their aid. They have decided, however, to go forward with these repairs in the hope that others will want to share in the preservation of this historic monument to those who were prepared themselves to sacrifice much in order that they might worship as they felt guided to do, and so that the young people growing up in the village may continue to have a "free church."

Mrs. F. A. Kew is wife of the present minister of the Horningsham Church. Any gifts sent to them at the Manse would, of course, be most welcome. And we know that Calvin died in 1564!

CONGREGATIONAL WOMEN

Australian Tour

As President of the Congregational Women's Fellowship of Australia and New Zealand I have just returned from a visit to Western Australia which involved travelling about 6,000 miles. It has been a most interesting experience.

At Perth a great amount of publicity was given by both Press and radio to my visit. It was also an honour to be officially received by the Lord Mayor, Councillor Howard, a member of our North Perth Church. There were present at the reception officers of the Union and their wives, members of the Executive of the W.A. Women's Fellowship, as well as representative women from sister denominations, and the W.C.T.U. and the National Council for Women.

After addressing meetings in Perth and in the south at Bunbury where there is a Congregational-Presbyterian fellowship I journeyed by train and then car to visit the various churches associated with the vast Dampier Mission. This is in the wheat belt district. I shared in morning and evening services at different churches, had lunch at one of the homesteads, and tea after the evening service to have opportunity of informal talk. I learned how much these folk value the effort and time spent in going to visit them.

On the homeward journey I spent some days in South Australia. To address the evening service at Stow Church was an awe-inspiring occasion and a great honour. I had three radio interviews and was able then and elsewhere to speak of my travels and impressions as President of the Women's Fellowship of the International Congregational Council. Of special interest was a visit to "Allambi," the new Home for the Aged near Adelaide where now there are 37 men and women living in privacy and comfort.

In Victoria there was a special meeting at Bendigo in celebration of the centenary of Congregationalism in the city and over 60 women gathered. I have in fact been much impressed by the number of women at the meetings in the country districts, and particularly the younger women.

Ruth Davies

African Meetings

As President of the Women's Federation of the Congregational Union of South Africa I have more than once visited the African women of the Southern Group Mission. This Mission extends over the whole of the Orange Free State and part of the Northern Cape, an area of upwards of 200,000 square miles. There are no European churches in this area at all, but 27 African churches with nearly

4,000 members and a further 1,000 adherents. Three ministers and 15 evangelists undertake the pastoral oversight. They are all Africans. At present the Mission is administered from Johannesburg, but it is hoped that in the next year or so they will be recognised as autonomous constituent churches of the Congregational Union.

The occasion of my last visit was that of the Annual Meetings. Theunissen, where the meetings were held, is very near Welkom, and it was a great thrill when passing the Native Location at Welkom to see the building of our United Goldfields Church dominating the whole area—just as much as one is accustomed to seeing the local Dutch Reformed Church dominating every small town one passes through in the country.

The younger women particularly of the Southern Group appeared to be very anxious to become part of the Federation family, but very wisely they wanted to know exactly what it was and what it entailed. For about three hours I was kept very busy answering questions. I was most impressed by the dignity, intelligence and obvious ability of the women and by the business-like way in which their meetings were conducted.

Later I heard their decision. They had decided to affiliate, and judging by the size of the order for badges, the name of C.U.S.A. and the Federation is going to be very familiar in that area.

In the North it has been our practice to combine at all our quarterly meetings, gathering in turn in Coloured, African and European Churches. Our first meeting this year was held in the Orlando African Church, when we had the joy of a visit from the Chairman of the Union.

Lucy Heap

An African Lydia

Our African evangelist at first found it difficult to obtain a venue for his services at Heuning Vlei. A widow, Mrs. Sethato Mereki, kindly offered her hut, and this was used until December when we found that she had died. The folk had tried to contact us by wireless, as there is no telephonic communication with Vryburg, but unfortunately we did not receive the correct message and were unable to conduct her funeral.

Through the Christian love and sacrifice of this woman her son was married in her hut, the first African marriage ever conducted in that area, and over 70 children and adults were baptised into the Christian faith and others were received into church membership.

The hut now stands derelict and services are being conducted in another Christian's hut about half a mile away. The African people at Heuning Vlei are very poor, but they hope one day to build a church

of their own. We thank God for this African Lydia, who, although a widow, not only offered her home but also gave accommodation and assistance to evangelist Ghaudi, and so helped to establish the work of Christ in a remote and difficult area of the Kalahari.

Australian Appointment

On Women's Day at the Biennial Assembly Meetings in Hobart, Tasmania, Mrs. S. G. Haynes of Adelaide was appointed President of the Congregational Women's Fellowship of Australia.

WORLD CONGREGATIONALISM

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United States	National Fellowship of Congregational Christian Women, 19 S. LaSalle Street, Chicago, 3, Ill.

Please send if possible by the end of November, using the form enclosed with this issue.

THE CONGREGATIONAL WORLD

England and Wales—The Union announces the resignation of the Rev. Norman F. Perry as Executive Secretary. For more than seven years Mr. Perry has served particularly in the leadership of the Youth and Education work of the Union. He will return to the pastoral ministry. The Rev. Eric J. Burton has joined the staff in the Youth department, and the Rev. F. W. Bell in the Home Churches Department. The Rev. Martin Shepherd has been appointed Moderator of the North East Province in succession to the Rev. William Watson, retired, and the Rev. Charles Haig has been appointed Moderator of the Western Province in place of the Rev. Harold Bickley, retired. The Rev. Basil Sims of Bristol is to succeed Dr. H. Lovell Cocks as Principal of the Western Theological College in that town.

The appointment of the Rev. E. Cyril Blackman as Professor of New Testament at Emmanuel College, Toronto, robs England of one of its best Congregational Biblical scholars. He has been Lecturer in New College, London, since 1953, after some years as Tutor at Cheshunt College, Cambridge. Author of many books and learned articles, Mr. Blackman lectured in the United States two years ago. He was specially interested in the London Missionary Society and visited the South Seas some years ago in its interests.

Very great interest has centred in the appointment of a successor to Dr. Leslie Weatherhead as minister of the City Temple, the 300-year-old Congregational church in the City of London. The surprise choice of the Rev. Leonard Griffith of Chalmers United Church of Canada, Ottawa, has given great pleasure, and he will be welcome within English Congregationalism.

At the Assembly meetings the Rev. Dr. Trevor Davies was inducted as Chairman of the Union. His successor next year will be the Rev. H. H. Hamilton of Brighton. A delegate from the Reformed Church of France was received for the first time. First reports were received from some of the Commissions set up in connection with "The Next Ten Years" plan. These include the first draft of a "Short Confession of Faith," which has now been referred to the churches for comment.

United States—The Rev. Edward A. Powers has been elected General Secretary of the Division of Christian Education of the Board of Home Missions, Congregational Christian Churches. He has been Secretary of young people's work since 1956, which office included responsibility as chief administrator of the 150,000 member Pilgrim Fellowship. The Board is engaged in a major expansion of Sunday School curriculum and other teaching materials for local churches.

Miss Lucille Frost has resigned as associate secretary of the National Women's Fellowship after a service of three and a half years. She has joined the staff of the Congregational and Christian Conferences of Illinois.

The death took place in January at the age of 94 of Dr. Edward L. Bliss, pioneer missionary of the American Board to China where he served for over 40 years.

The Rev. C. L. Fields, minister of the Asheboro Church, N.C., has been appointed Superintendent of the Southern Convention in succession to Dr. William T. Scott.

Dr. Edgar S. Chandler, associate director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, has been elected executive vice-president of the Church Federation of Greater Chicago. He will assume his new post on November 1. As head of the W.C.C.'s refugee work for the past ten years, Dr. Chandler directed the settlement of some 200,000 refugees. He is president of the Standing Conference of Voluntary Agencies Working for Refugees and served as co-chairman of the International

Committee of World Refugee Year. He is author of "The High Tower of Refuge," the story of the churches' refugee work.

After 19 years as superintendent of the Michigan Conference Dr. Harold N. Skidmore has resigned to accept a post with the ministerial relief division of the Pension's Board of the Congregational Christian Churches.

A party of over 100 young people of the Mission Covenant Church of America has been welcomed in both Scotland and England on its way to the quadrennial conference of Covenant Youth held in August in Sweden. Parties of English and Scottish Congregational youth also attended.

Ireland—The 131st annual assembly of the Congregational Union of Ireland was held in Carrickfergus. Mr. J. T. Kirk was inducted as President.

South Africa—The Central Congregational Church, Bree Street, Johannesburg, has been sold and the unfinished Presbyterian church of St. Mungo's, Braamfontein, has been bought. The building will be finished and a block of offices added, to be known as "The Congregational Centre" to house the bookroom and centre for the Northern District.

The Rev. W. G. M. Abbott has written a booklet, "Congregational Principles" for those interested in membership—price 3d. from the Congregational Bookrooms, Cape Town.

Netherlands—A booklet of 25 pages with illustrations has been produced in English, giving an account of "The Remonstrant Brotherhood." Copies may be obtained for 50 cents.

Samoa—The first Prime Minister of Western Samoa, the Honourable Fiame Mata'afa, Faamuina Mulinuu, is the descendant of families which have supported the work of the London Missionary Society since 1830. He is a keen churchman and took part of his education at a theological College.

Sweden—Three new appointments of the Mission Covenant Church have been announced. The Rev. Gösta Hedberg has been chosen secretary of the Home Mission work in succession to the Rev. Manne Zettergen. The Rev. Carl-Axel Elmquist has been appointed to the staff of the Youth work. The Rev. Dr. William Ohrman has been appointed to the staff of the Theological Seminary at Lidingö.

Philippines—The United Church of Christ in the Philippines has sent its first Filipino missionary nurse to Turkey. Miss Hilaria P. Alaan will work in the Azariah Smith Hospital, near Ankara, with the American Board.

Continued from page 16

An additional feature was the large number of additional guests—12 wives, one husband, one daughter, and five other visitors. As the rain prevented any excursions for them, they joined in all the meetings, which tended at times, therefore, to have something of the nature of public gatherings. They added greatly, however, to the happiness of the fellowship.

Mention must be made of the fact that a presentation was made to Miss Dorothy Biggs in token of the warm appreciation felt by the Committee and all the constituent Churches for her years of service to the I.C.C. The thanks of all were expressed by Dr. Sidney Berry and Dr. H. Maynard Rennie, who handed to her a substantial cheque. This was very happily done in the old Remonstrant Church at Alkmaar, where the floors are covered still with fine silver sand and light supplied by candles.

Committee of World Refugee Year. He is author of "The High Tower of Refuge," the story of the churches' refugee work.

After 19 years as superintendent of the Michigan Conference Dr. Harold N. Skidmore has resigned to accept a post with the ministerial relief division of the Pension's Board of the Congregational Christian Churches.

A party of over 100 young people of the Mission Covenant Church of America has been welcomed in both Scotland and England on its way to the quadrennial conference of Covenant Youth held in August in Sweden. Parties of English and Scottish Congregational youth also attended.

Ireland—The 131st annual assembly of the Congregational Union of Ireland was held in Carrickfergus. Mr. J. T. Kirk was inducted as President.

South Africa—The Central Congregational Church, Bree Street, Johannesburg, has been sold and the unfinished Presbyterian church of St. Mungo's, Braamfontein, has been bought. The building will be finished and a block of offices added, to be known as "The Congregational Centre" to house the bookroom and centre for the Northern District.

The Rev. W. G. M. Abbott has written a booklet, "Congregational Principles" for those interested in membership—price 3d. from the Congregational Bookrooms, Cape Town.

Netherlands—A booklet of 25 pages with illustrations has been produced in English, giving an account of "The Remonstrant Brotherhood." Copies may be obtained for 50 cents.

Samoa—The first Prime Minister of Western Samoa, the Honourable Fiame Mata'afa, Faamuina Mulinuu, is the descendant of families which have supported the work of the London Missionary Society since 1830. He is a keen churchman and took part of his education at a theological College.

Sweden—Three new appointments of the Mission Covenant Church have been announced. The Rev. Gösta Hedberg has been chosen secretary of the Home Mission work in succession to the Rev. Manne Zettergen. The Rev. Carl-Axel Elmquist has been appointed to the staff of the Youth work. The Rev. Dr. William Ohrman has been appointed to the staff of the Theological Seminary at Lidingö.

Philippines—The United Church of Christ in the Philippines has sent its first Filipino missionary nurse to Turkey. Miss Hilaria P. Alaan will work in the Azariah Smith Hospital, near Ankara, with the American Board.

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THE INTERNATIONAL CONGREGATIONAL COUNCIL

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	The Rev. Hendrik J. de Kievid
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	The Rev. Elfan Rees, M.A., D.D.
Non-Voting:	Mrs. Maynard Davies and Col. A. N. Francis

January, 1961 No. 7

WORLD CONGREGATIONALISM

Published by . . . The International Congregational Council
Memorial Hall Farringdon Street London E.C.4.

EDITORIAL

With this issue our periodical takes on a new look and appears in a larger form. This may call for some explanation and even perhaps for justification, for this enlargement involves the International Congregational Council in providing a substantial subsidy by which alone at this stage the venture can be sustained. We invite our readers to regard the specified subscription as a minimum.

It is the growth of the ties that bind our member Churches in fellowship and of their interest in each other's life and work, coupled with the widening activities of the International Congregational Council in relationship with Churches of other traditions, that led the Executive Committee at its last meeting to the decision to expand the periodical.

It will remain a primary aim of "WORLD CONGREGATIONALISM" to serve as an organ of fellowship, information, and encouragement for the general membership of our constituent Churches. The editors are highly pleased to be able to announce that they may rely on a first-rate team of Area Correspondents across the world.

* * * *

In some sections of Congregationalism regret has often been expressed that the *Congregational Quarterly* ceased publication and that nothing quite comparable in quality has taken its place. The Executive Committee gave earnest thought to this matter. It quickly became clear, however, that a revival of the *Quarterly* was not possible. Nor perhaps would it be wholly what was needed in view of the fact that our periodical is not meant primarily for scholars. At the same time Congregationalism is in process of re-examining and re-discovering itself and there is a great deal of distinctive thinking and experimentation going on in our ranks and this is of more than academic concern. Some of our member-bodies, for instance, are at this moment involved in discussion toward Church union and they rightly feel it incumbent upon them to see clearly what contribution they have to bring to the United Church which is being envisaged.

Moreover, despite the assertion of the late Henry Ford, history is not all bunk. It can teach us many things, not only about others but also about ourselves. Wider historical perspectives can show us more clearly than was seen in earlier times the grand directions the Spirit was really trying to take. Much fresh light is continually being shed on Church history and not least upon that wide and varied sweep of the Spirit which found expression in what we call the Reformation. We are enabled to see somewhat more clearly how and why the Churches of the Reform came to be what they are; we can even detect more acutely points at which we may have taken false turnings or at which we settled down to rigid forms. Fresh light corrects many cliches and reveals that many spirits who were driven into the shadows by the giants of the traditional text-books of Church history had precious insights which have yet to be fully appropriated. All this, therefore, made it eminently desirable that "WORLD CONGREGATIONALISM" should also be a medium for the sharing of knowledge and thought about the lessons of our history, about the value or otherwise of the Reformed tradition in the contemporary world, and about the contribution Congregationalism may make to the good estate of the universal Church.

* * * *

To speak of the universal Church and the ecumenical movement should not be to speak only of developments on a lofty level high above the reach of the local church and the daily lives of its members. For it is an essential of Congregationalism to believe that the universal Church becomes real only in and through the local fellowships, and that the local fellowships may possess and make known to their own surrounding communities the essential qualities and graces which are the substance of the whole idea of "Church". To help one another as local churches to be the Church universal in those places must, therefore, be one of the aims of "WORLD CONGREGATIONALISM."

The embarrassment of the label weighs as heavily upon Congregationalists as upon any. We have only to read I Corinthians 3 to feel the reservations in the mind of the apostle about the seemliness of labels. It is our view that we are in fact poor Congregationalists if our real wish is to beat the Congregationalist drum. As Leonard Heap's article in this issue makes clear, we should be untrue to our declared understanding of the Gospel and the Church were we to be sectarian or ecclesiastically imperialist. While, then, things being what they are, we cannot avoid speaking as a denomination, it is our firm intention, so far as we are able, not to speak or think merely denominationally. We attach great importance to the articles in this issue presenting a joint Congregational—Reformed Alliance statement.

Nor is it any less the hope and desire of the editors and the Executive Committee that "WORLD CONGREGATIONALISM" should be seen and felt by every one of our member-bodies to be their own journal. Though the office of the International Congregational Council is in London and our publication is in the English language, we are firmly minded to make it evident that this is no case of "Anglo-Saxon" Congregationalists addressing themselves amicably to "foreigners". We would, therefore, bid all our fellow Council members in every land regard, accept, and use this periodical as *your* magazine.

* * * *

We are fortunate in having been promised the services of an excellent panel of book reviewers. Our space will not allow us to review a large number of books. That might be to the good. It compels us to be selective on the principle that we should bring to the notice of Congregational ministers and laymen only books which deserve the description of "necessary reading". We believe that a reliable review-service will prove a valuable contribution to the ministry of our churches.

* * * *

Finally a partial pre-view of our next issue. The following will be the major articles. Dr. Visser't Hooft does us the service of allowing us to publish his deliverance on the *Una Sancta* (the One Holy Church) in which article he says something of central importance about the local church. The Rev. Harland Lewis of Farmington, Conn., U.S.A., will consider the Constitution of the United Church of Christ. Dr. Lovell Cocks who but lately retired from the Principalship of Western College (Congregational) Bristol, England, will supply the matter of an address he delivered in December last before the London Board of Ministers on "The Essence of the Church". In "Round the World" in this present number of "WORLD CONGREGATIONALISM" will be seen references to the nine commissions set up at the 1959 Assembly of the Congregational Union of England and Wales. Reports have already been issued by the respective commissions on Oversight and Covenant, the local Church and its Worship, the Churches' missionary obligation, a Shorter Confession of Faith, the Ministry in country areas, and Recruitment for the Ministry. Some of the positions taken by the commissions will be examined in our next issue. They have produced proposals which mark in some directions a distinct step forward in the implications of the principles of Congregationalism.

During the summer of 1960 the Moderator of our Council undertook

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The Reformed Alliance of Churches holding the Presbyterian Order

The International Congregational Council

In 1958 at Mansfield College, Oxford, took place a first private but official meeting between representatives of the Reformed and Presbyterian Alliance and the International Congregational Council. An agreed statement was issued and considered by the respective international assemblies soon afterwards. Whereupon the Executive Committees authorised a further meeting to consider the nature of our common Reformed Faith and the relationship between the two bodies. This consultation took place in August last at Sevres, Paris. From a discussion remarkable for its unity of spirit and outlook came the following agreed statement which is now communicated to the constituent member-bodies of both world groups by decision of the Executive Committees.

JOINT STATEMENT

We have met together at Sèvres, France, on August 1 and 2, 1960, and have discussed our common history, our common faith, and our common witness. We have also sought to think together about the implications of the things we have and hold in common, and we wish now to make the following statement to our respective executive committees.

Our survey of Congregational-Presbyterian relations has included an historical look at Britain and the Continent of Europe, as well as an analysis of the 1801 Plan of Union in the United States and its influence on the nature of both communions in America. We have also been challenged by more recent developments between bodies belonging to our respective traditions, especially the unions effected in Canada, India, and the United States, and the unions now under consideration in many parts of the world. Moreover, the existence of European Churches combining Presbyterian and Congregational features has drawn us closer together in our discussions.

That Congregationalists and Presbyterians have been closely associated historically and have co-operated easily may be understood in the light of the faith that we share. Both found in the Reformation a fresh stirring of the Holy Spirit and a renewed awareness of the Holy Scriptures as the sole rule of faith and practice. This means that the conviction, *reformata semper reformanda*, continues to be central to our Churches' life, in that it bears witness to our belief that God's revelation of Himself is in Jesus Christ and that the Holy Spirit continues to be present in the Church, making real the living Christ, and leading us forward into a deeper apprehension of His truth. Hence the Church must always be willing to bring her thought, life, and witness under the scrutiny of God's Word for correction and renewal and to be

led into new forms of witness and into new structures in her own life.

We acknowledge that all doctrine is doctrine of God. It is He who reveals, creates, redeems, and rules. Thus in doctrine we share a common starting place and a common point of viewing.

We believe the Church, the Communion of Saints, to be the Body of Christ, through which Christ, the Head, continues His ministry of reconciliation, healing, and redemption to all men. Thus we acknowledge that the ministry of Christ is committed to the whole Church, that the variety of ministries within the Church are parts of Christ's one ministry, and that the proper emphasis is not to be put on offices and authority but on ministry and service.

We agree that exclusive emphasis on the "essence" of the Church tends to obscure our Reformed emphasis on the "becoming" of the Church, on the Church's being ordered and re-ordered by her Lord so as to make Him known and to reveal His will. We are concerned not only with the being of the Church, but also with seeking a more perfect knowledge of the mind of Christ, with the Church's growing up into Him, and thus becoming more and more the Church.

We have also discussed our common witness, not only as to doctrinal emphasis and style of life growing out of the Reformed conception of discipline by the Word of God, but also *vis-a-vis* the ecumenical movement. We are agreed that neither the International Congregational Council nor the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order exists as an end in itself, but that each seeks to be an instrument through which the whole Church is served. At the same time we are convinced that the Reformed witness is a valid contribution that should be made through appropriate channels to today's world. Specifically we have in mind our concern for truth of every kind, our belief that the Church neither is the truth nor can she claim possession of all truth, but that she must continually seek to receive it from God.

We have agreed that the gospel of Christ is the Gospel of the Kingdom and that this judges our preoccupation with things ecclesiastical and challenges us to take seriously our theological task in the light of the present situation and to undertake it in forms and symbols understandable and relevant to our contemporaries.

We have discussed the increasingly important role being played by union Churches and have felt ourselves challenged by their existence and the lively possibility of an increase in their number. They have raised for us anew the question of our separate autonomies as world confessional bodies, a question no longer academic but one that is thrust upon us by the present facts of the Church's life.

We therefore recommend that we as Congregationalists and Presbyterians not only continue to encourage such unions, but also keep in touch with the new union Churches, recognizing that union is only a first step, and that with the consummation of union our obligations and responsibilities are not fulfilled. We also recommend that our two groups continue in close contact, making full exchange of relevant information, developments, etc., and that we continue to raise the question of the meaning and validity of our separate existence in the light of the present ecclesiastical situation.

For the World Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order

Ralph W. Lloyd
Frank D. McConnell
James I. McCord
Marcel Pradervand
Asch van Wijk

For the International Congregational Council

Ralph F. G. Calder
Herman Heering
Douglas Horton
Glynmor John
William G. Moore

A report of the consultation at Sevres was made to the two Executive Committees who were meeting during the same week in August, the Alliance in Geneva and the Council in de Hoorneboeg, Holland. The following decisions were reached by both:

1. The appointment of a joint commission to study the Reformed doctrine of the Church in the light of the history of the Congregational and Presbyterian Churches, their differences both real and supposed, and their shared ecumenical experience and responsibility.
2. The publication as possible in journals of the Alliance and Council of papers illustrative of the varieties of Reformed experience and church forms.
3. The invitation of representatives from each group to attend Area meetings, meetings of theological commissions or committees, etc., in order to foster understanding and co-operation.
4. Some demonstration of fellowship, if it proves possible for the next General Council of the Reformed Alliance and the next Assembly of the International Congregational Council to be held at the same time and geographically close, as at present planned.

The achievement of the fourth decision was made impossible when it was agreed to hold the next Assembly in 1962, and not in 1964 when the General Council of the Reformed Alliance is scheduled.

Since the two Executive Committees met and agreed upon the above

decisions their members have been supplied with a transcript of the discussion itself. There were two cogent reasons at least why this unusual course was taken. The first was the strong desire of those who took part to communicate to the members of the Executive Committees something of the memorable experience of common ethos and purpose which was vouchsafed to the participants. It is not putting it too highly to say that they had a vivid sense of a Presiding Spirit directing the whole course of the discussion so that the various contributions were seen to be so many tributaries flowing into a river which moved forward with impressive grace. The other reason was that such a report could serve to fix attention on some basic issues not mentioned in the agreed recommendations though a careful reading of the Joint Statement will disclose the awareness of them in the minds of the representatives. The decisions reached by the two Executive Committees are but the initial steps in the working partnership now so promisingly established between the two world bodies. The transcript of the discussion directs our combined attention to at least six issues which call for further clarification from the Reformed side.

The first is as clear an answer as possible to the question: "What do we mean by the 'Word of God'?" The cleavage between "liberal" and "fundamentalist" is sometimes an extremely serious one within our churches and student groups, affecting not only our fellowship with one another but also participation in the Ecumenical Movement. In registering a protest against the ascription of equal authority to what the Roman Catholic Church calls Tradition, the Reformation principle of *sola scriptura* also rejected the mediaeval four-fold method of interpreting the Scriptures. The highly important effect of this was to compel Protestants to do justice to the historicity of the mode of Revelation. Indeed this emphasis contributed inescapably to the development of the principles and techniques of historical study. If on the one hand in Reformed circles there came the determination to insist on the absolute historical veracity of the Scriptures, on the other came the so-called liberal insistence that the Scriptures be interpreted according to the same criteria that are used in dealing with other forms of evidence and in not permitting problems in this field to be settled by dogmatic presuppositions. As Dr. McCord said during the Sèvres discussion the problem of History is a major one for men of Reformed Faith. What was no less significant about this part of the discussion was the expressed conviction that it is possible to resolve the liberal-fundamentalist problem in terms of the fundamental principles of the Reformed Faith itself.

Second, the issues raised by modern humanism, marked as it so

often is by ethical seriousness, intellectual integrity, and a firm sense of the authentic freedom of the human spirit, demand a reformulation of the meaning of divine Grace; in short a restatement in the light of Reformed faith and experience of the ways of God with human personality.

Third, in view of the remarkable historical fact that the Church for most of its long history did not get around to taking seriously dogmatically, ethically, or ecclesiologically that dimension of experience connoted by the term Holy Spirit, and that out of the Reform came eventually such an apprehension of the reality of the Holy Spirit as to relate it to the whole conception of the nature of the Church, there is the most patent and urgent need to move forward in this field of doctrine and churchmanship.

This, in turn, ties up with the fourth conviction voiced unanimously in the discussion, viz., the obligation resting upon us to look into the truth and implications of the view that the primary concern of Reformed tradition is with Faith rather than with Polity.

Fifth, on us Congregationalists rests the duty to elucidate our avowed belief that the local church embraces a catholic conception and consciousness of the One Church.

Finally, in view of the nature of the concern shared by us all, the two world bodies are invited to explore the idea of a World Council of Reformed Churches.

Glynmor John.

cont. from page 3

a journey of visitation to some of our fields of fellowship and interest on the continent of Europe and had conversations with several Church leaders. He also visited South Africa and was there at the time when the Congregational Union of South Africa celebrated its centenary. We will include in our next issue "The Moderator's Diary". One of the wisest and most remarkable Christian African personages is Chief Luthuli. We shall report an interview with him. South Africa will also figure in an account of the "Centre for All Races" which has been erected in Johannesburg.

Congregationalism and the Ecumenical Movement

DANIEL T. JENKINS

The rise of the ecumenical movement raises radical questions for all denominations. This is not merely a matter of their external relations, but of their internal life. If the ecumenical movement, which is, of course, something much wider than its institutional expressions, means a fresh insight into the nature of the Gospel and the Church, this must be so. We see ourselves and other churches in a new light, and this affects our understanding of our own vocation. It certainly prompts us to enter into new relations with fellow Christians gathered together under different denominations, but it also affects our relations with our fellow Congregationalists in other churches and in other lands, and it affects as well the quality of our life within our own particular church. Those who have known the authentic ecumenical experience are like people who have left home and gone out into a wider world and explored far horizons and who have then returned. The old place is the same, but it looks different. Certain things which previously had been greatly cherished are now seen to be in need of replacement or alteration; and others, which have been taken for granted, are now seen to be of great value.

When we look at Congregationalism in this way, certain things stand out particularly clearly. I have in the past considered the particular emphasis of Congregationalism under the headings of faith, freedom and fellowship, and have pointed out that all three need to be looked at afresh.

Under the heading of faith the two-sidedness of the effect of the ecumenical movement is very marked. On the one side, we are challenged by other churches to make up our minds where we stand in relation to the classic Christian faith as expressed in the traditional creeds. Has our hesitation in the last century or so about creeds been due not so much to intellectual honesty as to a refusal to make up our minds about matters where real honesty would compel us to make a decision? Have we been halting between God and Baal? I have tried to argue that implied in our hesitation about the traditional creeds has been a conviction concerning the lordship of Christ more basic than

that of any other Church. We pin our faith not in the collective wisdom of the Church nor in the external authority of the Bible but in the living Christ known in the Spirit. But this carries with it credal implications which we should honestly face. We need to learn from other churches more respect for the Christian past and to define ourselves in relation to the mind of the Church as it has been traditionally expressed, and we also need to make our present position on the fundamentals of the faith clear before other churches, especially when the question of reunion arises. This, as the work on the Confession of Faith of the United Church of Christ in America indicates, is being increasingly recognised among us.

Yet, on the other side, when we look at the churches of Christendom as a whole, we see that archaism and an almost pathological conservatism remain the greatest danger of most churches, and that there is still need of the witness of those who believe that "the Lord has yet more light and truth to break forth from his Word". If we need to be reminded that it is from this Word, this revelation given once-for-all in Christ that this truth breaks forth, other churches need no less to be reminded that new light and truth can break forth. We need, in other words, to restate and develop the doctrine of the Spirit. The record of all the churches in this respect is bad, but ours is not as bad as some. It is not an accident that so many theologians are to be found in our churches, nor that it is a church relatively well stocked with theologians, the Evangelical and Reformed, which has found it possible to reunite with us in the United States. We can see that we do have some kind of modest vocation among the churches to emphasise the fact that faith means concern for the truth and that truth must be relevant to our experience here and now.

I have put this last point so tentatively, however, because we all know that we have little cause for complacency in relation to it. This is where our point about freedom comes in. For we shall not achieve a satisfactory re-affirmation of theological truth without an element of venture into the unknown, which is the way in which freedom expresses itself. In the past we have often witnessed effectively for freedom among the churches, but only when that witness has involved real venture into unknown territory and radical change and adjustments. In recent times our witness on behalf of freedom has either been merely rhetorical, falling into the typical liberal temptation of supposing that the praise of certain desirable qualities is to be identified with their possession, or else it has been, ironically enough, an ideological justification of refusal to change. This last came out clearly in the opposition to the union with the Evangelical and Reformed Church in the United

States.

We shall only witness on behalf of the freedom with which Christ sets us free in a way which will make the rest of the churches and of society give heed to us if we demonstrate freedom in action; in the way we state our faith in terms of the second half of the twentieth century, when we witness a new industrial revolution almost every decade; in the way we adapt our church life and organisation to radically changing circumstances, and in the courage, originality and independence we display in our personal living in an age of confusion and mass pressures. The observation has often been made of those prosperous and well-settled Congregational churches in American cities called "Pilgrim Church", that if this is where those pilgrims were going, they certainly seem to have arrived. We must become pilgrims again, people on the move, seeking a more than earthly goal, if we are to make any significant witness on behalf of freedom today.

The situation in relation to fellowship is slightly different. The discovery that there is a missing half of our church life is now widespread in the ecumenical movement. This is partly in regard to the ordered corporate life of the Christian community, which the ministry of the Word and Sacraments is meant to serve, and it is partly in regard to the vocation of the Christian community, primarily through the laity, in the day to day life of the world. On the first point, we shall see fresh value in the church meeting and in the diaconate, although we often confess in embarrassment to members of other churches who have become deeply interested in these things that they find very imperfect expression in our life. Here indeed, is one of the places where the ecumenical movement has taught us to value things within our own domestic life which some of us had forgotten or taken for granted. On the second point, we have an honourable record of activity by members of our churches in the wider life of society—much more so than some of us realise—but have not always seen the way in which this tradition can be maintained and extended under modern conditions, so that we have as much to learn as other churches from the work of such bodies as the Department of the Laity of the World Council of Churches and the Christian Frontier Council in England.

All these points are rather general and they have been frequently rehearsed in the past. How do they throw light on the present situation and future policy of Congregationalists in relation to the ecumenical movement?

First, we have to note that the ecumenical movement in general appears to be in the midst of a period of institutional consolidation and stock-taking. With the fading of the first flush of ecumenical enthusiasm

churches are already beginning to fall back into denominational loyalties and to concentrate on strengthening their denominational structures in relation to, and to some extent over against, each other and the new inter-church agencies. There are good reasons as well as bad why this should be so. The centralisation and increased inter-dependence of modern society which have helped to give birth to the ecumenical movement itself also create new situations for the denominations and they have had to produce new machinery to meet them. We ourselves as Congregationalists have had to face this problem like everyone else and to increase the size of what the critics of this movement always call our bureaucracy.

Inevitable as this movement is, however, it remains a source of real danger unless we see the point very clearly that it must be undertaken in an ecumenical manner. What this means can be stated thus: no denominational development should take place which does not also serve the unity and mission of the whole Church in relation to the world. That sounds very abstract, but it has extremely concrete implications for church policy. Let me try to show how this should work out in relation to our life as Congregationalists.

First in regard to our internal life. All churches including our own are facing difficulties created by readjustment and change. In some parts of the world they are created by institutional expansion; in others by institutional decline. Two of the areas I know a little where Congregationalism is facing peculiarly difficult problems are Wales and some parts of the north of England. I do not see how these problems can be coped with unless there is a great deal of central organisation, involving grouping of ministries, raising standards, closing of many churches and building others in new places, and the rest. All this is more or less agreed, although much more probably needs to be done. What is, perhaps, not quite so widely seen is that the growth of this central organisation is not likely to be responsible or very effective unless two other conditions are present. One is that more of the resources and experience of the wider church community should be brought into these areas to help them overcome their sense of isolation in difficult circumstances. I should like to see not only a more active sense of responsibility expressed by the churches in more favoured areas in the south of England towards these churches, but also fresh contacts made between them and some of the churches of the United States of America. The other is that the pressure of the central organisation should be in the direction not of consolidation and adjustment along existing denominational lines, but in that of inter-denominational co-operation. The Congregational church in a small Welsh town should be given to understand that it will

get a grant more readily than it might from the Home Churches Fund if it united with the local Presbyterian church, and it should be helped in the negotiation of union by the denominational officials. Our denominational officials should not see themselves as the servants of a particular bureaucratic machine, but as servants of the Great Church among the local churches. That is true of ministers of the universal Word and Sacraments in the local churches. It should be even more true of the servants of the wider fellowship of the churches.

I believe it is one of the great virtues of our Congregational church life that we are less exposed to the vices of denominational self-centredness at levels beyond those of the local congregation than any other denomination I know. As we build up, as we must, our wider organisations, let us keep this rule clearly before us, that the stronger they become, the more emphatic should be their identification with the unity and the mission of the Great Church.

The practical importance of this principle is no less clear when we look outward to the wider life of society. I have spoken earlier of the growing awareness among the churches of the importance of the task of the Christian society in relation to the world. I believe that, in this matter, our approach as Congregationalists has been very nearly the right one, but that we have not always been clear as to what we have been doing and why.

This is what I mean. We have a remarkable record in producing laymen who have become very effective members of society, and have taken their Christian attitudes and insights with them into the wider life of society. The number of people who have been effectively influential, which is not the same thing as well-known and widely honoured, in British and American society, who were brought up as Congregationalists, or as members of similar churches, is remarkable. We have also been very productive of institutions which have been similarly influential. The influence of Congregationalism in the development of many of the oldest and best Colleges in the United States is well known. What is less well known is its importance in the formation of some of the great business organisations of modern Britain. What is significant, however, is that many of these individuals cease to be Congregationalists and that many of these institutions no longer have any very definite Congregational affiliation.

Now when we notice this we generally deplore it. Some aspects of it are deplorable, but we must be very careful to distinguish what they are. As far as the institutions are concerned—the case is rather different with individuals—it seems to me that a good deal of what has happened is exactly what should have happened. The Church should take the

initiative in starting institutions which are necessary in society. This is true of some of the organs of the state in some societies. This is obviously true of institutions like hospitals and schools in most societies. But once these are well established, they should not be kept tied to the apron-strings of the Church as an organisation. They should be allowed to achieve their own kind of maturity and to have the freedom that goes with that maturity. This, I would claim, is a Congregational principle. A school is not a church, and once it is able to go its own way it should be free to be a school. It is not an accident, I believe, that the best colleges in America are those which started under the wing of churches and then became free. That is not secularisation; it is maturity.

Similarly, when many of our best children go out into the wider world of society, they are often lost to the domestic administration of our churches. They are not always able to take office—they are sometimes unable to attend church with great regularity. But we should see that this is not the denial, but the fulfilment of their mission in Christ.

In so far as this has happened among Congregationalists, and it has happened a great deal (it is happening now in relation to the staffing of ecumenical organisations), it is good. It may appear to weaken us among the denominations, but it is part of dying to live, of losing one's life to find it, and it belongs to our true vocation as churches.

Where our weakness lies is not in this, but in the fact that in the process we do not always contrive to maintain a Christian witness within these institutions and among these individuals in the manner appropriate to their new mode of existence. We should not wish, even if we could, to control Yale or Oberlin by church committees, but we do want to keep a distinctive witness in these institutions alive. We do not grudge our best children to the service of the wider work of the world in politics, in administration, in industry, but we do want to keep up with them in concern and interest and prayer, so that their experience enriches ours and they do not drift away from us either to other churches or to none.

What we need to see is that we can only justify our continuing representation as a denomination in these realms by the quality of our contribution to their work. We have to serve, not the interests of Congregationalism in the colleges, but the interests of the colleges under God. We have to help our busy member who is an industrialist or a politician to be not merely a better Congregationalist but a better industrialist or politician. And any organisation we have must be strictly functional to that end. Our principle demands, and it is the true ecumenical principle, that we be not concerned to create an ecclesiastical buffer state between the Kingdom and the world, where

parsons reign as kings, but that we serve the mission of Christ's people in the world.

To summarise. First, that we be much more definite and precise about the things most surely believed amongst us. These may be few, but few because they are truly fundamental. The true liberality is not that which is tolerant because it has no certainties, but that which holds firmly to a few basic truths which enable it to be open and flexible and ready to learn and to live and let live about things which others think to be of primary importance. The conditions of our being able to enter into conversation and co-operation with others with freedom and readiness to venture is that we be very clear about what we mean when we say that we believe in the lordship of Christ made known in the Spirit.

This will make us ready to recognise that we have much to receive from others and that we cannot make exaggerated claims for our own institutions and ways of doing things. It will also, however, enable us to refuse to be intimidated by the institutional aggressiveness and clericalism of other bodies from developing a like temper. We need to develop new organs to meet new needs—we badly need to do a great deal more research and experiment in trying to help our people in this tangled modern world and to reach sections of the community we fail to reach at present—but we shall do so always with an eye not to our own institutional strength but on more effective service of the Great Church and of the world which Christ came to redeem. Our pride among the denominations should be that we are the one body who know how to reverse Parkinson's law, cultivating only those organisations and institutions which are absolutely necessary for the fulfilment of our true function, and showing that concentration upon essentials which belongs to a pilgrim people, an army on the march, which the Church is meant to be.

It is being widely said in Anglican circles that the question of reunion with the Free Churches is not a serious issue because the Free Churches are on the way out anyway. I don't think that's true even on the most superficial level, but it is certainly not true in the sense that what we have to offer in our Reformed and Congregational way must find expression if the whole Church is to live. I have become more convinced of two things as I grow older: the truth of many of our insights and the fact that we cannot give adequate expression to them except in the whole community of Christians and in a fresh encounter with the day to day life of the world. It is through losing ourselves in effective service of the whole Church in the ecumenical movement that we shall truly find ourselves.

Rotterdam, 1962

By decision of the Executive Committee in August the next Assembly of the International Congregational Council is to be held not in 1964, but in 1962. A preference for 1963 had to be rejected because of other important conferences that year. Invitations to appoint delegates have already been sent to the Member Churches. The following facts may be of interest especially to those who may not be fortunate enough to be appointed and thus receive the preliminary literature.

Place—The meetings will be in Rotterdam, Holland, this being the first occasion in its 70 years of gathering together that the venue has been other than in the United States and Great Britain. We are most grateful to the Remonstrant Brotherhood whose offices and Rotterdam church will be used. Most of the meetings, however, will be in the Y.M.C.A.'s new Rijnhotel.

Time—The meetings will begin on Wednesday, July 4 and conclude on Thursday, July 12.

Theme—The central theme will be "The Essentials of our Faith". This will not be a re-examination of Congregationalism, but a Congregational look at the Faith and the Church. The meetings, however, will close with the study of a document which will be available in advance, and which will seek to express Congregational faith and churchmanship in modern terms.

Four main morning addresses will deal with "The Understanding of the Faith", under the titles "The Living Past", "The Word of God", "The Meeting Point" and "The Beloved Community". Four evening addresses will be concerned with "The Proving of the Faith" in relation to humanism, nationalism, science and secularism, with the following titles "Human and Divine", "The Larger Patriotism", "Science, Faith and the Church", and "The Kingdoms of this World".

There will be a series of study group examinations of the Church as a worshipping, a teaching, a witnessing and a serving community. There will also be a number of occasions where special use is made of the advantages of being in Holland to acquire closer acquaintance with the Remonstrant Brotherhood, with Rotterdam's own son Erasmus, and with the spiritual significance of Holland's greatest painter Rembrandt.

The New English Bible

Dr. C. H. Dodd

During the years before the last war there was a good deal of discussion in the universities about the need for some further revision of the English Bible. The Revised Version of 1881 (New Testament), 1885 (Old Testament) and 1895 (Apocrypha), with all its great merits, was widely felt to be not entirely satisfactory, and it had never fully established itself in use. Moreover in the years since its appearance biblical studies had made substantial advances. Much fresh material had been discovered or made available, with important results for textual criticism and the understanding of the biblical languages. Such results, it was thought, ought to be placed at the disposal of the English reader of the Scriptures by being incorporated in an accessible translation.

Accordingly, a small number of Oxford and Cambridge scholars were invited by the University Presses to prepare experimental renderings of specimen passages from the Old and New Testaments, the governing idea being that changes in the Authorised Version should be made only where they were really necessary for a faithful rendering of the original, and that, where they were made, they should be expressed in the same, now traditional language.

As a result of the experiment, some of those concerned became convinced that a more radical approach was called for, and, although some held strongly to the original conception of the work, this conviction grew. Before any firm decision had been arrived at, however, the war broke out and the whole business became dormant.

In October, 1946, a conference was held and attended by delegates of the Church of England, the Church of Scotland, the Methodist Church and the Baptist and Congregational Churches. The delegates unanimously agreed, after discussion, to recommend that their respective Churches should support a Scottish proposal for a new translation, as distinct from a revision of the Authorised Version.

On July 10, 1947 accredited representatives of the Churches met and formed themselves into a Joint Committee which undertook responsibility for the direction of the new translation and later made provision for some extension of its membership, including the reception of representatives of the British and Foreign Bible Society and the National

Bible Society of Scotland. From that time on the Joint Committee has met regularly twice a year, usually in the Jerusalem Chamber, Westminster Abbey (where the Revisers of the eighteen-eighties were accustomed to meet). At a meeting on October 2, 1947 the Committee arrived at an agreement with the University Presses of Oxford and Cambridge whereby the latter should bear the entire cost of translation and publication and in return receive the copyright of the completed work.

The Joint Committee organised the work by appointing three panels of translators, one for the Old Testament, one for the New Testament, and one for the Apocrypha, each with its own convener. They then proceeded to appoint a panel of literary advisers whose business it should be to scrutinise all the draft translations made by the translating panels, and to make criticisms and suggestions on matters of literary style. The Joint Committee received regular reports from the panels, and in general kept a continual oversight of the project, reporting from time to time to the ecclesiastical bodies which it represents.

The method employed by the translators was as follows. Each panel invited one person to prepare a draft translation of a given book or group of books. Such person was usually a member of the panel, but not necessarily so; if it was known that a certain scholar had given special attention to a particular part of the Bible, he might be asked to prepare a draft for the panel, even though he was not a member. The draft was circulated in typescript to members of the panel, which then met and discussed it round a table, verse by verse and sentence by sentence, until its members arrived at a common mind. The revised draft was now sent to the Panel of Literary Advisers who examined it, once again verse by verse and sentence by sentence, challenging anything which did not come up to the required standard of English in vocabulary, idiom or rhythm. In doing so the panel was not unaware of the varying levels of style in the original, recognising that different levels were appropriate, for example, in simple narrative, theological argument, rhetoric and poetry. When the Literary Panel had done its work the translation was remitted to the translating panel concerned, to make sure that in improving the style the literary advisers had not altered the meaning. There might then be further discussion between the panels, until an agreed version emerged.

The translation of each book, as it left the panels, was submitted to the Joint Committee, whose members offered criticisms and suggestions, and might (as they did with one book at least) remit the translation to the panels for further work before approving it. When the New Testament was complete, the Joint Committee appointed a

revising committee of three to go through the whole work, taking account of criticism and suggestions which had come in. The revising committee having finished its task, the translation of the New Testament as a whole was laid before the Joint Committee on 23 March, 1960, when it was formally approved and accepted. Thirteen year's work on the New Testament was at an end. The translation of the Old Testament and Apocrypha continues.

The Rev. Professor Charles Harold Dodd, M.A., D.D., S.T.D., F.B.A., was trained for the ministry at Mansfield College, Oxford, and held two Congregational pastorates before returning to Mansfield College as Tutor and then Professor. He later held professorships in Manchester and Cambridge. Dr. Dodd is General Director of the New Translation.

Other Congregationalists serving on the Joint Committee were the Rev. Principal W. J. F. Huxtable and the Rev. E. Cyril Blackman.

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Specimen Translation

THE FIRST LETTER OF JOHN

It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete.

Here is the message we heard from him and pass on to you: that God is light, and in him there is no darkness at all. If we claim to be sharing in his life while we walk in the dark, our words and our lives are a lie; but if we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus His Son.

If we claim to be sinless, we are self-deceived and strangers to the truth. If we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong; but if we say we have committed no sin, we make him out to be a liar, and then his word has no place in us.

United Church in Australia

"The United Church in North Australia is the great new fact of the inland. It has grown from seeds of trust and brotherliness sown by John Flynn years ago. These have been watered and cared for with the same understanding of the urgent needs of the people by those who have followed on."

The fact is—a slab of Australia comprising about the total half million square miles of the Northern Territory is being ministered to by a united force of the Free Churches.

To say that this is true adventure is to admit again the exhilaration which comes from obedience to the supreme command of Christ. To be part of this forward movement is to forget prerogatives and share with others of like mind the urgent mission of the Church.

The simple explanation as to why this has come to pass in the northern sectors of Australia is that it is part of the frontier challenge. A frontier is a place of "beyondness", where life is lived most closely to man's need, where issues are clear-cut, and where good and evil stand in sharp contrast. This very atmosphere throws all people of goodwill close together; they cannot live separately; they are involved so deeply in the need of the community that they are thrown together with a sense of urgent understanding of a common problem. In the second place, a frontier is a battle zone between two opposing armies. Any Christian in this sector suddenly realises he is on guard between two great forces—and he is compelled to look this way and that. For instance a Presbyterian in Darwin looks northwards and sees a few hours flying time away millions of people who do not know Christ at all or are strongly opposed to Christianity. He looks southwards and in the distance he sees Christians preoccupied with a purely denominational witness or even inter-denominational struggle. He is caught betwixt the two—and common sense tells him that everything else is insignificant except alert adaptation to the rugged needs of the frontier. So he becomes a pilgrim upon the road of God's unfolding purpose—because there is no time for him to retire within his ecclesiastical shell and immerse himself in the contemplation of denominational glory. There is business to be done; it is time for Christians of different backgrounds and traditions to listen to one another, to pray with one another, and to work together in the cause of common concern.

So it happened as naturally as that. And the United Church in North

Australia is now a group of vigorous frontier people who have thrown denominational safety to the winds, and who are discovering God's mission in their own environment; Presbyterians, Methodists, and Congregationalists work together, pooling their distinctive characteristics into one fine ecumenical group.

The co-operative committee is known as the United Church Board, on which there are eight Presbyterian, eight Methodist and three Congregational representatives, each appointed by the denominational bodies involved. Principles of co-operation have been evolved which are based on mutual trust and confidence and have a functional application in the mission areas concerned.

The movement commenced in Darwin on 26 June, 1940, when the Australian Inland Mission (Presbyterian) and the Methodist Overseas Mission joined forces. A little later the Congregational Union was invited into the partnership. War interrupted the even tenor of progress, but in 1946 the movement went forward again with healthy pace.

In May, 1955, final resolutions were accepted by the three denominations to extend the co-operative work throughout the Northern Territory. The Presbyterians placed the John Flynn Memorial Church then under construction in Alice Springs at the disposal of the United Board. The Methodist Inland Mission associated itself with the work. In 1957 property which had remained vested in the respective denominations was merged into a corporate Trust Deed, as proof of determination to stay together. That same year the united witness was extended outside of Australia itself to Papua by the establishment of a cause at Port Moresby.

Today there are five united churches—at Alice Springs, Tennant Creek and Uranium Fields, with Presbyterian ministers; at Darwin with Methodist ministers; and at Port Moresby—Boroko with a Congregational minister. And in 1958 two Hostels for school children, one in Darwin and one in Alice Springs, and the Hostel for Bush Mothers and Children at Alice Springs were added to the programme of activity.

The work is supported by grants from the denominations of over £17,000 a year. But it is the spirit of the united work which is more precious than fine gold, and this cannot be put down in any ledger. We have already discovered by working together that our best capital and truest resources are in the hearts and minds of those humble men who give alert leadership, believing that they are constrained by the love of God.

From the New South Wales "Congregationalist".

At the Gateway

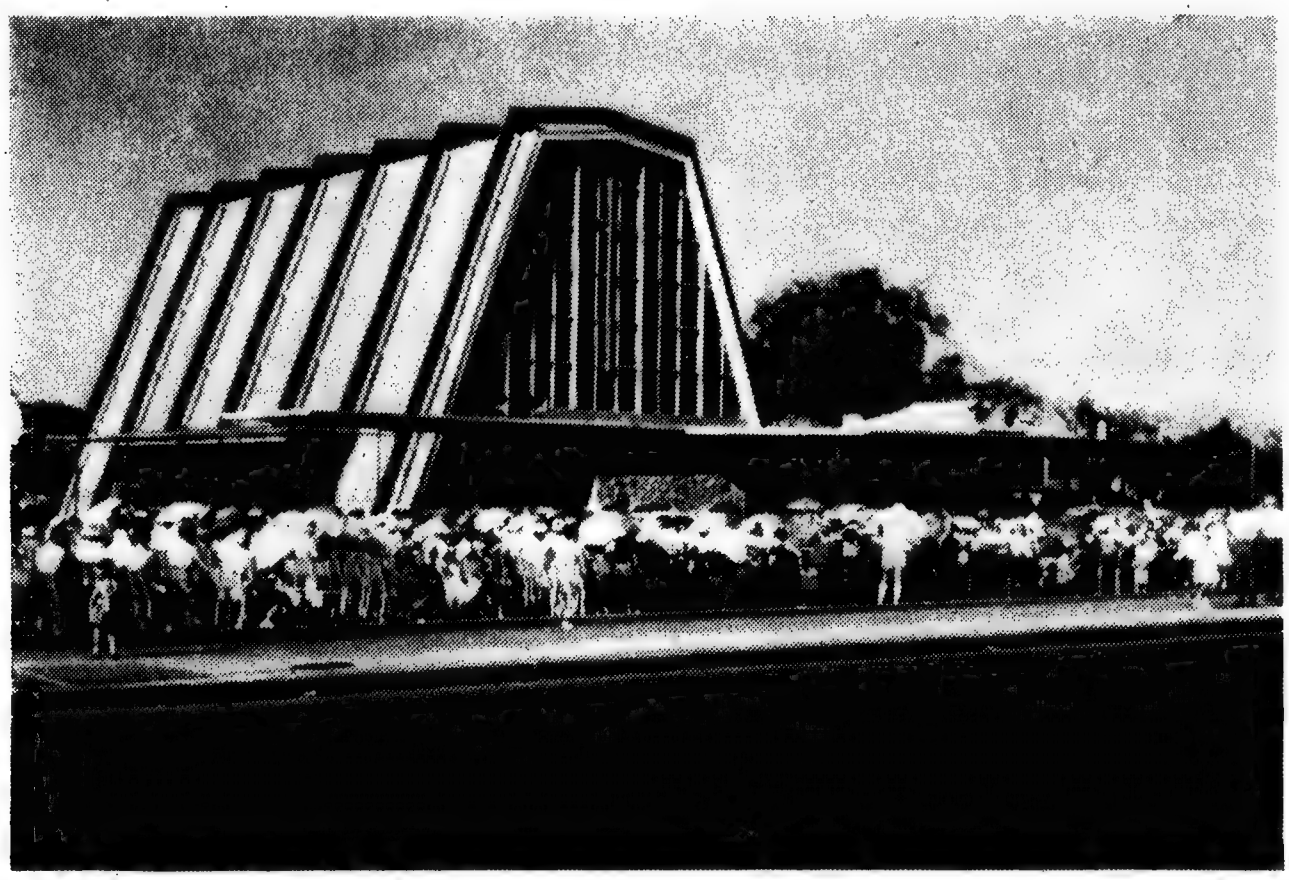
KEELAH P. DEY

Over eighteen years ago—on February 17, 1942—Japanese planes flew for the first time over Darwin, the capital city of the Northern Territory of Australia, and one of their bombs completely destroyed the American Headquarters in the main street. On July 23, 1960, His Excellency the Ambassador for Japan in Australia stood on that very spot and in simple and sincere terms expressed the good wishes of the Japanese people to the congregation of the United War Memorial Church of Darwin which was on that day being opened and dedicated there.

One of the solemn moments during this memorable occasion was when Mr. Fujita of the Japanese firm which is still salvaging war wrecks from the Darwin Harbour, stepped forward to make a gift of metal crosses made from the vessels sunk by the bombers. They have been inset in the ends of the pews and in the Communion table and Pulpit. The Church in the Japanese city of Kyoto donated pure silk frontals for the pulpit and lectern. Woven into the fabric of the frontals are two symbols: one is an ocean wave and the other a flock of birds. They represent the carrying of the Christian message across the seas. With them came a message: "May this gift reunite the two United Churches in Kyoto and Darwin as a symbol of reconciliation in Christ."

It is less than ninety years ago since the first place of worship was erected in Darwin. It was a small wooden building sent by the Congregational Chapel Building Society. In this building the Acting Governor Resident, who was a licensed Lay Preacher of the Anglican Church, conducted the first service. Subsequently the Methodists opened work there. The late war was one of the factors which led Congregationalists, Methodists and Presbyterians to feel it to be the will of God that they should join their witness in the United Church of North Australia. And this church in Darwin is the third significant venture of the Union.

The new building, which is of contemporary design and planned for the tropics, is one of the imposing sights of the new Darwin. It is designed to symbolise the presence of the risen Lord at the gateway to the north of Australia. Rising direct from the ground the roof trusses reach a height of 45 feet. Instead of walls there is a clear sweep of



The opening ceremony at Darwin

roof-decking with glass sides which can easily be opened.

The opening ceremony was performed by Dame Pattie Menzies, wife of the Prime Minister of Australia. Services of dedication and recognition on the following day were conducted by the Master of Wesley College, Sydney, Acting Chairman of the United Church Board. A message from Mr. Maynard Davies, President of the Congregational Union of Australia, expresses the thoughts and prayers of all: "Darwin, which used to be the back entrance to Australia, is now our front door, so we look to you to set the pattern for the whole Commonwealth, illustrating for the benefit of the sceptics inside and outside our three denominations the practical possibilities of a United Church of Australia. And you will do this not for your own sakes, nor even for ours, but for the sake and in the name of Jesus Christ who prayed that all His people should be one."

Mrs. John F. Dey is Hon. General Secretary of the Congregational Women's Fellowship of Australia, and was present with her husband at Darwin for the opening of the United Church.

Acknowledgement

The International Congregational Council acknowledges with real gratitude receipt of a grant for £150 from the Congregational Insurance Company Limited of Bradford, Yorkshire. This is a generous continuation of previous gifts. We commend the service of the Company to churches, ministers and members.

Canadian Women Unite

DOROTHY E. LONG

The most revolutionary development in the life of the United Church of Canada since Union in 1925 centres round the integration of the work of women with the Church. Decisions made at the recent General Council follow from a decade of study of the question, and though it will take some time to work out the details the re-organisation is slated for January 1, 1962. There will be created a new organisation for women called "The United Church Women" and a new Church "Board of Women". The present Church Boards will be re-organised so that the national functions of the Women's Missionary Society may be integrated with them.

This long and fascinating story needs detailing if the implications of the changing pattern are to be fully understood. Up to now women have been free to serve the Church in any capacity but in practice they have been very much of a minority in the courts and in the administrative Boards. For historic reasons women have rendered the greatest service through women's organisations.

The Women's Associations originated in local congregations. The trend since 1925 has been to band them together, and in 1940 the Dominion Council was founded to co-ordinate them nationally. Similarly, the Women's Missionary Society had its origin in the Methodist, Presbyterian and the Congregational women's missionary societies before Union took place. These united in 1925 to become the Women's Missionary Society of the United Church of Canada. These two organisations, the Association and the Missionary Society, have existed side by side up to the present.

In 1960 the Women's Association had a total membership of over 220,000, grouped in some 6,000 congregational associations. These local associations together raised nearly five and a half million dollars annually, the bulk of which was devoted to the Church's work in local congregations and communities.

In the same year through the Women's Missionary Society some 144,000 women in more than 4,000 groups and 7,000 youth groups with a membership of over 120,000, studied, prayed, worked and gave for the growth of the Church universal. Since Union the Society has appointed and wholly supported 365 missionaries, paid for the necessary administrative staff work, and also made large grants for work done under

United Church Boards and interdenominational auspices.

Thus the Church's mission outreach was still divided between the Church Boards and the Women's Missionary Society. The changing pattern of missions throughout the world has brought increasing co-ordination of Church and Mission. Within the United Church of Canada co-operation and integration were also inevitable, and there was a "grass roots" movement already tending towards co-ordinating overlapping activities. The study undertaken during the last decade had three objectives: (1) to relate the work of women more closely to the Church itself, (2) to relate the work of the separate women's organisations to each other, (3) to further the partnership of men and women in Christian witness and service.

The consummation of these three aims simultaneously means revolutionary changes for the Church in its Courts and Boards and in the women's organisation and programmes. Administration will pass to the Church but women will play a more adequate part in the administrative set-up. As women become more a part of the Church, they and men will be brought into closer working partnership. They will retain functional duties in the organisation "United Church Women", but will cease to have administrative power independently of the Church. The new women's organisation has a potential membership of over half a million adults. The Board of Women will be appointed, like all other Boards, by the General Council. In the congregations the United Church Women will still provide funds (and control their disbursement) for congregational and community needs and for the wider mission of the Church under the direction of the General Council. The programme will have three main emphases: personal and group development in the spiritual life, service in the local area, and education in and support for the mission outreach of the Church.

With the setting up of a new Board of Home Missions by the Church a new Board of World Mission will transfer youth groups to the Board of Christian Education.

The year 1961 will see intensive planning to interpret and organise the new pattern for the work of women, which now has as its one purpose: "To unite all the women of the Church for the total mission of the Church and to provide a medium through which they may express their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service."

Dr. Dorothy E. Long is the wife of Dr. Ernest E. Long, secretary of the United Church of Canada and is President of the Women's Missionary Society.

Congregationalism in South Africa

LEONARD HEAP

Last October South African Congregationalism celebrated the centenary of its corporate life at a special Assembly in Port Elizabeth, at which the International Congregational Council was represented by its Moderator. Congregational work and witness through church and mission has a much longer life. In this article is considered something of the significance of what has been attempted and accomplished. The Rev. Leonard Heap is editor of the South African "Congregationalist".

Congregationalism has always been torn between two considerations: we recognise the demands of evangelism, but we are insistent that the true meaning of the word should be understood. It is possible for people to be set on fire for Christ, as they think, and still to remain unchanged in their harsh and narrow attitude to moral and social questions. It is possible for churches to be so successful in evangelising that masses of people are drawn to them, and for those same churches to acquiesce in or approve of vicious social policies, to bless brutal and even fratricidal wars, and to foster in their people bitter animosity toward other denominations. In fact history shows that there is no bigot quite so bigoted as the religious bigot, or as the politician who claims divine authority for his misguided politics. We recognise that even within the Church Catholic the minority has often been right. That is why we have shunned the way of heresy hunting and excommunication which has so often brought strife and confusion to the Church, and in this we have the authority of the parable of the tares. Our preoccupation with the pre-essentials of evangelism, however, has often created the impression that we were lacking in evangelical zeal.

There is possibly no better illustration of the conflict between the evangelical demand and concern for the necessities behind that demand than is to be found in the history of the Congregational Union of South Africa. The London Missionary Society, like the similarly inspired American Board of Commissioners for Foreign Missions, owed a great deal to the genius of Congregationalism, and it certainly was the most remarkable of all the enterprises which arose from the eruption of missionary enthusiasm toward the end of the eighteenth century. Since it dug the foundations on which CUSA was built, it is desirable that we should remind ourselves again of the vision which inspired its purpose. A group of men of various denominations were seized by a magnificent ideal. "To prevent, if possible, any cause of future dissen-

sion, it is declared to be the fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order . . . . but the Glorious Gospel of the Blessed God to the heathen: and it shall be left to the minds of the persons whom God may call into the fellowship of His Son . . . to assume for themselves such form of Church Government, as to them shall appear most agreeable to the Word of God". The founders of the London Missionary Society, High Churchmen all, in the truest sense of the word, were pioneers not only of missions, but of an idea which is still God's word for His Church in the twentieth century.

In many parts of the world the Society won notable victories for Christ in the first fifty years of its history. Then, in South Africa, came the momentous decision which has since been the subject of much controversy. The Society had sought to lift missionary enterprise above denominational issues, but already, with denominational societies crowding in, Africa south of the Orange River had become "the most congested field of missionary endeavour in the world." But was it so crowded that any missionary society need withdraw? Is it even today? Subsequent history shows that at the very least a great deal of consolidation was still required to ensure the stability and vitality of the work which had been founded. The Rev. J. J. Freeman, sent from London to investigate, 1848-50, agreed with this view, although in point of fact even his estimate was soon to be proved to be too optimistic.

Vanderkemp and John Philip, first missionaries, had been perpetually harassed by the bitter prejudices of white colonists and government officials. The Cape liberal tradition in matters of race relations was largely inspired especially by Philip who won a considerable following amongst influential men in all walks of life; but his enemies were as numerous and as influential as his allies. On the other hand, amidst the Kaffir Wars which continually recurred as a result of the clash between black and white, mission stations were burned down and the missionaries and their families narrowly escaped with their lives. Freeman had scarcely left South Africa when the Kaffir War of 1850-1 broke out. There was a renewed outburst of hatred against our missions, it being said, unjustly, that mission members sided with the kaffirs. The Society's South African Auxiliaries had been subscribing £1,500 annually—as much as the total contribution to the Congregational Union by the churches almost a century later (much more, if the comparative value of money is considered). With the loss of friends came a dramatic loss of revenue. Nevertheless, when the Society further consulted its missionaries, Moffat and Livingstone, far removed as they

were from the Cape Colony, were emphatic that the Society should move to regions where teeming millions were still untouched by the Christian evangel. For better or worse they prevailed.

Within a few years the fact had to be faced that, in spite of the help which the Society still offered, many of the churches thus left were unable to stand on their own feet. The European membership of the churches formed by the Society was too weak and unorganised to support them. Churches at Tulbagh, Paarl, Stellenbosch, Caledon, Swellendam, Zuur Brak, and other places ceded to the Dutch Reformed Church, some of whose members had in fact for many years contributed to the work of the Society. The choice, however, was largely dictated by economic necessity and not a free choice in terms of the original declaration of the Society.

Soon the churches realised what should have been realised before the new policy was introduced, that some form of union was necessary to survival. In 1859-60 (the two dates are bracketed together in the records) the first Assembly was held. In 1861 "The Evangelical Voluntary Union" was formed. It has been said that this was not a union of churches in the true sense of the word. It was a loose alignment of churches, consciously shunning denominationalism. There was one Presbyterian minister on the committee which drew up the constitution, and the main avowed purpose was to link together the primitive Coloured and African churches and to give them the backing of the European fellowship.

"Independence", as it was understood, or misunderstood, was the keynote of the Union, and this independence was a matter of immense satisfaction to the Coloured churches. Economically, socially and politically the lives of the Coloured people were woefully fettered and and restricted. Even in recent years it was discovered that many of the members of one of our remote Coloured churches employed as farm labourers received no wages at all; nothing but living accommodation of a kind, food, and coupons which could be exchanged for goods only at the local store. In their churches Coloured members found the only sphere of self-determination and self-expression they knew. So when at Paarl the Zion church was ceded to the Dutch Reformed Church, many of the members were so eager to return to their original spiritual home that they refused financial assistance from the Union in re-establishing themselves. Said one of their members: "I am a builder; I will prepare plans for a church, school and teacher's residence, and I will find the money." Others subscribed or made bricks. A proud church was built which eventually achieved a membership of over 1,000 Coloured people. Self-determination is not necessarily Christ-determination, but the

jealous concern of all, European and non-European alike, that the freedom so highly prized should not be violated, dominated the policy of CUSA for many years, and to some extent still does today.

On the other hand, an ill-defined independence soon brought the Union to the point of near disintegration. For the most part the missionaries had remained true to the anti-sectarian ideal of the L.M.S., and the policy was continued by the ministers of the Union. This was certainly true in the Eastern Cape. At various centres, notably Port Elizabeth, Uitenhage, Grahamstown, Cradock, Bedford, Queenstown, Europeans were ministered to at first in mixed congregations along with the Coloured and African members. When the demand arose, either through the African, Coloured or European members, separate churches were formed for the different race groups, but the churches formed for Europeans were strictly community churches. In fact it may be said that in the Eastern Cape only New Church, now Pearson Street, Port Elizabeth, and possibly Uitenhage, were at this time avowedly Congregational. In this nursery of all the churches of all races and all denominations in the centres where they were formed, served by a succession of Congregational ministers, little or no attempt seems to have been made to dissuade members when they sought denominational affiliation, and in the end all but New Church and Uitenhage were lost to the Union.

The ideal was great. The Society's directors, by that time almost wholly Congregational, showed that it had been advanced in all sincerity when, with unrepentant denominationalism hardening on the mission fields, they refused to compromise at the time of their withdrawal: they remained magnificently true to the vision, counting not the cost. In the circumstances which had arisen the policy was suicidal. The Church is the Body of Christ, and a body must have a character. An amorphous condition is no answer to diversity of conditions. If it be said that the creation of a Congregational Union might have caused some churches to withdraw (as the Adelaide Presbyterian Church almost certainly would have done), and some members to resign, the answer provided by the events is that far fewer churches might have been lost. In any case the position would at least have been clarified, and the Union would have been spared many years of indeterminate dissipation of its energies.

By 1877 the shocking truth had to some extent been realised; but so reluctantly that when a Congregational Union was then formed, it was formed in name only. The first clause of the basis of Union declared, "The Union recognises the right of every Church to administer its own internal affairs . . . . and shall not in any case assume legislative authority."

This clause was tacitly deleted from the constitution of 1898, but by that time long practice had confirmed the principle. Thus in 1911 the Rev. Alex Pitt said from the Chair that the Assembly, under the inspiration of Christ's presence, was led to pass resolutions for the mutual benefit of the churches which the churches were free to ignore. It was not until 1926 that the constitution as we now know it, clearly defining the functions and powers of the Assembly, the Executive, the Districts and the churches, was adopted.

Gradually false ideas of independence have been broken down, but the process came freely, and there is something intensely moving about the patience shown towards the jealous fears of our Coloured churches, and the steady refusal to trample on their cherished freedom. The issue was put to the test in the 1905 Assembly. It had long been felt that our work was unbalanced. From the point of view of administration it had been weak where it most needed to be strong. It was urged that a fund of £15,000 should be raised for European Church extension, but in a denomination like ours how could the raising of such a fund be advocated in the name of one racial group? It was the Coloured delegates who came to the rescue. They agreed to make no demands on the fund on condition that it should be denominational in name with no mention of race or colour. The Coloured and African delegates were undoubtedly in advance of their people, but the idea had taken root, and henceforth it grew.

Our work has never been "popular". By the very nature of things we have tended to be reticent about beating the denominational drum, with inevitable results. Also we have remained far too insistent on the complete equality of all races to be popular. When one considers the history of our Union, and its faithfulness, regardless of consequences, to the ideal, the amazing thing is that in spite of losses and defections we have increased thirteen-fold since the time when the Evangelical Voluntary Union was formed. Yet, whereas before the withdrawal of the London Missionary Society we were the most influential Christian Society in South Africa, today we are far and away the smallest of all the recognised denominations; very small indeed compared with the Dutch Reformed Church, the Anglicans and the Methodists. In recent years, as solidarity has increased, a new burgeoning of life and vigour has resulted in considerable advancement of our work. Even so, there is no question of our comparing numerically with the larger denominations.

Over against the struggle, the frustrations and grievous losses, what are the gains which have made it all so eminently worth while?

First, we have been true. Not that we have been perfect. Indeed not.

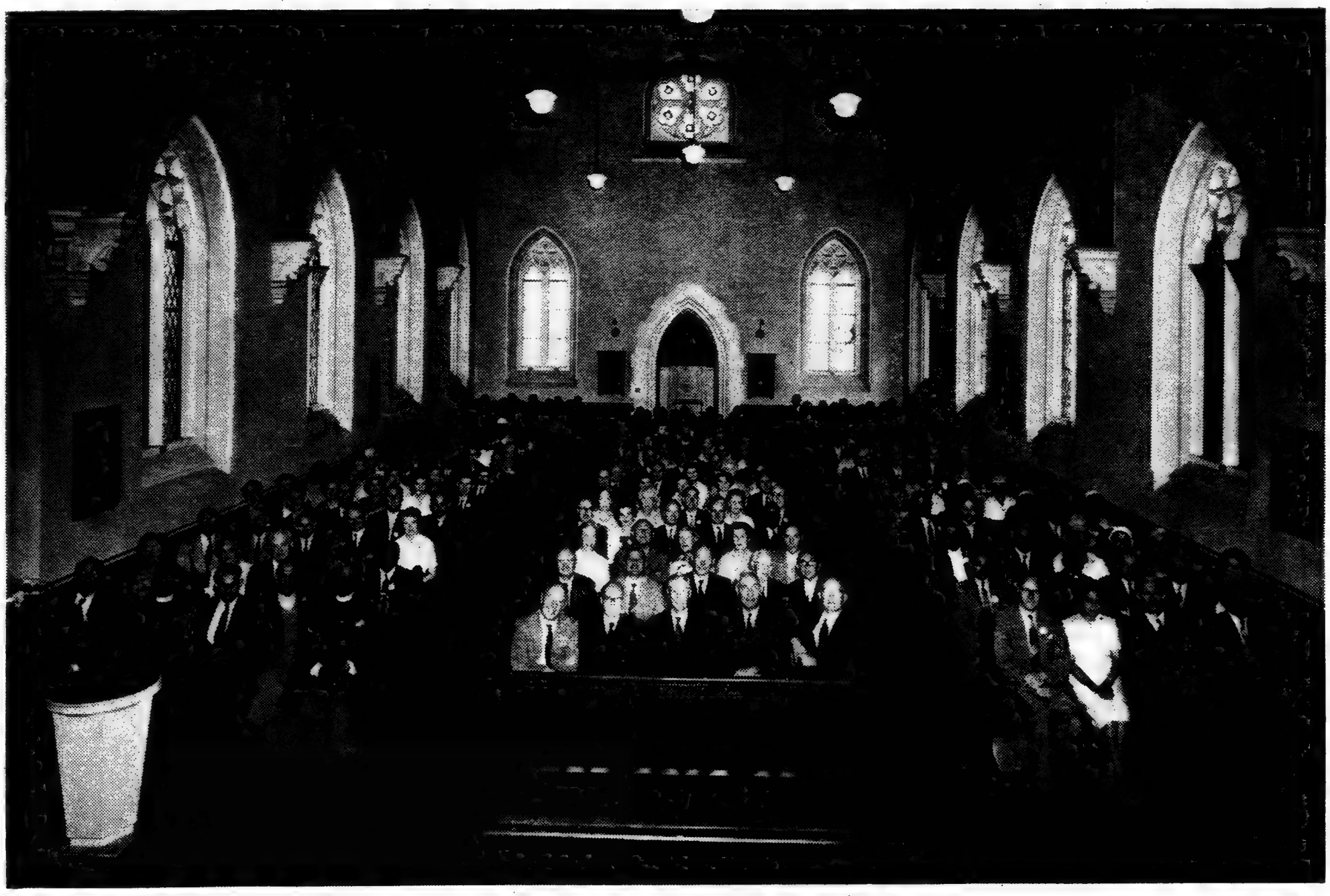
How often have we not regretted the disastrous results of our faithfulness to the ideal! It is by the grace of God only, and in spite of ourselves, that we have been true. Nevertheless the fact remains that there is something infinitely more precious than power, numerical power, power of organisation, and no Church in South Africa can bring into the ecumenical situation which has arisen a greater integrity and devotion.

But beyond that we treasure most of all the quite unique spirit of brotherly love which fills our life and witness as a Union, a spirit which is indeed as a shining light in the midst of the prejudices and fears which darken every part of the life of our country. In our inter-racial Assemblies there has always been complete equality. The European delegates have always been in a minority; that is, they could always be out-voted on any issue, at any time; yet rarely do we arrive at any decision without complete unanimity. So far have our people been from voting on racial lines that throughout our entire history only one Coloured man, the Rev. C. W. Hendrikse, has ever held the highest position in our denomination. He was the first non-European to hold such an office in any denomination in South Africa. He was nominated not by Coloured members but by Europeans, and he was elected not because he was a Coloured man, but by virtue of his merit. This spirit of freedom radiates itself in every Assembly. As we meet together we are conscious of a wonderful lifting of the spirit as the fretful inhibitions which beset us in the secular world slip away from us. Nor is there anything of fanatical self-consciousness about our togetherness; it is all so wonderfully natural. To the fears which lie behind the policies of segregation, denying the full validity of freedom and fellowship in Christ, we can say "We speak that we do know"; and beyond anything we can say or do, or any influence we may hope to exert, there is the great joy of the freedom of the Kingdom of God amongst and within us.

THE CENTENARY ASSEMBLY

It was a truly magnificent Assembly, far and away the most thrilling I have ever known, and that is saying something. The Feathermarket Hall at Port Elizabeth, which we hired for three public meetings, seats 2,500; yet for two of our rallies we had people standing three and four deep all round the hall, and others still unable to get in. The press took many photographs of, and made many comments on, our multi-racial meetings and one newspaper published a full page of photographs in its special week-end edition. Even in our ordinary meetings, the Pearson Street Church, which is not small, was well filled with delegates.

It was a great joy to have Dr. Russell Stafford with us and Ernest



The Assembly at Port Elizabeth

Edwards. Probably there is no other Congregational Union in the world which is quite so avid for fellowship with other Unions, for we are not at all self-sufficient in the liberty and spirit of our assemblies. The circumstances by which we are surrounded are such that we are deeply moved by every greeting received from abroad, and every official visitor sent to us. Russell Stafford dazzled and fascinated us by his breathless periods and amazing flow of eloquence, and his address on Congregationalism was a sheer inspiration. As for Ernest Edwards, what a raconteur! It would be hard to imagine two visitors who, in their contrasting ways, could have brought more joy to us.

You are most interested, of course, in the launching of our Group Areas Relief Fund. It took place in the church in an atmosphere of prayer and worship. Gordon Abbott reminded us again of the distress, uncertainty, and in many cases rank injustice, in which our Coloured people are involved as their homes and churches, where some of them have been for generations, are taken from them in pursuance of the Government's policy of segregation. In many cases they are faced with serious financial loss in addition to the whole indignity of the position. Soberly and factually he spoke, and deeply moved us. Then from the depths Vernon Miller uplifted us as he waved cheques aloft from Congregationalists and Congregational Unions abroad. We stood together, and in dignified words prepared for us pledged ourselves in unison, the weak and the stronger, not to leave those who suffer to suffer alone, but to share the burden of their loss. We have agreed to aim at a fund of £35,000—to begin with. It is a formidable task for a denomination which has only some 5,000 European members. But it can be done; and it will be done. Meanwhile we ask for your continued prayers, even as we have appreciated all the prayers which have already upheld us.

We are not downhearted. It is a sign of our new life and vitality that we are determined in the next five years gradually to relieve the Commonwealth Missionary Society of the responsibility for supporting us financially which they have carried out generously for longer than we care to think.

Ex-Moderator Retires

His many friends all over the world will be interested to learn of the decision of the Rev. Dr. S. Maurice Watts to retire from the active ministry. He has held pastorates over 44 years in London, Bromley, Coventry, Glasgow, and since 1942 at Mill Hill. He and Mrs. Watts will leave in February for a home they are building in Norfolk. Dr. Watts was Moderator of the International Congregational Council from 1953 to 1958. We wish them much happiness.

The Heart of the Matter

W. R. M. Noordhof

This article was not written for "World Congregationalism" but for "Het Remonstrantse Weekblad", and appeared with an introductory paragraph soon after the meeting of the Executive Committee of the International Congregational Council in Holland in August, 1960.

Those amongst us who have the privilege of coming into contact with representatives of Congregational churches experience again and again an extraordinarily strong and vivid sense of fellowship when meeting them. However different our historical, international and political backgrounds may be, from the very first contact in 1945 and increasingly since then, we have felt that we belong together completely; we are of the same spirit. Apparently those feelings were mutual and of the same spontaneity, for within a very short time our Brotherhood had become part of the Congregational family. In our Weekly you have many times found news and accounts of our sister churches. Now the Executive Committee has had a meeting in our conference centre, and part of the business dealt with there was a proposal that the next great international meeting of all the member Churches of the International Congregational Council should take place in the Netherlands in 1962.

What does this remarkable family feeling consist in? It is obviously concerned with our most essential characteristics, for differences in background, in so far as these concern theology and church history, become matters of secondary importance when seen in the light of this close relationship. Being a Remonstrant apparently corresponds with being a Congregationalist.

During the above mentioned meeting of the Executive Committee an Englishman, an American and a Swede each tried to formulate these essentials in a personal manner and very briefly. I summarise their words in five points.

1. Our kind of faith goes back to very old and deep sources. Again and again Christendom has seen the rise of a wave of passionate desire after the personal experience of the immediate presence of God. It was so with the great mystics in the centuries before the Reformation. And we as Remonstrants think particularly of the Devotio Moderna and the Brothers of the Common Life, of Geert Groote and of Duyfhuys.

2. But if that ardent desire after "the living God" is the heart of the matter, then both the faith and the church have to be newly experienced

and shaped accordingly. Faith will be no longer a matter of formulation for its own sake, but of life-giving, creative power rising from personal experience: a matter of the spirit not the letter of the biblical message.

3. In the Church there will then be no room for any hierarchy whatever, neither of pope nor authoritative synod. The nucleus will be the congregation, in which people led by Christ endeavour in spirit and in faith to learn how to be Christians together. There is no other authority but God's Spirit working through Christ in the community (" in no circumstances subject to anyone but God", as the Remonstrants used to say), and interpreted in freedom in submission to that Spirit. Then the formulated confession can never be a document to be signed; it is not a coercive basis, but the free expression of personal response to God's word, coming into life and flourishing in the congregation.

4. With that common basis as our starting point we regard our own religious community as no more than "one part of the Church of Christ" (Remonstrant Church Order, article I), for other Churches draw their inspiration from that same source of God-seeking, although their interpretations are often different from ours or they may attach more importance to other aspects of the faith and life of the community. Hence our ecumenical attitude, our "open" Communion, our Baptism understood as a symbol of acceptance into the fellowship of the Church. But at the same time we recognise our responsibility as Remonstrants or Congregationalists not to let go our identity and not to dissolve into a vague generality, because it is our duty to go out in our own manner and always to return to and point to that heart of all things: the living longing for the living God.

5. The religious conviction that God has implanted this longing in the hearts of *all* men leads to the missionary task, to which the Congregationalists in the Anglo-Saxon countries and in Sweden devote so much of their efforts. It is not for a predestined small group of elect people, but for all men and women that God has, in Christ, given his Word to this earth; it is meant for them all. If we are truly concerned with "faith working through love" we must not only invite to our Communion table all those who sincerely seek communion with Christ, but also—a much more positive and creative thing to do—find out how we can make contact with this longing which lies in all people, though they may be only half aware or even totally unconscious of it. We should do so, in order that, in spite of our poor mediation of it, His saving grace may reach unto the ends of the earth.

This could, of course, be said differently and in any case more fully. But in its own way each of these speeches gave an answer to the question why we are so closely related to the Congregationalists in all essentials.

Young People Meet in Sweden

EDWARD J. WALSH

Once every four years the "Covenant" group of churches throughout the world holds an international rally for its young people. The previous one had been held in Germany. Now in August, 1960, the meeting place was Målmköping a lovely spot in the lakeland area of southern Sweden, and the host the Mission Covenant Church of that country. Delegations from many lands attended—over a hundred young people from the Evangelical Covenant Church of America, who had spent a week already in Edinburgh and London; and smaller groups from East and West Germany, Switzerland, Norway, Denmark, Finland, Holland and Greece down to the single representative from the Belgian Congo. The largest group of all, of course, was from Sweden itself. There were also two parties, one from England under the leadership of the Rev. Norman Cave, and one from Scotland under the leadership of the Rev. Hamish Smith. These had been invited because the Swedish Mission Covenant Church is also a member of the International Congregational Council, and because there is a long and happy tradition of youth exchanges with Sweden.

An international conference of this kind presents a major problem of communication, but this was wonderfully overcome by the skilful use of the three major languages, Swedish, German and English, in which the programme was printed and into which all announcements and addresses were translated. Prayers, meditations, speeches and sermons were given by members of all delegations within the general theme of "Young Christians in a Changing World" in a varied programme lasting a week.

Space does not allow a detailed account of all that was said and done at Malmköping. To most of us our discussions one with another constituted the most important and successful part of the gathering. There was the organised discussion in groups after the major speeches by the older generation. But there was also the casual discussion at meal-times or while standing around making friends during breaks in the programme or before going to bed at night, discussions less perhaps about the subject matter than about the ordinary life of young people in other countries. Somehow we always managed to overcome the barrier of language even here.

A useful feature of our talks together was the exchange of information

about our church life—the extent of missionary activity, the nature of our youth organisations, the range of social activity within the churches. Equally useful were periods when we discussed the help to be given to under-developed countries towards reaching not only higher social and economic standards, but also higher ethical ones; when we discussed the relationship between religion and politics (listening with great interest to the East Germans who were so anxious for Christian standards in their political life); when we discussed pacificism, which the Germans and other Eastern Europeans desired, and the Americans strongly opposed. It seemed that the countries which were still suffering, however slightly, from the effects of war were most eager for its prevention and abolition.

Recreation, of course, played a large part in bringing the different nationalities together. Each country gave a concert, and these were greatly appreciated by all. For whatever it signifies it must be recorded that the Dutch children's game of "Youpie, Youpie" went furthest in bringing everyone together!

The closing rally and service took place on the Sunday and on the Monday morning the 700 young people departed for their various homes with new friends made and new understanding of the unity and fellowship of the Church of Christ throughout the world. We were fortunate in that we were able then to see something more of Sweden and in particular of its beautiful capital city and to strengthen our particular fellowship with the young people of the Swedish Mission Convenant Church.

Miss Janet N. Barker

The Congregational Women's Fellowship of Australia and New Zealand at a meeting held in Hobart, Tasmania, paid special tribute to the long, devoted and efficient service of Miss Janet N. Barker, B.A., Dip.Ed.

Miss Barker was a member of a small group of women with vision who saw the advantages for Australia of a Federal Congregational Women's Association and who were largely responsible for the establishment of the Association at the Assembly held in Brisbane in 1939. In the following year she accepted office as Hon. General Secretary and held this office until 1956 when she was succeeded by Mrs. John Dey. It was during her period of office that the Association became the Congregational Women's Fellowship of Australia and New Zealand.

Miss Barker then became Associate Secretary and Overseas Correspondent. During the Second World War she had worked in close co-operation with Mrs. Doris Feeney, Secretary of the Federation of Congregational Women of England and Wales. After the war she had given sacrificial service in the forwarding of regular food parcels to England. Now she was able to undertake a world-wide correspondence, and particularly to strengthen the ties formed in 1949 when the C.W.F. of Australia and New Zealand became affiliated with the Women's Fellowship of the International Congregational Council.

Homes for the Aged

SIDNEY J. HENSHALL

The provision of adequate and appropriate housing accommodation for the aged is a concern of governments and churches alike in many countries. In Australia we are fortunate in that the Commonwealth Government is prepared to offer two-thirds of the capital cost of the provision of such homes to churches and other responsible bodies prepared to undertake this work. This is part of its policy to provide "Homes which older people will be proud to live in."

In my address from the Chair of the Congregational Union of Victoria I ventured to propose that advantage should be taken of this offer to build self-contained flats for retired ministers and their wives or widows. The proposal was enthusiastically received, but difficulties immediately presented themselves. The Government would not sponsor a scheme for any one group of the community. And the Union could not find the money needed for the initial purchase of land, it being required that the land must be first purchased outright before any subsidy can be paid.

The scheme was, therefore, enlarged to include all aged persons within the meaning of the Act (60 years for women and 65 for men). Special priority will be given to applications from ministers, their wives or widows, and the hope is entertained that churches will help by making special donations towards their needs. Then Collins Street Independent Church, Melbourne (of which I am one of the ministers) decided to take up the scheme itself as a piece of social service.

A suitable piece of land, of 85,000 sq. feet, was found in the township of Brighton, and Collins Street Church found £17,000 towards a total cost of £24,000. Plans were then drawn for 24 self-contained flats of two rooms plus kitchenette, bathroom and toilet, six double unit suites without kitchen, and 20 single rooms with a communal lounge, dining room, TV room, therapy room, and a kiosk where all normal requirements may be bought to save the need of shopping elsewhere. There will be kitchens, laundry, garages, nine-bed hospital and administration block. Flat dwellers will live their own separate lives, furnishing their own rooms.

The scheme as now planned will provide accommodation for seventy people and the cost of building is estimated at £150,000. The government grant of two-thirds leaves £50,000 to be found. This will be

acquired by means of the "donations" of those who wish to buy into the scheme as the first tenants. These donors will pay about one-third of the actual cost of their accommodation (an average of less than £1,000). A donation provides a life tenancy. On the death of the donor the flat or room reverts to the administrating committee and will be available for resale or perhaps rent according to circumstance. The experience of other schemes is that there are long waiting lists of people eager to have homes on a life tenancy basis.

The scheme is particularly attractive to ministers who would mostly find real difficulty in finding even the £3,000 necessary today for the simplest weatherboard house. It is hoped, however, that donations will be given towards the outright purchase of some of the rooms for ministers so that these may be made available free or at a minimum cost. Already one anonymous donation of £1,000 for a flat has been received.

The consent of the Brighton City Council for the erection of the Collins Street project has now been obtained and the plans officially approved. If all goes well the first tenants will be in occupancy by the end of 1961. We believe that these homes will be ones in which the residents will be happy as well as proud to live.

With government help at the rate of £2 to £1 of capital outlay and the assurance that the £1s will be found immediately from prospective tenants, the only initial cost for a scheme of this kind is that involved in the purchase of land. Collins Street Church reckons that at the beginning there will be a deficit in running costs which is estimated at approximately £1 10s. per week for every resident who is a pensioner and cannot, therefore, from his pension, meet all charges. But as the scheme matures and there is a second generation of tenants, this deficit (which Collins Street Church will meanwhile carry) will tend to disappear and result in profits to be used for further provision.

Rev. Sidney J. Henshall was a Congregational minister in England for twenty years before he became associate minister of Collins Street Independent Church, Melbourne, Victoria in 1953.

I.C.C. Woman Correspondent

At the meeting of the Executive Committee in Holland it was agreed that a Woman Correspondent should be appointed to co-operate with the secretaries in keeping in touch with Congregational Women's Fellowships throughout the world and to act as a liaison with the President of the Women's Fellowship of the I.C.C. We are very happy to say that Mrs. Sylvia Head of Finchley, London, has agreed to serve. Miss Dorothy Biggs has continued to hold her position as secretary to the Fellowship till this appointment could be made and we are most grateful to her. It is hoped to maintain the contacts which she did so much to foster and to make available occasional communications of news of special interest to the various Women's Fellowships.

Group Visits

One of the services which the International Congregational Council has rendered for the last ten years has been that of arranging group visits between different countries. Two of these have been of the National Fellowship of Congregational Christian Women who have visited Great Britain and the Continent of Europe. But most of the groups have been of young people.

During 1960 two groups of young people visited Sweden—one from England and one from Scotland. They joined together at Malmköping to share in the big Youth Conference of the Covenant Churches. Five groups were entertained in Britain. The largest was of over one hundred young people of the Evangelical Covenant Church of the United States. They spent some days in Edinburgh and some in London with excursions before moving on to Sweden. A group from Holland spent a week with a church youth group in Eltham, and a group from Germany spent a like period at Woodford, both near London. In addition hospitality was given to a Swedish youth choir both in London and Shrewsbury as they made their way to Wales to take part in a singing festival. And a group from the United States was entertained in Edinburgh.

Arrangements are now in hand for group visits this year. One will visit Sweden from Scotland. Another from Surrey hopes to visit the Palatinate in Germany, and a third from London to go to the American service centre at Le Chambon-sur-Lignon, France. Others may yet be planned.

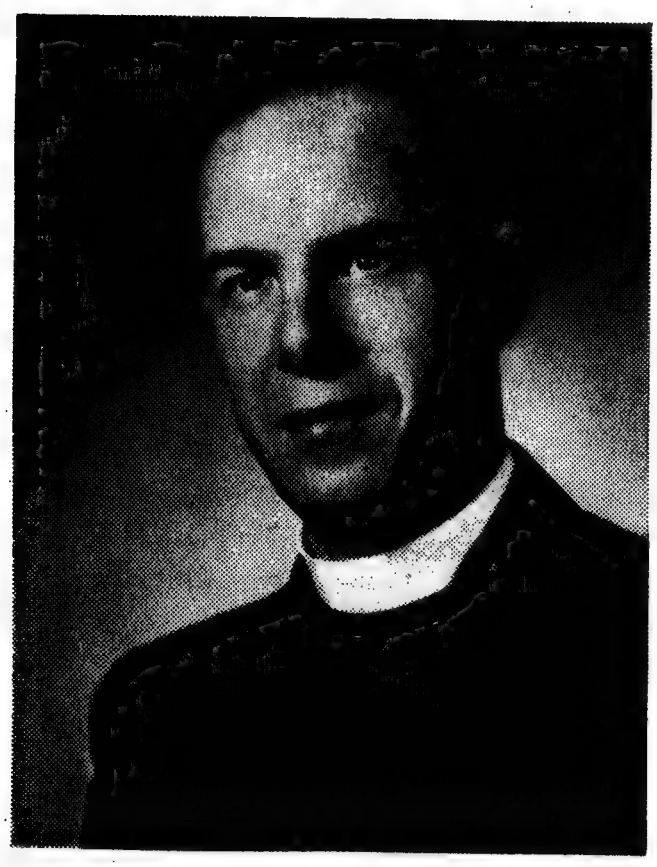
The clerical resources of the International Congregational Council permit only a limited number of such arrangements each year. Of their great value we are deeply convinced, however, and will be glad always to discuss possibilities.

The Gang

Young Congregationalists from all countries are made welcome at informal monthly meetings held in Memorial Hall, London, by the International Congregational Council. Please do let us know if you are aware of any who hope to make a stay however short or long.

At the meetings held on Friday evenings we have a buffet meal and then usually a travel talk with colour slides or informal discussion followed by evening prayers.

The New Minister



In a way which is quite unique the City Temple is set in the heart of a nation to bear witness to the Word of God and the great and indispensable principles of religious liberty. That it has persisted more than three hundred years in the City of London is a tribute to its courage and vitality, qualities grimly tested within our lively memory. Above all such a church requires a prophetic ministry, a man who in the Roman phrase, will speak "to the City and to the World". Such ministers it has had, and one recalls gratefully those who have served it in this century: Joseph Parker, R. J. Campbell, Fort Newton, F. W. Norwood and Leslie D. Weatherhead.

Now a new name has been added to the list, and the Church has continued its tradition of recent years in calling a man from another denomination and from another country. The Rev. A. Leonard Griffith was born in England, but brought up in Canada, where in recent years he has been minister of the great Chalmers Church in Ottawa (United Church of Canada). His induction took place on 21 October, and those who shared in it were the Chairman and Secretary of the Congregational Union of England and Wales, the Moderator of the London Province of that Union, and the Principal of Mansfield College, Oxford, where Mr. Griffith had studied some two years ago. At his first service the High Commissioner for Canada read one of the lessons, and Mr. Griffith appropriately preached on the text; "Who knoweth whether thou art come to the kingdom for such a time as this?"

Ministerial Exchanges

Two or three month summer exchanges of pastorates have been arranged by the International Congregational Council office for over ten years. They have given great joy both to churches and pastors and added much to better Christian understanding across national frontiers.

These arrangements are usually on a basis of complete exchange of pastoral duties, of manses (parsonages), and of means of transport. The ministers accept responsibility for their own travel, but pool their stipends for the period and divide equally. This usually means a reasonable balance of income against expenditure.

Most of the exchanges so far have been between ministers in the United States and ministers in England or Scotland. Unhappily the American list greatly exceeds the British. In 1960 only two exchanges proved possible: between ministers in London and Boston, Bristol and San Francisco. Four are planned for 1961: between ministers in Haslemere, Rothwell, Guildford and Upminster in England and ministers in Dover, N. H. ,Woodhaven, N.Y., Newport, R.I., and St. Louis, Mo. No more arrangements can now be made for this year.

Applications for 1962 should be made at once. From the United States these should go in the first instance to the Rev. Nathanael Gupthill, 287 Fourth Avenue, New York 10, N.Y. From any other place direct to the Exchange Secretary, International Congregational Council, 110 Memorial Hall, Farringdon Street, London, E.C.4. Tie-ups will be effected as early as possible this summer to allow transportation plans to be made.

THE MODERATOR

Dr. Russell H. Stafford was away from home for five months last year in the service of the International Congregational Council. He left home early in July and visited churches in England. In August he moderated over the Executive Committee in Holland and then visited Sweden, the Palatinate and France. In September he preached in St. Paul's Cathedral (no small distinction) and later left for South Africa where he officially represented the I.C.C. at the centenary celebrations of the Congregational Union and undertook a number of important engagements. In late November he returned to England to take part in a meeting in London of the Advisory Committee of the Council, finding his way back to the United States and Mrs. Stafford in early December.

NEWS ROUND THE WORLD

Australia

This is a vast country and the recent formation of a separate Congregational Union for the whole country represents future hopes rather than present achievement of a significant denominational life at the national level. Where it does exist at this level at the moment is largely in the sectional relationships—women, young people and, of course, the support of the London Missionary Society. There will in January be the biennial conference of the National Congregational youth Fellowship at Toowoomba, 100 miles inland from Brisbane, Queensland. All other news is at the State level.

The Victorian and Western Australian Half Yearly meetings have both been held away from the State capitals, as was also the annual meeting of the Tasmanian Union. Increasingly business on these occasions is being kept to a minimum, and the time used for experiments in discussion and Christian education.

In Sydney, New South Wales, a service was conducted in Pitt Street Church (the second oldest Congregational Church in the country) to celebrate the 150th anniversary of the first Congregational service to be conducted in Australia. The Archbishop of Sydney attended, but the Governor of New South Wales was prevented by illness. The Congregational church which was formed in 1810 did not long survive, and Congregationalism dates its continuing history from 1830.

The Nauruan Protestant Church is a constituent part of the Congregational Union of Australia. It has just agreed to share a monthly magazine with the State Unions of Victoria, Tasmania and Western Australia.

There is much satisfaction in Australia at the appointment of the Rev. John Garrett as Principal of Camden College, Sydney. Mr. Garrett, who is an Australian, has been for some years head of the Information Department of the World Council of Churches in Geneva. He succeeds Dr. Harold Leatherland.

N.C.W.

Canada

The 19th General Council of the United Church of Canada was held in September in Edmonton and was attended by 385 commissioners. Dr. Hugh A. McLeod of Winnipeg was elected Moderator. It was a particularly significant Council because of far-reaching changes approved in the service given by women to the Church—reported elsewhere. Much consideration was given to serious social issues—divorce, capital punishment and temperance.

Czechoslovakia

The Annual Conference of the Unity of Czech Brethren (Congregational) was held in October in Brno. The Chairman of the Council of the Unity, the Rev. B. Benes, gave an address on the occasion of the 80th anniversary of the founding of the Church. The Secretary of the Council, the Rev. J. Michal, spoke of the liberation of the country and the Christian Peace Conference. The meetings were preceded by a conference of pastors.

England and Wales

A major preoccupation of Congregationalists during the last half of 1960 has been the consideration of material presented by the "commissions" set up in the previous year. It had been decided that the time had come to look critically but constructively at the thinking, witness, life and work of our local congregations and their association together at various levels. For this purpose eight commissions were set up involving over eighty persons, lay and ministerial, in committees and working parties. The first reports have now been coming forward for the consideration of the Council of the Congregational Union of England and Wales. In most instances they have been sent direct to the churches for local study and comment.

Eight documents have so far been produced: on "Oversight and Covenant", which carries the revolutionary proposal that local churches should covenant together as individuals do in the local church, and that a new body should, therefore, take the place of the "Union"; a "Draft of a Short Confession of Faith", on which more than 600 congregations have already officially commented; on "The Ministry in the Country Church"; on "Church Extension"; on "The Local Church, its Nature and Purpose"; on "Worship, its Nature and Practice"; on "The Church's Missionary Obligation", proposing radical changes in the structure of the Union to include a new way of fulfilling the missionary concern hitherto expressed in the London and Commonwealth Missionary Societies; on "Recruitment for the Ministry", a concern which has found expression in a large scale appeal to young people to allow the challenge of the ministry to be presented to them, and to which over 300 have responded.

Discussions have taken place within the Free Church Federal Council as to the possibility of church union. These have led only to a proposal to discuss differences, and with this the Congregational Union has dissociated itself as being without positive objective. There are, however, discussions of a preliminary nature to discover whether the time has come to look again at the possibility of an even closer fellowship with the Presbyterian Church of England.

New Zealand

Not this year, and not next year, but some time not too distant, Church union must take place in New Zealand. The Congregational Union was the first to have a "proposed draft basis of union" to consider. The Assembly of the Union held in October at Maungaturoto considered the draft and referred it to the churches for close study. An amended document will be ready to present to the other negotiating denominations in 1961. At best, Church union between Congregationalists, Methodists, Presbyterians, and Churches of Christ is still a few years away.

Earlier in 1960 the Anglican Church came into the discussions and exploratory talks are to continue. If this leads to participation then communions claiming half the population of New Zealand will be involved.

An appeal known as the New Advance, calling for personal dedication and for gifts towards new and re-established work, has resulted in the receipt of a first £1,000. The first claim on the fund will be the church at Timaru which has to be re-built. Another new building is to be that of the Pacific Islanders' Congregational Church in Auckland. More than 800 people from Samoa, Nuie and the Cook Islands and now in this district form this vigorous church which was fully represented at Assembly.

Three ministers from England are expected to take charges in New Zealand

in early 1961: one to the important church at Beresford Street, another to serve the Pacific Islanders. The Principal of the Congregational Theological College in Auckland, the Rev. H. G. Nicholas, will leave with his wife at Easter for a visit home to England. They will travel via the United States and visit colleges on the way.

G.G.E.

Scotland

The Reformation in Scotland was an historical process spread over many years, and it is not easy to state when was its climacteric. But the Act of Reformation by the Scottish Estates in 1560 is at any rate one point of clear and outstanding significance, and there is a good deal to be said for the decision to celebrate 1960 as the fourth centenary of the Scottish Reformation. This has been the occasion for special services in many towns and villages, for lectures, for articles in the Press, and for features on radio and television.

Although Scottish Congregationalism took an organised form as such long after 1560 it is agreed that there were Congregational traits among the practices of the Reformers in the early days. Indeed a distinguished historian has recently described the reformed Church in Scotland at one early stage as "Congregationalism with a dash of episcopacy". We need not take this too literally, but it points to the fact that the Reformed Church in its early stages was not precisely and rigidly organised and was not in fact Presbyterian till later. From the beginning it was desired that all the Churches which stem from the break with Rome should share in the celebrations. To the regret of many the Episcopal Church finally decided not to take part; but the Congregational Union of Scotland from the first joined in the planning and co-operated in the various forms of commemoration.

The first of a series of four broadcasts on the different Reformed Churches in Scotland was taken by a group of Congregationalists under the leadership of Principal Charles S. Duthie. It was accorded high praise. Dr. Duthie was also chief speaker at a special service held in Glasgow, and the President of the Union took part in the closing Service of Commemoration in Edinburgh.

From the beginning it was made clear that the celebrations were held in no narrow or sectarian spirit, but in humble gratitude to God for the good gifts of His grace which had come through the struggle and heroism of those days. And always it was emphasised that the reformation is a continuing process, and that the children of the Reformation must be alert and eager for reformation today.

P.N.W.

The United States of America

The American Board of Commissioners for Foreign Missions, America's first overseas missionary society, returned to Farmington, Connecticut, the scene of its organizational meeting in 1810, to celebrate its 150th anniversary. At the first meeting five men wrote the charter, chose officers, and appealed for support for their proposals. In October, 1960, more than 200 corporate and Prudential committee members, staff, and returned missionaries, and national Christians from other lands, planned for the future, as uncertain and full of promise and foreboding as was the future viewed 150 years earlier from amidst Napoleonic war and international tensions.

A "Mission to America" brought 25 National Christians to America for stays of varying length, to witness in preaching and teaching on behalf of the

"younger churches" to the middle-aged, comfortable affluence of American churches.

A budget of $2,800,000 was adopted for the American Board, representing a hopeful venture of $350,000 beyond foreseeable income. The announcement of prime importance was the initiation of an "Africa Opportunity Fund" of $10 million by a beginning grant from the Board, designed to furnish an inter-denominational approach to the tangled problems of Africa. In-service training of ministers, school systems, emergency medical supplies, technical aid, as well as food, clothing, and shelter are envisaged. Dr. Alford said, "The fund is to help African churches find their way through the dangerous opportunities of these times. Some of the money will be used to aid persons who are being deprived of liberty, jobs and property because they have stood for human freedom".

Congregational Christian churches and Evangelical and Reformed Synods are voting on the Constitution of the United Church of Christ unanimously approved for this action by the General Synod last July. Two-thirds of the Congregational Christian churches voting and two-thirds of the 33 Synods of the E. & R. Church must take affirmative action by June 1, 1961, to enable the General Synod to declare the document in effect. An extensive programme of education is underway to encourage as complete a participation in this significant decision as is possible.

Ministries to college students of four major United States denominations were merged last summer into the United Campus Christian Fellowship. Leaders in progress toward the merger and prominent in its first assembly were the student groups of the United Church of Christ, which itself had already approved the proposed action of its student affiliates. So students stay out in front in the ecumenical movement.

The Rev. Richard C. Norberg has been installed as minister and superntendent of the Northern California Congregational Conference, going to that post from the Eden Church in Hayward, California, and in succession to the Rev. William Pratt.

Yankton College School of Theology in South Dakota, a school of the former German Congregational churches, and Mission House Theological Seminary of Plymouth, Wisconsin, a school of the E. & R. Church, have taken first steps toward merger and the formation of the United Theological Seminary of the Twin Cities, to be located in the Minneapolis-St. Paul area in Minnesota.

Dr. Edgar S. Chandler, former associate director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, has been named Religious Affairs Adviser of the United States Information Service. He will hold this State Department post in addition to his position as executive vice-president of the Church Federation of Greater Chicago. H.G.L.

Wales

At their annual Council at Chwilog, Carnarvonshire, Welsh Congregationalists were happy to reflect on the success of their new headquarters at Swansea and the publication of the *Caniedydd*, a new hymnary. The freehold buildings, erected on the site of the bombed St. Helen's Road Congregational Church, are a worthy memorial to a concerted effort of the churches and bold leadership. Similarly, the printing of the hymnary at the Press of the Union of Welsh Independents brings to fruition the toil of many years. The first edition of 75,000 has already been ordered.

After discussions lasting 30 years the union of the Independent Body at the Presbyterian College, Carmarthen, and the Congregational Memorial College, Brecon, has come to pass. Traced from the dim beginning of the pre-Toleration period, and parted in 1757, these two educational streams are now united in an ideal setting in Swansea. The move to a new home was a formidable task, but all the difficulties were overcome by the Principal, Dr. W. T. Pennar Davies, and his loyal colleagues. Academically the College did unusually well last session; this year 45 students are enrolled for training for the ministry.

There has been an enthusiastic response to a proposal that the tercentenary of the Ejectment of 1662 should be worthily celebrated. There is no wish to stir up denominational strife, but only to honour the valiant struggle for religious freedom and ideals of the ejected. Unhappily the Bishop of St. David's has prohibited his clergy from associating in marriage and funeral services with any not episcopally ordained.

The Industrial Revolution of a century ago was also a period of religious activity. Many churches were re-built and renovated, and others founded and are thus now celebrating their centenaries. The period also saw much movement of the population and therefore of the formation of Welsh churches outside of Wales.

E.L.E.

Book Review

The Congregational Way of Life by Arthur A. Rouner, Jr. (Prentice-Hall, $3.50)

This book is the prize-winning manuscript in the contest conducted by the National Association of Congregational Churches to commemorate the Tercentenary of the Savoy Conference. It is, therefore, written with two particular points of reference which do not, however, intrude themselves at all obviously.

An English reviewer finds himself immediately embarrassed by the title. To describe Congregationalism as a *way of life*, as distinct from Presbyterian, Methodist and Episcopal *ways of life* would seem to be a most unCongregational understanding of what surely is to be described only as a Christian way of life. He finds himself embarrassed as a Congregationalist also in other ways. While the denomination is not praised, and indeed co-operative activity receives very scant mention, there is much blowing of trumpets and waving of flags. Congregationalism is patently and confessedly idealised, and when defects in practice are admitted no suggestion is ever made that they might lie to some extent in Congregationalism itself. There is a constant reference back to a golden age in the seventeenth century without any critical exposition of examination of that age and the reasons why Congregationalism took the form it did at that time. There are some inaccuracies, particularly in brief references to England (such as the State's support of the Church of England, which is false). And there are certain naivities, such as the bland reference to the Bible as the book of rules, as if it was not the experience of history that there have been more differences about the understanding and use of the Bible than about anything else in Christianity.

But when all this is said the book makes good reading because of its simplicity and directness and above all for its enthusiasm. Congregationalists fail most perhaps in this, that they are not convinced strongly enough about the things in which they believe, or joyous enough in proclaiming them. There is no doubt about Mr. Rouner's enthusiasm.

World Congregationalism

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At this minimum rate of subscription it is necessary that the magazine should be heavily subsidised from the Project Fund by sums which could be well used for other good purposes. It is hoped, therefore, that more than the minimum will be given when possible.

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Glynmor John

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Glynmor John (England)

J. M. Henry (Ireland)

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WORLD CONGREGATIONALISM

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WORLD CONGREGATIONALISM

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EDITORIAL

Jeremy Taylor, seventeenth century Anglican Bishop and devotional writer, wrote these words which are worthy of remembrance: "It were better you enquired what your religion is than what your church is; for that which is a true religion today will be so tomorrow . . . . but that which is a 'holy' church today may at the next change betray her trust."

It is constantly necessary for those who write and talk about the Christian Faith to remind themselves that their first and last concern is with religion and not with the Church, with the Gospel and not with the denominational structure. There have been long periods when this was comparatively easy; periods when the shape, organisation, methods and purposes of the Church could be taken for granted, and concern centred on the faith to which she bore witness. But this is not one of those periods. For various reasons, most of which are good and some of which are beyond our control, we are today considerably occupied with the nature and structure of the Church—its general fitness to witness to the faith, the purpose of its mission in the world of our day, and the quality of its fellowship.

Nothing has concerned us more in this self-examination than the questions arising out of our "divisions", and the desire, which is part of the Christian hope, for some kind of "unity". We cannot avoid thinking about this as Congregational Christians: indeed we find ourselves more involved in the practical implications of it than many others. We do not apologise, therefore, for including in this issue, relevant and important articles by Dr. W. A. Visser't Hooft and Dr. H. Lovell Cocks, though we promise not to overload our little publication with this consideration.

As we seek to clear our minds for action two extremist views must certainly be jettisoned. The first is that of those who consider all changes to be sacrifices, and all sacrifices to be sacrifices of principle, and all principles to be sacred. To every denomination has been given

insights which are precious to itself, and indeed valuable to the whole Church. It is of the utmost importance that it should be quite clear exactly what these insights are, how much they necessarily involve the ecclesiastical structure which has grown up round them, and whether they can be preserved and honoured only in one kind of denominational organisation. In all this it is necessary in all humility to acknowledge before God that to no group, however blessed in its history and however passionate in its conviction, has it been given to express in perfection for all men the whole of the Gospel. Let us recall, for example, that for at least two hundred years the Reformers naively affirmed the uselessness of carrying the Gospel overseas.

But equally dangerous is the opposite view that our divisions as such are "unhappy" and wrong, and that our one concern must be for the earliest possible end to them. Here are to be found two different kinds of persons. There are those who are just power or tidy-minded. They would like to see the Church as one vast unified structure. To have a number of different and small groups organising themselves and sometimes working in opposition to or rivalry with one another is seen to be wasteful in the desperate seriousness of the task in which we are all employed. It is necessary for such to ponder long the history of the first fifteen hundred years of the life of the Church when such a unity did exist and inevitably took to itself such authority as caused our fathers to revolt against it; and that authority reached its apex at the very time when moral corruption and spiritual desiccation threatened the Church with ruin.

Then there are those to whom "ecumenism" has become a blessed word, and who are prepared to make any sacrifice "that they may all be one", sometimes without having read that text completely. In so doing they ignore the oneness in the Gospel and in our mission which does in fact already unite us. They ignore also the plain fact of experience that there are in matters of Christian faith, worship and expression great differences among men, which differences are surely within the purposes and delight of God who made us. No church structure, no form of church worship, no formulation of the faith can ever be devised (at any rate on earth and in our day) which can pretend to satisfy at once the spiritual needs of a pious Roman Catholic, a sturdy Independent, a Plymouth Brother, a Mormon, and a quiet Quaker. And as these may all be found within reasonable proximity one wonders what the Faith and Order Commission really understands by their hope of one church only for one neighbourhood.

Our concern for ecumenism and unity is a proper one and where there are common needs which can be satisfied by one church where

two were before, then union is its proper expression. This is plainly the will of God and we go against it to our damnation. But let us at the same time see it to be the will of God that no man be denied freedom to be different, and no group of men denied the right to covenant together to be so within the unity of the whole Church.

* * * *

We thank our readers for their patience with us while we have experimented with the possibilities of the enlarged magazine. We are grateful for all the comments made, and will continue to be. We realise that we cannot hope to meet the needs or suit the tastes of all, and thank those who have generously continued to take the magazine in hope.

We are now, we think, in a position to declare with some firmness what we hope to be able to accomplish within the limits of our space and mandate. We propose to devote half of each issue to the presentation of one or two issues, developments or experiments within our churches which call for extended consideration. In the next issue, therefore, we shall examine the Constitution of the United Church of Christ in the United States, and the Covenant conception of the local church extended to the association of churches themselves, as now being considered by the Congregational Union of England and Wales. There will also be articles on experimental church witness in South Africa, Italy, England and the United States.

In the other half of each issue we hope to present six regular features. The first will be a look back at some of the Fathers of Congregationalism in many countries, with a little selection of their most significant sayings —the first will, of course, be Robert Browne. The second will be a single page "profile" of a prominent leader of our churches today. We intend also to present one by one the Member Churches of the International Congregational Council by means of contemporary appraisements—the next will be of Finland. A further series will be under the general title of "Christian Concerns", and in this it is proposed to seek articles to help us find our way about among some of the major social issues which confront the individual Christian and the Christain Church in contemporary society. There will be no attempt at solutions, the approach being one of enquiry as to the issues, and some statements as to what is being thought and attempted within our churches throughout the world, with perhaps some guide as to further reading. The first will be a consideration from a Congregational standpoint of the Christian involvement in Society.

The last two regular features will be News of Our Churches and Book Reviews. We would like also to find room for correspondence.

Ralph F. G. Calder

The Moderator Goes Below

RUSSELL HENRY STAFFORD

"Below"? Below the Equator, of course; for the first time in my life. And it turned out to be a wonderful experience.

In 1959 an invitation reached me which I am now embarrassed and amused to recall that I was reluctant to accept. The Congregational Union of South Africa asked me as International Moderator to be its guest through the month of October 1960. The Union would then be celebrating the centenary of its first meeting in Grahamstown in 1860, when it brought together into one national organisation all the missions and churches which had sprung up in South Africa upon the initiative of British Congregationalists since they first entered the territory in the last decade of the eighteenth century.

It was, to be sure, a high compliment to receive that invitation. As an official I appreciated it. But as an individual I hung back. It seemed a long way to go, and a long time to be away from home. And I could not see that my presence and my speeches, heavier with words than with ideas, could add anything of value to an occasion significant enough in itself to need no ceremonial adornment by a visiting dignitary.

Luckily for me, in negotiations by mail with London and Cape Town I was shamed out of my indolence, while no attention whatever was paid to my diffidence. If it had not been so I should have missed one of the most stirring adventures of my life. I still feel that I had nothing worth mentioning to give to South Africa; but I found that South Africa and especially the ministers and churches of our Union there had so much to give me that I can never make adequate acknowledgement.

The project worked in well with other travel plans. It was necessary for me to attend the meeting of the Executive Committee in Holland early in August, with a preliminary stay in England for briefing in the business to be transacted. The interval between de Hoorneboeg and my sailing date south on 15th September could be profitably filled with calls upon some of the International Council's constituent and related bodies, bringing me into closer touch with the wide scope of our work. In consultation with our Secretaries, Ralph Calder and Glynmor John, it was arranged for me to attend the fiftieth anniversary of the great Edinburgh Meeting in St. Giles' Cathedral on 14th August; to listen

That beautiful . . . .

to two days' sessions of the World Council Central Committee at St. Andrews; to call in at the Stockholm headquarters of the Mission Covenant Church; to spend four days with the United Protestant Evangelical Church of the Palatinate; and to have a most sympathetic and stimulating interview in Paris with the chief executive of the Reformed Church of France. In Holland, at its conference centre and through the remarkable Arminius Symposium at Amsterdam preceding our going to that centre, we of the Executive Committee naturally became well and happily acquainted with the atmosphere and personnel of the Remonstrant Brotherhood. Every one of these contacts was so rewarding that my pen is tempted to devote at least a long paragraph to each.

That temptation must be overcome, however. For these areas have many to tell of them; while few among us can have had so extensive a view of South Africa opened to them as came to me under the oversight and in the care of the Congregational Union of South Africa. By its members and friends Down Under that Union is affectionately called "Cusa", a sort of family name made up of its initials. And Cusa it shall be, from here on in this report.

But everyone in Cusa will agree with me that no one can say anything distinctive about it without first and chiefly speaking of the nation in which it functions as one of the smaller Christian denominations, yet with an influence disproportionate to its size.

And what shall one say about that beautiful and tragic land? Perhaps I have said it all in summary by calling it both beautiful and tragic. "So you are going to stay a month among us? Then I suppose

you will go home and write a book?". I cannot count the number of times that remark was made to me in sundry tones of irony. Not only or chiefly by Congregationalists. It is not from any single group, certainly not from Cusa, that I have come to the view reported in this paper. My friends will bear me out that I am a gregarious soul, and will talk with anyone who gives me a chance, whoever he may be. South Africans of all parties are hypersensitive to world opinion, in the present state of their affairs. My usual reply was that I would not write a book, but that I might write an article briefly setting forth the complexities as they strike a passing observer, and noting the perplexities with which the observer must cope in consequence. This, then, is that article.

It is six thousand miles, two weeks by sea from Southampton to Cape Town. Cape Town with about 700,000 inhabitants, picturesquely surrounding the incomparable majesty of Table Mountain, is surely one of the most gorgeously sightly cities on earth. My itinerary took me from Cape Town 750 miles to Johannesburg with its population of 1,100,000, lifted six thousand feet into the air; from Johannesburg 700 miles to Port Elizabeth (250,000) on the Indian Ocean where the Centennial Assembly of Cusa was held, with an impressive Anniversary service at nearby Grahamstown; and from Port Elizabeth 560 miles across the African reserve of the Transkei to Durban (600,000). Road excursions were made from these centres to Pretoria, Paarl, Pietermaritzburg, Uitenhage, East London, and many lesser points of historical and sociological interest. These figures of distance will give some idea of the vast extent of the country, totalling about one seventh of the United States' Continental expanse.

And it is all beautiful; even the interminable stretches of the Karoo, where there are more varieties of exotic flora than in any other desert I have seen. The cities are modern and magnificent. The farm lands are broad and fertile. There were brilliant flowers everywhere during my stay in early spring. The manufacturing areas are humming with all sorts of industries, light and heavy. The mining regions are rich beyond calculation. The climates in so mountainous a landscape are varied; but all are semi-tropical, with few extremes of heat and none of cold. The total impact is much like that of Northern California.

One is struck by the fact that South Africa is far away, so to speak, and everyone there is conscious of it. It is at the very tip of the southward land mass, looking out towards Antarctica. Air communication has done little as yet to mitigate this sense of isolation, which is doubtless a contributory factor in the bewildering social situation which the nation confronts.

. . . . and tragic land

The population is made up of four general groupings. I give them here under the labels commonly used with the approximate numbers of each, as currently estimated before completion of the new census: Europeans, three millions; Africans, twelve and a half millions; Coloureds, two and a half millions; Asiatics, one half million. Europeans are all those of presumably pure white descent. Africans are black Bantu descendants of tribes which came in at about the same time as the Dutch, three centuries ago. They are still divided into no less than nine major language blocks, without as yet a common tongue. Coloureds are not as one might suppose a basically illegitimate blending of black and whites but mainly descendants of marriages between Hottentots, the original dwellers in the region, a brown folk now all but extinct, and Polynesians brought in by early Dutch settlers as slaves from the Dutch East Indies; with, of course, minor injections from many other streams, including Indians. The Asiatics are chiefly Indians, though with some Chinese as well.

What one may call voluntary segregation has long obtained. As the initial stage towards eventual development of a free society with multiple ingredients, on the principle that birds of a feather flock together, this would seem to be unobjectionable, provided that the law of the land strongly sustains equality of all in civic rights, and equal access to opportunity for the equally gifted. At any rate it would ill become an American to find fault with such a state of affairs, as long

as it is regarded as provisional. The one good factor in the bad situation prevailing still through much of the American South is that the national law is on the right side resistant to caste lines in social usage. But since the advent of the Nationalist Party to power in South Africa it is the law itself which, under severe penalties and by means not seldom brutally coercive, proposes to enforce, at once and from now on, obligatory mutual segregation upon all four groups, permitting no intercourse of a social rather than an occupational nature between individuals of any two of these four groups which thus become fixed castes; and closing against all but Europeans every door to privileged occupations. Along with these measures goes a rapid and scandalous downgrading of all schools except for Europeans.

To describe in detail how these new laws, implementing the principle of Apartheid, or enforced segregation, hit all but the whites where it hurts most, would fill the book I have promised not to write. And it would require information much fuller and more precise than could possibly come my way in only thirty-six days of travel and enquiry. It makes my heart ache, however, to call back the sights I have myself seen, even in so short a time, in African and Coloured "locations" or "townships" (segregated dwelling areas outside the cities); the stories I have heard from credible sources of abrupt ejection from "location" forcibly evacuated for removal to more distant points; the spectacles I have myself seen of destruction by bull-dozers in "location" sites now deemed too close to European settlements for comfort or propriety, or condemned for industrial use. Even the little I know is too bitter to be told. Let is suffice to add that Cusa faces the need of many thousands of pounds, simply to replace for our poor African and Coloured churches the properties which have been confiscated with a minimum of compensation, the government setting an arbitrary figure.

How does this come about? The only voters in South African general elections are the Europeans. One person out of five or six in South Africa is white; yet this is to be made a white man's country, by mandate of the Afrikaners, that is, the Europeans of Dutch descent, who are vastly in the majority among Europeans, and who form collectively the Nationalist Party. There is intense hostility between the Dutch and British sections of the dominant caste; but there seems to be no way of voting the Nationalists out of office. They have already prevailed to change the form of government to a republic, with a President instead of a Crown-appointed Governor-General. That, however, is a minor matter, if the new Republic is allowed to remain within the British Commonwealth of Nations. They have instituted a decimal monetary system, geared to the pound sterling, but with novel

units. It is generally expected that they will shortly make their tongue, a Dutch dialect called Afrikaans, the sole official language.

What are the Nationalists' grounds for their stringent racial policy? They have thus far been sturdily supported by the federation of Dutch Reformed Churches with an armoury of Old Testament proof-texts. That position is now less strongly held and expediency is being frankly alleged, even by many Dutch Reformed clergy, in place of Biblical injunction. One wonders what sort of expediency it is which puts its trust in riot cars and Saracen tanks to hold millions of fellow countrymen in permanent subjection.

Is there any hope? There is a faint hope of an Afrikaner change of mind and heart; perhaps a little more hope than there was of the like among the Nazis before 1944. There is more hope in economic pressures by boycott of South African products in the world market, if that could be concerted, or by the Commonwealth countries making a change in the conditions for maintaining that connection, with its commercial prerogatives. There may be some hope in stern diplomatic representations from the Great Powers. But these dim rays do not sum up to a very bright hope altogether.

What is the alternative? The words I heard whispered by Europeans, by Africans, by Coloureds in South Africa, and by Europeans of British descent, returning unwillingly on my northbound ship to Britain for safety, were "There's a bloodbath coming". "When?" "Within ten years, probably less". "Whence?" "From the Africans, or in reply to their revolt, under hotheaded leaders who are sure to arise, replacing men of patience and wisdom whom the government has sequestered". "Where will the Africans get arms?" "The black African free states to the North will supply them, and troops too. They will not tolerate such persecution of their brothers much longer".

Is that what will happen? Who knows? A wise old African woman suggested to me another way out. "Education is the way! Admittedly eighty per cent of our Africans are barely above savagery. It is mostly Africans at that level who work as domestics and in factories and mines. By them most Europeans are inclined to judge all Africans. But if we can have good schools, we can bring the eighty per cent up to the level of the twenty per cent. Then the future will be bright!" Good schools? But the government says No; not good schools, but African schools; with a "Bantu B.A." which will be a travesty.

Here before you lies an impressionist sketch of the tragedy of this beautiful land. What of the churches today? With the sole exception of the Dutch Reformed, they are all outspokenly on the side of the angels.

There is not much they can do directly; but they can fraternise across all lines within their own enclosures; they can bear witness, and they can pray. They are doing all three things, Roman Catholic and Protestant alike. They still believe in prayer, and that prayer changes things. They are carrying on and marching forward undismayed. I call them heroes, these people and their ministers, who in Christ's name stand and advance dauntless against appalling menace.

Not least, the people and the ministers of Cusa. The Congregational Union is completely and unselfconsciously multi-racial. In all sessions and social hours of the Centennial Assembly, black, brown and white were indistinguishable save for the trivial detail of complexion. In Cusa's membership there are 5,000 Europeans, 13,000 Africans, and 47,000 Coloureds. It is because of this exceptionally large proportion of Coloureds that I am dubious as to the desirability of organisational unification with the Bantu Congregational Church (American Board) and the so-called "L.M.S. Churches", for these are all African. The Coloureds in Cusa might find themselves swamped in that African tide, unless they keep for themselves the house in which they feel at home within the Congregational Compound which as a whole already presents a united front to the public. In the face of forces which seem to portend colossal disaster, these kindred of ours Down Under are trusting in God, doing their best, and with high heart going ahead to raise funds, relocate ousted churches, open new outposts, and talk and embody sturdy Christian good sense against a gale of madness.

Space fails me to tell of extraordinary developments in Cusa under the urge of small resources, limited manpower, and enormous opportunity. I should like, for instance, to speak at length of the large staff of local preachers recruited and thoroughly trained, from among the ablest laymen, to care for many churches without resident pastors. The like of that achievement I have never seen or heard of elsewhere among Congregationalists. And if I were merely to call the names of all the people I learned to admire and cherish; laymen and ministers alike, in the course of those astonishing and exhilarating weeks in a beautiful and tragic land, where yet the sun of Christ is shining through windows they open, I should never have done.

Let me conclude, then, by simply saying that I am grateful to them beyond words for what they did for me, in mind and spirit as well as to ensure my physical comfort. Perhaps what makes me, in all private modesty, publicly proudest as Moderator is that Cusa is part of the International Congregational Council, so that, for the time being, at least, I can consider myself a member of that noble fellowship Down Under.

Albert Luthuli

One of the basic tragedies of the racial situation in South Africa centres round the person of Chief Albert Luthuli. A member of the African National Congress since 1946 and its President from 1952, Luthuli used all his considerable strength and popularity with his people to restrain them from violence and from racialism. During all this period he was regarded by the whites as the most dangerous enemy of their supremacy. He was the central figure of the Treason Trial arrests of December 1956. But his very moderation, with the difficult compromises it involved, and particularly his continued insistence on a multi-racial State in recent years has satisfied his followers less and less.

Three years ago the race-conscious section of Congress broke away from Luthuli and formed itself into the Pan-African Congress with extremist Robert Mangaliso Sobukwe as Leader and "Africa for the Africans" as their rallying cry. And now at the very moment when this situation has led to some recognition by the whites of the quality of Luthuli as a "moderate", his following is slipping away. He is still a natural leader of men, despite increasing ill-health. He is still "a symbol of patient, passive African resistance". As such he was nominated recently for the Nobel Peace Prize. But it may well be feared that it is now too late for Luthuli to hold his people any longer from following mob leaders.

Albert Luthuli was brought up in Groutville, a Christian reserve, where his father was a Congregational interpreter and his uncle was the elected Chief. His early life was dominated by Christian teaching and tribal traditions. He loved them both.

He went to Adams College, the American Congregational Mission school in Natal, first as pupil, then as a schoolmaster. He led the choir with a magnificent bass voice, supervised football, and taught Zulu history. After fifteen years of schoolmastering he was asked by his people at Groutville to become their Chief, and after two years hesitation, he accepted. The Christian ideal of service appealed to him.

He was soon faced with larger and more urgent matters than tribal leadership, as pressures and restrictions on Africans were increased. He long believed that by patience and Christian example the Africans would in time inherit their birthright. But gradually that hope died and he felt it his duty to join his people in their struggle.

It was in 1952, when the African National Congress launched its "defiance campaign" that Luthuli found himself in the thick of politics. The Government compelled him to make the agonising choice between his membership of Congress and his Chieftainship. His decision led a month later to his becoming President of Congress.

Confined to Groutville, his leadership nevertheless held his people all over the country in a policy of passive resistance to oppression, which brought him to the high peak of his popularity when he was arrested for high treason. Released after more than a year, without in fact being indicted, he was able to encourage Congress to organise boycotts and strikes short of violence to draw attention to African grievances. But it was at this point that impatience with the ineffectiveness of these policies drove the extremists to other leaders and more violent methods.

Luthuli came into prominence again in March 1960, when he allowed himself to be photographed burning his pass. He was arrested with 200 others and spent the next five months in prison, most of it in hospital, where he says he was well-treated. Now he is back in Groutville.

Both Dr. Russell H. Stafford, Moderator of the International Congregational Council, and the Rev. Ernest J. Edwards, Secretary of the Commonwealth Missionary Society, took advantage of being in South Africa last year to go to see Albert Luthuli. He is a big man with the bearing of an African aristocrat. His 62 years and recent illnesses have greyed his hair and marked his face. He talks with a slow expressive voice with a touch of American accent. His face shows tolerance and compassion, but above all he has a large simplicity.

"You must take them my reciprocal greetings", he said to Mr. Edwards. "It means a lot to us to know there are friends overseas who remember us in times like these and are in fellowship with us. I believe the Church has a great part to play in Africa today, but it must be a witnessing Church. It must not shrink from witnessing to the principles which are at the heart of Christian living; for as the Church lives out its message, many who are still uncommitted today, will be drawn into it and believe in it."

The Place of Women

in the Netherlands and in the Remonstrant Brotherhood

ANNE DE KANTER-VAN HETTINGA TROMP

It was intriguing and flattering to be asked to write a short article about the place of women in the Netherlands, both in the Remonstrant Brotherhood and in the general religious and public life of the country. To bring the subject to smaller and more concise dimensions the editor added: "(*a*) Would you say that women have greater recognition among the Remonstrants than in most other countries? If so, why is this? Does it spring out of something distinctive and central in the Remonstrant tradition? (*b*) How large a place do women fill in the life and ministry of the Brotherhood? Could you refer to any specific or exceptional pieces of work being done by them? (*c*) Would you also comment on the role of women in the general life of the Netherlands?" (Instead of the Netherlands the editor put "Holland", but as Holland is only two out of eleven provinces I would prefer to use the correct name for our country. My husband is of Zealand origin and I am of Friesian ancestry; so you may compare this misunderstanding with calling a Scotsman or a Welshman an Englishman instead of a Britisher!) [*As one of us is a Scotsman and the other a Welshman, we take the point!—The Editors.*]

I felt in the questions a certain flattering pre-supposition that the Remonstrants were—on good grounds—some centuries ahead in respect of the general status of women. It would, however, be more correct to say that the fair and equal place enjoyed by Remonstrant women is to be understood as part of a wider movement in the Netherlands. It would not be true to say that the recognition of women's place and contribution arose within the Remonstrants and spread to other denominations and so on to general public life, though it would be equally untrue to describe the process the other way round.

The interesting fact is that in Remonstrantism the mediaeval practice in this country of Biblical humanism, in the sense of the equality and recognition of all human beings, found an earlier church acceptance than in any of the other denominations with the exception of the Mennonites, where the same old Netherlands tradition was kept alive.

Speaker, Acting Clerk and Acting President in the Second Chamber of Netherlands Parliament, January 1961

Another decisive factor has been the old and general sense of liberty among our people. Feudalism and large landownership has hardly existed here: in Friesland not at all, in Holland and Zealand scarcely, though more so in the eastern provinces. Ours has been a proud self-conscious citizen's civilisation since the Middle Ages.

Another old factor which has furthered equal status is that we of the Netherlands are a seafaring and colonial people. From olden times men have gone abroad for longer or shorter periods, and then the women have taken over the reins at home, in business and education. On the other hand when the women went as pioneers with their husbands to the New World or to the East Indies they established all kinds of social and cultural activities. The feudal attitude of the rest of the Continent was not of the atmosphere of the Netherlands, but a free, exploring spirit. On all old paintings, for example, you will see women taking part, sharing the general free informal life, moving freely everywhere.

A final factor which has considerably influenced the status of women has been co-education, which is practised in all Protestant and Public schools (local and state schools).

The Remonstrant Brotherhood incorporated this free spirit into its own church life and gave it back to the public life of the Netherlands by the exceptionally large proportion of its men and women who are to be found in public office and public institutions. The idea of service to the world as to God's world and to all God's children is commonly accepted by Remonstrants and Congregationalists. Our way of Christianity further requires independent thinking, which may explain the high percentage of intellectual leaders, both men and women, who are Remonstrants.

Now to answer to the questions. (*a*) No, I don't think that Remonstrant men (clerical and lay) give more recognition at this moment to women than those of other denominations. It would be correct to say, however, that Remonstrant theology and church practice have been ahead of others in this respect in the past, and in some ways still are. For example, we with the Mennonites have fully qualified women ministers who are in every way the equal of their men colleagues. (Until recently their salaries were lower, but now this is true only in a few congregations.) This is not the case in the other denominations, though in all other ways their women take a very active part too in church life and are much appreciated and recognised by their church leaders. Our Remonstrant women ministers can serve the Holy Supper, baptise and preach, while all these important duties are denied to the women ministers of the other denominations, except the Mennonites.

About one quarter of the body of Remonstrant ministers are women, and women slightly predominate in the membership of our churches. Women serve on the local and national boards of the Brotherhood and they assist the ministers in many places. But nevertheless Remonstrant women would agree with a smile and a sigh that it seems harder for a woman or a group of women to get the ear of the men (ministers or fellow-members) for suggestions which they make, and that men seem too often to forget the existence of qualified women.

Successful and outstanding pieces of work done by women within the Remonstrant Brotherhood are: (1) the special work with small children done by the Rev. Henriette Modderman of Amsterdam; (2) the edition of a Children's Bible by the Rev. Dr. Hans Klink; (3) the ten-minute radio talks given in our Liberal Christian Broadcast by the Rev. Dr. Maria Vinke-Herfst (only one of our ministers, Dr. J. C. A. Fetter, who died two years ago, had a bigger audience); (4) the Rev. Emily Poortman combines a part-time ministry with the work of editor of a well-known publishing firm. These are only some examples, certainly not all, of the successful work done by the women ministers of the Brotherhood.

The following public services given by our women are also worthy of mention. The first woman in the Senate of Parliament was a Remonstrant—Miss Martine Tjeenk Willink, L.L.M. The first woman in the Economic and Social Council (SER) was a Remonstrant—Mrs. Dr. Hilda Verwey-Jonker. The first woman on the Board of the Union of Local Authorities was a Remonstrant—Miss Dr. H. Revers. The first woman on the Board of the National Fair of Industries was a Remonstrant—Mrs. Prof. C. W. Eijsvogel-Visser, whose sister, Prof. Dr. Elise Visser, is a member of the national governing body of the Remonstrant Brotherhood, "Commissie tot de Zaken". Another high office is held by Miss L. J. M. Kleijn, who is Major of the State Police for Youth Affairs. Mention must also be made of Miss Jantine Hefting, L.L.M., who is First Secretary at the Netherlands Embassy in Washington, a high diplomatic office. Besides there are several Remonstrant women University professors, officers in Local Authorities, Directors of large Hospitals and the like.

I have perhaps already answered the last questions about the role of women in the general life of the Netherlands. Though married women were up to recently not able to handle their own business affairs in the Law Courts ("like idiots and small children"), the status of all women in our country is now generally equal to that of men, except that equal pay is not yet guaranteed everywhere in business circles, and the policy-making level in business and administration still seems to be tacitly reserved "for men only", a kind of "gentlemen's agreement", as Mildred Horton once wittily put it.

It still usually requires special effort for a woman, or a group of women who wish her appointment, to secure a place at a high level among male colleagues, not because she is less qualified but just because she is a woman. We know that this still holds everywhere, as "dear old Adam" is nearly invincible.

Mrs. de Kanter is herself a Master of Law, and was at one time a member of the Executive Committee of the I.C.C.

We ought to add that the present Secretary of the Remonstrant Brotherhood itself is a woman, Mrs. T. B. M. Van Beusekom; perhaps the only woman to hold such a church office in the world.

Illustration by courtesy of HET NIEUWE ROTTERDAMSE COURANT.

The Evangelical and Reformed Church of U.S.A.

CARL F. SCHNEIDER

In view of the union now being effected between Congregational Christian Churches and the Evangelical and Reformed Church in the U.S.A., we are grateful to Dr. Schneider for enabling our readers to become better acquainted with the Evangelical and Reformed Church. We also remind our readers that the International Congregational Council and the Alliance of Reformed and Presbyterian Churches have agreed to publish articles illustrating each other's history and contemporary witness. This article has come to us from the Alliance. Our own members will be particularly interested in the important part played in this story by the Palatinate, seeing that Congregationalists are now bound in active fellowship with the United Church of the Palatinate by a Covenant of Open Pulpit and Lord's Table.

The Evangelical and Reformed Church of the U.S.A. combines several Reformed elements, and it also maintains the unitive heritage of early Protestantism by including Lutheran traditions as well. Hence its double name. The Reformed strain is traceable to the traditions of Zwingli (the Swiss Reformer) and Calvin, transplanted to North America by immigrants from Germany, Switzerland, Holland and France. Out of this stream of immigration came the "Reformed Church in the U.S.A.", founded in 1725. Another wave of German immigrants in the 1840's brought Reformed, Lutheran, and German United Church traditions to their new homes in the American mid-west, and out of these came the "Evangelical Synod of North America". These two bodies united in 1934 to form the "Evangelical and Reformed Church".

The Unitive Protestant Heritage

The common acceptance by Zwingli, Luther and Calvin of the *primacy of the Word* and of *grace and faith as the cardinal factors* in Christian life, and their common recognition of *Christ as the only centre of faith and life*, testify to a unity more profound than any based on formal agreements. But this early unified witness was tragically lost as mounting confessionalist disagreements produced two opposing camps—each divided again by various emphases and shadings. In the midst of these differences, however, leaders like the peace-loving Philip Melanchthon (1497-1560) and the liberal minded Martin Bucer (1491-1551) sought to mediate between Luther and Calvin, and to preserve the larger dimensions of the Protestant witness. In the course

of these developments there emerged a *third type of Protestantism* which was neither Lutheran, Zwinglian nor Calvinist though it embraced elements of all. This new element within continental Protestantism came to fruition in Germany first in the Union Church of the Palatinate and later in the Evangelical Union. In the Palatinate bitter factional strife had broken out in the region of the capital and university city of Heidelberg. The contestants were ultra-orthodox Lutherans and equally intolerant high Calvinists. Elector Frederick III, protesting against the bigotries of both groups, adopted the Reformed Faith. At Melanchthon's suggestion the leaders of both parties were expelled and two students of Calvin prepared a peace-making confession. This was the Heidelberg Catechism of 1563, which the Elector described as compiled from the Word of God to achieve unity among his churches.

The German Reformed Tradition

Thus at the centre of this Palatinate development stood the Heidelberg Confession, a confession destined to be historically very important because it became the common confession of faith of the entire Reformed Church, German as well as Dutch, from the Palatinate to the Netherlands, and from the Netherlands to the United States. In this Catechism two confessional extremes found common ground in Biblical doctrine and *established an ecumenical witness* acclaimed as "the flower and fruit of the whole German and French Reformation" imbued with ". . Lutheran inwardness, Melanchthonian charity, Zwinglian simplicity and Calvinistic fire, harmoniously blended". Elector Frederick was bitterly attacked by his fellow-princes as an apostate from Lutheranism, but he declared that neither the word of Luther nor of Calvin but only the word of Christ would be acknowledged in the Reformed Church of his realm. This, then, was the main religious heritage of the Palatine refugees who poured into New York and Pennsylvania early in the eighteenth century to escape French oppression and Catholic persecution. What became of their heritage in their new country?

The Reformed Church of Pennsylvania

Most of the Palatine settlers in New York joined the Dutch Church which was strongly Calvinist, and the weak congregations in the "Pennsylvania wilderness" turned also to the Dutch for assistance. In consequence, the German Reformed settlers subordinated themselves from 1728 to 1793 to the Church of the Netherlands, and they accepted the Articles of Dort or Dordrecht (at which Synod the high Calvinists succeeded in excommunicating the Remonstrants) and the Dutch Church's constitution alongside their own Heidelberg Catechism. Efforts were made in 1741 to unite both Dutch and German Reformed

Churches and the Presbyterians, but the movement failed. At first the Dutch lauded American Presbyterianism as identical with Scottish Presbyterianism but later condemned it as without creed or polity—"a sort of congregationalist body".

The Evangelical Synod

Turning now to the Evangelical position in the mid-century, we see a stream of German immigrants making for the mid-west. These came from Lutheran, Reformed and United backgrounds. The year 1817 in Germany had seen the opening of a five-year period in which eight Union Churches were instituted, the most significant being the Evangelical Church of the Prussian Union. This Church had arisen in protest against 250 years of bitter confessional controversies between Lutherans and Calvinists, but throughout which there arose a continuing devotion to unity by a host of Christians whose loyalty to Christ transcended the claims of particular creed or dogma. As early as 1626 the Lutheran advocate of union, Meldenius, had put forward a peace proposal in these terms: "Unity in essentials, liberty in non-essentials, charity in all". This, then, was the kind of attitude these mid-century German immigrants brought to the union issue. An early result was the Evangelical Synod of North America, which gravitated steadily towards the Reformed tradition and to encounter the danger of contentious confessionalism harassing the West rejected the Heidelberg Confession as an authoritative Protestant symbol. It entered early into fraternal relations with both Congregationalists and Presbyterians. However a series of mergers with smaller German Evangelical Churches led the Synod back to the traditional pattern of Lutheran Reformed union, and so attention turned from Congregationalists and Presbyterians to the Reformed Church in the East.

Arrival of Philip Schaff, 1844

Under the influence of this Swiss-born theologian the high-Calvinist standpoint of the Reformed Church underwent revision. Schaff became professor first at the German Reformed Seminary in Pennsylvania and later at Union Seminary, New York. An Evangelical liberal, he quickened the Reformed Church against the blight of dead orthodoxy, and revived interest in the possibility of Reformed-Lutheran union. The revived ecumenical consciousness found the Heidelberg Catechism more amenable to union discussions with sister churches than the Institutes of Calvin, the Articles of Dort or the Westminster Confession. Schaff, indeed, saw in the Evangelicals a bridge to organic union between all German and English speaking Lutheran and Reformed Churches in an "Evangelical Catholic Church in America".

It was he who popularised in America the motto of Meldenius and when in 1934 the Reformed Church and the Evangelical Union eventually united to become the Evangelical and Reformed Church, this motto was perpetuated.

Ecumenical Vistas

It was spiritually significant that in the quest for evangelical truth relevant to a new day the Reformed Church could agree that no differences between Calvin and Lutheran were sufficiently important to keep the two Churches apart. Equally significant was it that the Evangelicals with their Lutheran traditions consented to membership in the World Alliance of Reformed Churches. Nor did the development which began in the Palatinate so long ago stop there. Now there has also been effected a union between the E & R and the Congregationalists of the U.S.A. The new United Church of Christ will belong to both world families, the World Reformed Alliance and the International Congregational Council. It asks the blessing of both, sure that in this new day the unitive heritage of Protestantism will be further preserved and that its example will challenge Churches everywhere to rethink and give witness in modern times to that heritage.

Dr. Carl Schneider is professor emeritus of Church History at Eden Theological Seminary, Missouri, U.S.A.. an institution of the Evangelical and Reformed Church.

Christianity and Communism Today by John C. Bennett. (S.C.M. Press, 186 pp. 6/-).

This is a welcome revision of Professor Bennett's clear and careful discussion of the relation between the Christian faith and Communism which was brought out first in 1948. It has an introductory chapter discussing changes in the relationship which have taken place since the book first appeared. The great virtue of this treatment of a highly combustible subject is that it tries to be a calm appraisal of Communism rather than a mere refutation of it. One of the chief sins of omission of the churches of the West since the second World War has been their failure to make an adequate effort to enter into intellectual and spiritual encounter with Communism. Although churchmen and politicians have constantly said that the main factor in the conflict with Communism is spiritual, they have often been disposed to use God simply as a weapon on their side in the cold war. Professor Bennett's book is a reminder that God is the judge both of the East and of the West, and that a Christian approach to Communism involves patient understanding as well as indignation. The reappearance of the book will be a valuable stimulus to efforts to reach understanding in the more relaxed circumstances of the present time.

Daniel Jenkins

Gösta Nicklasson

Gösta Nicklasson, the General Secretary of the Mission Covenant Church of Sweden grew up in Ystad, the southernmost town of the country. This is significant to Swedish people for Skane, the southernmost district of Sweden, has given to the country many of its greatest leaders, particularly in government and politics. But also of the eight General Secretaries of the Mission Covenant Church no less than three have come from Skane—in spite of the fact that the Swedish free church movement is not strongly represented in that part of the country.

Skane is also, from a geographical point of view, the gateway to the Continent of Europe and to the rest of the world. This may have contributed towards Gösta Nicklasson's strong engagement in world-wide ecumenical work, his eagerness for international contacts, and his own global outlook. He was one of those who strongly urged that the Mission Covenant Church of Sweden should join the International Congregational Council and he has been from 1958 a member of its Executive Committee. As representative of his Church he has travelled widely in Europe, Asia, Africa and America to inspect the Church's foreign missions, to make contacts, and to study international church life.

In the work of the Mission Covenant Church of Sweden he has played a wide register. After twelve years as minister of different churches, he became General Secretary of SMU (the Church's youth organisation) for six years, and afterwards Secretary of Foreign Missions for four years; then for two years he was Secretary of Home Missions. In 1956 he took office as General Secretary of the Mission Covenant Church of Sweden. In connection with his work he has published a lot of writings, dealing with evangelisation, the devotional life, and the care of souls.

Gösta Nicklasson is as a Christian preacher and Church leader a man of great capacity. Besides being gifted and experienced he has been endowed with a rich store of strength both spiritual and physical and this has made it possible for him to take on and execute tremendously great tasks of work.

Gosta Hedberg

A Short Affirmation of Faith

We Worship God

He it is in whom all things exist. He is greater than we can understand, but He has made Himself known in Jesus Christ. He reveals Himself especially through the Bible, which also illuminates His work in creation and history. Thus we know Him: He is the Lord, who in infinite power and love claims our response of reverence, love and obedience.

We worship God the Father

He created the universe and continually renews it. He rules the world in wisdom, and cares for all that He has made. He has made men free, but we find joy and peace only as we trust and obey Him. To a world disordered by men's misuse of freedom, He sent His Son to save them and to give them new life.

We worship God the Son

In Jesus Christ God the Son became man to be our Judge and Saviour. He was a man subject to human needs, temptations, suffering and death. On our behalf He offered to God a perfect life of loving obedience completed by His death on the Cross. His unbroken love defeated the power of evil. He rose from the dead. He lifted human nature into the life of God. As we give ourselves to Him in faith our sins are forgiven and we are reconciled to the Father.

We worship God the Holy Spirit

It is He who brings us into fellowship with Christ and who makes Christ known to us. The wonder and beauty in creation are signs of His presence. He kindles the energies and gifts which enrich human life. He inspired the authors of Scripture and interprets their words afresh to each generation. The life of the Church is both created and renewed by Him and it is here that He is truly known. From Him comes the gift of faith. He strives to form in believers the new humanity which we see and love in Christ.

We worship one God: Father, Son and Holy Spirit

We believe in the Church of Jesus Christ

Christ has made all who trust in Him into one people in heaven and on earth. In the Church on earth, through Scripture, prayer, preaching, sacrament and mutual caring, God renews the presence of Christ and

men's communion with Him. The Church's calling is to worship God, to bear witness to Christ in every land, to claim all aspects of human life for Him, and for His sake to love and serve all mankind.

We believe in God's gift of eternal life

We believe that God raised Jesus Christ from the dead. By the same power He gives to His people a new life which is not destroyed by death. Under the reign of Christ His people are judged, forgiven and made whole. Christ now reigns and will bring His work as Judge and Saviour to completion. We await His open triumph when God's purpose in creation and history will be fulfilled.

* * * *

In response to requests from the churches and with their active help, this Affirmation of Faith was drawn up by a Commission of the Congregational Union of England and Wales.

It is not intended to be a test of faith or an imposition of faith; nor is it intended as an exposition of Congregationalism to churches of other orders or to those outside the Christian allegiance. A Longer Declaration of Faith (now being prepared) will serve these wider purposes.

It was drawn up because it is useful within Christian life to be clear about the essential beliefs commonly held and to provide a standard which may stimulate vitality and variety of testimony on the part of churches and individuals. Its purpose is primarily educational and it is intended to help the churches in their work both of presenting Christian faith to those coming forward for church membership and of nourishing the faith of those who are already church members. Its use is left to the free decision of each church.

Creeds and Platforms of Congregationalism by Williston Walker (Pilgrim Press, 1960, $2.45 or 18/6).

First published in 1893, this collection of documents with its valuable accompanying comment has been many years out of print. It is now issued as a large size paper-back with a new and stimulating introduction by Dr. Douglas Horton. A new volume of later documents would be of value.

Pilgrim Circuit Rider by Leila W. Anderson (Harper & Brothers, 1960, $4).

This is the story of an unusual person who has made an unusual contribution to the life particularly of the smaller country Congregational churches in the United States. Born on an Illinois farm and for many years a country school teacher, Miss Anderson equipped herself for the special task she undertook in 1953. Since then she has travelled thousands of miles in the station wagon which has been her home and office. Her ministry has been a teaching and pastoral one of great encouragement. Hers is more than the story of an eventful life. It is full of wise reflections of a perceptive and original mind on many subjects.

International Pr

The administration and ordinary purposes of the International Congregational Council have been adequately met by the regular annual grants of the Member Churches. For some time, however, it had been felt that it ought to be possible for the Council to respond quickly and generously to special needs as they arose among the churches, and to give encouragement to the movement of persons, literature and ideas among our people in ways which could not be exactly budgeted.

In the Assembly of 1958, at Hartford, Connecticut, U.S.A., it was enthusiastically decided, therefore, to set up what has been called the "Project Fund" specially for these purposes. Gifts were solicited and these have gradually accumulated. They have come from Congregational Women's Fellowships, prompted by an encouraging promise from the National Fellowship of Congregational Women in the U.S.A.; from Trusts, such as the Helen Hart Fund (Immanuel Church, Hartford), and the Congregational Insurance Company, England; and from churches and individuals.

Certain gifts have been earmarked and have been used or are being held for special purposes. The gift from the Helen Hart Fund was only for WORLD CONGREGATIONALISM. So also has been part of the grant from the National Fellowship. Some sums are for travel grants for women only.

So far only a limited number of grants have been made out of the fund. Five hundred pounds ($1,400) were voted last summer by the Executive Committee to the Fund set up by the Congregational Union of South Africa for the relief of those Coloured and African churches affected by apartheid. This gift was handed over by our Moderator when the Appeal was launched in Port Elizabeth in October.

Four small travel grants have also been made—one to a Scottish woman minister to undertake a piece of research in the Palatinate, Germany; one to an English minister's wife to accept an invitation to the Assembly of the French Reformed Church; one to the Secretary of the Congregational Union of Jamaica to visit England; and another to his wife to accompany him and see something of women's work.

Now the time has come to undertake a more generous and imaginative programme. This is outlined on the opposite page. We hope it will be approved, that it will be blessed, and that the Fund will receive increased support to continue and enlarge this service of the International Congregational Council.

l Projects 1961-2

Four special Projects are now possible.

1. *A Travel Scholarship* of up to £300 to the minister, layman, or woman, whose project for study or service wins the award of an adjudicating committee. The scholarship is intended to enable the holder to enlarge his knowledge and experience in a particular field of church life so as the better to render a service to his own churches. It may, however, be used for a study of the contemporary life or history of our churches. The service may be one rendered within our own fellowship or may be given in some ecumenical form or setting. In every instance an essential condition shall be that the study or service is undertaken in some other country than that in which the candidate resides.

Applications for an award to be made in September, 1961, must be received by the Secretary of the International Congregational Council, not later than July 31st, 1961. Its use must be completed by the end of 1962. The Council shall be competent to make an award of less than the full sum, the balance to be used either for another scholarship that same year or accumulated to make more than one award the following year. Applications for the 1962 award must reach the same address no later than May 31st, 1962.

2. *A Women's Travel Scholarship*, to be awarded from time to time to enable Congregational women to study women's work within the Member Churches of the I.C.C. Award by a special women's committee, but applications to be made to the Secretary.

3. *National Projects* of a modest kind—other than straight gifts to meet annual needs—will be considered by the International Congregational Council and supported when possible. A grant of £500 was made in 1960, for example, to the support of the Coloured Churches in South Africa. This year Principal Charles S. Duthie of Edinburgh will visit the Free Church of Finland to discuss prospects for the training of ministers in the Free Church. Applications for grants of this kind can be entertained only through Church headquarters, and should be sent to the Secretary of the International Congregational Council.

4. *Publication Fund.* A sum is being set aside each year to make possible the publication and/or distribution of books or booklets about some international aspect of Congregationalism—its principles or history—which could not otherwise be made available.

The Una Sancta and the Local Church

W. A. Visser'T Hooft

Romano Guardini has remarked that in our time the Church is waking up in the hearts of men. We see the outline of a great vision: the Una Sancta, the People of God, spread throughout the world but bound together in solidarity and in the fulfilment of one common calling; hearing one and the same Word of God, receiving the same sacraments, witnessing together in all parts of the earth, speaking a common prophetic word to the nations, the decisive force of reconciliation among divided humanity. But as the vision becomes more precise the gulf between it and the local churches we have to do with seems to become wider and wider. Are they even aware of their participation in the life of the whole body? Are they a local expression of the whole family of God? Are they not rather self-centred communities, preoccupied with local interests, defending denominational customs, living with closed windows?

Some see this wholly as a problem of communication. Get down to the grass roots, they tell us. Give them the right information about the ecumenical movement.

That answer is inadequate. There is, of course, a big job to be done by all of us together in the field of information. But the real problem is that most of our church members have a wrong conception of the Church. Ecumenical information acting upon a purely man-centred notion of the Church as an association of more or less like-minded religious people, for meeting a certain type of human urge, can produce a sort of ecumenical enthusiasm or activism but it cannot build the Una Sancta. We confront everywhere that basic heresy of possessiveness, of men thinking they can claim ownership of the things of God. At the parish level we are in the era of individualism, in which few feel in their hearts and know in their minds that the Church is God's own People.

Information at the grass-roots level cannot solve our problem for another reason. This is that the ecumenical movement has itself not really solved the problem. It is not so that its leaders and active participants have worked out in their thought and action how the vision of the Una Sancta and the life of the local church are related. The problem is not only to save the ordinary church member from a selfish, narrow, secularised conception of the Church. It is also and especially to save

ecumenically alert Christians from disappearing in the clouds of a Utopian ecumenicity. The Una Sancta is becoming an alibi for large numbers of Christians. They refuse to take the church around the corner or the historically given churches seriously because these do not correspond to the ideal Church. There is real danger that the number of such uprooted Christians will grow and that we get an ecclesiastical docetism which accepts the idea or ideal of the Church but refuses to live in and with the reality of the Church.

The local church is the Church

To believe in the Church is not like believing in a Utopia or even in an ideal which may some day be realised. To say "I believe in the Church" means I believe that the Church of God exists here and now. But you may ask: "Are you talking about the reality or about an idea? For what exists before our eyes is not the One Holy Church but many Church bodies, to which we find it hard to apply the qualification 'holy'." To this I must answer: "Yes, we see divided churches, but we know that the one God can have only one people and that Christ is not divided". We believe therefore that in spite of what we see there is one single Church of God. To work out what this means for the relation of each particular church to the existing Una Sancta is, however, terribly difficult. And what of the holiness of the Church? The Church is composed of sinners though they be also saints. But it is also not enough simply to say that the Church is *composed* of sinners. There is also the collective sin of the whole Christian people. The Church as a whole is deformed by collective sin and so needs constant renewal.

This means that we must not expect to find a church which is completely pure "without spot or wrinkle", and that we must not turn away from the Church simply because it does not correspond to the vision of the Una Sancta received from the New Testament. This recognition of sin in the life of the Church need not lead to passivity. It can become a call to battle, a challenge to watchfulness, an antidote against idealising the Church as an institution. When I know that sin inevitably creeps into its life but that the Holy Spirit is ceaselessly at work to sanctify it I will neither despair of the Church nor accept it as it is. I will seek to participate in its renewal. Thus my belief in the Una Sancta will be a fulfilling of my part of the common calling of those "called to be saints". So my proposition is that *it belongs to the very nature of the Church that it expresses itself in a concrete, local congregation of believers gathered to hear the Word of God, to receive the sacrament, and to live in fellowship with each other.*

The Church can only be real if it is local. It is in the concrete relationships between believers in Christ in a particular place that the

Church becomes fact rather than idea. Lesslie Newbigin has said: "Any conception of Christian fellowship and service which by-passes the neighbourhood in this primary sense, is bogus". Why is it bogus? Chesterton once wrote a caricature of a certain type of humanitarianism:

"O how I love humanity—With love so pure and pringlish,
But how I hate the horrid French—Who never will be English".

That could be transposed for our purpose:

"Oh how I love the world-wide Church—With deep spiritual pleasure
But I detest my church in town—It bores me beyond measure".

But are there reasons why the local church is essential for the Christian life? There are many. I give those that seem to be most important.

Jesus gathers. He does not pick out men one by one to bring each into a separate relation to Himself without creating a relation between them. He establishes communion between them. As I am called by Christ I am at the same time placed among brothers among whom I am to live my new life. My egocentricity is broken down; I enter into the Christocentric existence which means participation in the life of His body. That includes concrete relations with fellow-believers in one and the same place.

There is more to be said. We need the communion of the Church because we need the Word and the Sacraments. In a word proclaimed to me by a man to whom I listen, not because he is a great preacher but because he is a minister of the divine word and a spokesman of the Church of God—in that word God speaks to me. I can, of course, also hear the voice of God when I am alone—when I open the Bible, when I pray—but I need the proclamation by another man in order to be reminded again and again of the objectivity of the word and to be liberated from my subjectivity with its danger of distorting the Gospel according to my desires or imaginings. A lonely Christian life becomes easily a life that is not only ego-centric with regard to its relation to men but also with regard to its relation to God.

This is all the more true of the sacraments. Here the concrete, historical and objective nature of God's act in Christ finds tangible, visible expression in the bread and wine of the communion, in the water of baptism. I am shaken out of any false spiritualism. I find that I have not to do with the idea of God, not with the God of philosophers, but with the God of Abraham and of Jesus Christ, who acts in history and who came down to earth, when the Word became flesh. If I avoid the local, given, church I deprive myself of the means of grace by which God sustains my Christian life.

But the deepest reason why we are sent into local congregations is that this is the place where the Una Sancta lives and has its being. We are inclined to think of the Una Sancta as manifesting itself in world-wide assemblies, but that manifestation is not the normal, primary way in which it expresses itself. According to the New Testament each local ecclesia is a microcosm of the whole ecclesia; each congregation *is* the Una Sancta as it lives in Jerusalem or Rome or Philippi. Paul writes to the Church of God which is in Corinth. That church has the dignity and calling to represent in its life the total Church Universal, to express the fulness of gifts of the ecumenical fellowship as a whole. If we want to belong to the Una Sancta as portrayed in the New Testament we must see the local congregation in that tremendous context and not rest until it has become aware of this high calling.

So it is within one of the divided churches that we are to live in and for the Una Sancta. It is a hard thing to accept that you cannot join the fully united Church of Christ; every Christian is always a *member of a church divided from other churches.* Again and again Christians have tried to find some short cut to the visible manifestation of the Una Sancta. One way is to take no notice of the fact that outside my church there are men and societies who also believe in the Lord Jesus Christ. I can then convince myself that there is no problem! But a remarkable and great fact of today is that every church admits there *is* a problem of unity. Another short cut is to declare that we are already one and that our divisions have no significance, but we cannot say that because we are not ignorant of what the New Testament means by unity. Yet another short cut is to seek the Una Sancta outside of the churches. This also is a blind alley for it can only lead to the formation of again another separate body. The one and only way is to work within the given churches. Our pioneering will then be within their life and, when we are called to oppose, our opposition will be a loyal one.

The task before us is to transform churches into churches which are ready to receive the gift of unity. At present they are not ripe for unity. Some of the leaders may be; the rank and file are not. All are afraid of losing something essential, of finding themselves transformed almost overnight from Catholics into Protestants, from Protestants into Catholics, from Reformed into Lutherans, from Lutherans into Reformed. On top of this is the fear of a great Super-Church suppressing all freedom and creating a dull uniformity. So the job of the coming decades is to make our churches "unitable". But how?

The basic point is to help each church to understand itself as the Church of Christ rather than as the church of this or that country or denomination. Again, we must make it very clear that unity does not

mean uniformity. Why should it? There was real unity in the Church of the New Testament and at the same time astonishing diversity. Making our churches "unitable" means battling against all considerations that have to do with our social, national, racial, cultural, organisational preferences and prejudices. It means making them ready to listen to other churches. At present we spend most of our time telling each other what we have to offer others. In the things of the Spirit we need churches more ready to receive than to give, to listen than to speak, to let themselves be questioned than to question others. Our churches will become unitable when it dawns upon them that there is a wholeness of the faith which is far beyond anything that they have actually realised in their own life and that the wholeness can only come when the *whole* body grows into Christ and each part is working properly.

We are grateful to the General Secretary of the World Council of Churches for permitting us to publish in abridged form this article which was given as a paper to the teaching conference of the World's Student Christian Federation on the Life and Mission of the Church at Strasbourg in July, 1960.

The Renewal of the Church by Dr. W. A. Visser't Hooft (S.C.M. Press 1956. 124 pp. 12/6).

Dr. Visser't Hooft surveys the problem of the relation of the new to the old in the life of the Church. He says many things that should be of lively interest to Congregationalists, and says them in a crisp and challenging way.

He can account for the Church's pre-occupation with its own genealogy but emphasises the profound awareness of the early Church of being a new creation, and in the sense of being the "earnest" and instrument of a world renewed. The Church is itself in constant need of renewal.

Unfortunately, the difference between the Church and the Kingdom of God soon faded from the consciousness of the Church, the awareness of being perpetually under divine judgment grew dim, and the need of constant renewal by the Holy Spirit almost ceased to be felt.

Says Dr. Visser't Hooft: "Antiquity, universality, and consent are not enough. The Church is also concerned (to be concerned) with its holiness, and to be holy means to live in the strength of the new age". And again, "We have remarkable works concerning the external history of the Church, its expansion and doctrinal development . . . but practically none from the standpoint of the renewal of the Church". Again "the real danger for every church is . . . that it will take for granted that it is in fact the Church of Jesus Christ". This kind of rigidity set in also with the churches that issued from the Reformation. And today, the ecumenical movement itself must be concerned with renewal, as well as unity. "Unity by itself is nothing, may even be death". And where, in any case, does the Church Universal come alive?—in the reality of the koinonia of the local congregations, says the General Secretary of the World Council of Churches.

Glynmor John

Where Two or Three

H. F. Lovell Cocks

What is Congregationalism? Congregationalism is "a form of church polity in which all legislative, disciplinary and judicial functions are vested in the local Congregation of believers. Independency". Thus the *Shorter Oxford Dictionary*. So Congregationalism means the autonomy of the local church? That is what it meant for R. W. Dale. His chapter on the "Mutual relations of Congregational Churches" in his *Manual of Congregational Principles* makes queer reading today. After telling us that "there is nothing in the independence of Congregational churches to prevent them from co-operating in Christian enterprises in which they have a common interest" he insists that "no central authority can compel them to contribute towards the support of a society for sending missionaries to the heathen." "A church . . . animated with zeal for the salvation of the world will contribute without compulsion. Societies for assisting missions in Continental countries will be supported by churches interested in Continental missions. Colleges for the education of the Congregational ministry will in the same way be supported by churches interested in ministerial education". All very true. There is not a word with which we can quarrel. Yet the emphasis is in the wrong place. Why is Dale making such a song and dance about the autonomy of the local church? Who wants to coerce it, anyway?

One cannot but be struck by the meagreness of Dale's conception of the inter-relatedness of our churches. You and I would want to say that a church which was not interested in foreign missions or ministerial education was to that extent failing in its obedience to Christ. We should want to say that a church which was entirely absorbed in its own concerns to the point of ignoring the unevangelised masses outside and the claims of the wider fellowship of churches was falling far short of the mark. Dale himself believed this. That goes without saying. Yet it does not or ought not to go without saying in such a context as this. Then why does not Dale say it? Why does he make it appear that such considerations are irrelevant to an exposition of what Congregationalism is? Why does he equate Congregationalism with the autonomy of the local church to the point of making it seem that such outward-looking concerns and compassions are optional rather than obligatory? Why is he so concerned to insist that no external human authority can prescribe these to the local church as parts of its Christian obedience

that he has nothing to say of the love of Christ which has the sovereign right to constrain His Church to these things? As he expounds it Congregationalism stands for Christ's royal rule in the local church and the committal of its members to the doing of His will, but has little to say regarding the relation of the local church to its sister churches except that at all costs its absolute autonomy must be preserved. He is eloquent on the theme that the members of the local churches are members of one another, but has nothing to say which might suggest that this mutual belonging, this mutual caring and sharing, is also true of the churches themselves. Dale establishes to his own satisfaction, if not to ours, that the New Testament churches were Independent in their polity; but in the course of his argument the *koinonia* of those churches in Christ drops out of sight.

The Congregational polity is an attempt to provide an organ for Christian responsibility and Christian initiative. Christian *responsibility* is the responsibility of the church member to his Lord and also his responsibility to and for his brethren in Christ. It is also the corporate responsibility of all the members of the fellowship to Christ for carrying out His will as that is revealed to them. These responsibilities are not confined to the "garden walled around", but concern the well-being of other churches and of the universal Church. They are as wide as the world for they concern the lost sheep for whom the Shepherd died. As for *initiative*, these responsibilities must be discharged "without tarrying for anie". This is why the local church must be free. Since it is under Christ's orders, it must be free to act in His name, and no earthly authority has the right to forbid its obedience to its Lord.

R. W. Dale makes the most exalted claims on behalf of the two or three gathered in Christ's name. "Whenever a church meets in Christ's name", he says, "Christ Himself is present in the assembly; its decisions are His as well as theirs; its decisions are confirmed by His authority". Is Dale claiming infallibility for the decisions of a Congregational Church Meeting? You and I can no more believe in the infallibility of the Church Meeting than we can in the infallibility of the Pope. As we read on it becomes clear that Dale does not believe in it either. "If the assembly is really gathered in His name, if its members are completely one with Him, their decision is His decision: what they bind on earth is bound in heaven. From an assembly in which Christ Himself is present and whose decision He confirms, there can be no appeal". But now an "if" has crept in. If the church members are completely one with Christ, their decision is His decision. Does this ever happen? We cannot believe that it does. Neither can Dale. "An ideal church" he says, "would always form its decisions under the immediate guidance

of Christ and would be a perfect organ of His will; but no actual church reaches this perfect union with its Lord, and its decisions, therefore, cannot claim with absolute confidence the sanction of His authority".

We find ourselves in Dale's position every time we try to explain to one another or to members of other Christian communions what Congregationalism really is. We describe the Church Meeting with eloquence and fervour and then have to admit that actual church meetings fall short of the ideal. The august claims we make for Congregationalism are rightly made only on behalf of churches which do not in fact exist. Ideally these things are true; empirically they are not true.

This really puts us on the spot. We lose interest in our denominational window-dressing, which so signally eclipses the displays of rival establishments across the way and farther down the street. Perhaps our competitors have their troubles too. Perhaps none of us really are what on our own showing we ought to be. But never mind the others for a moment. Ought we Congregationalists to go on circulating a fraudulent prospectus? Or is it really fraudulent after all? Is there any way of maintaining our Congregational principle which does not unchurch the actual fellowships to which we belong? Which is the same thing as to ask how our churches can be at one and the same time holy and sinful, apostolic and apostate.

Let us go back to the New Testament, where there are no denominations. There we find Paul and Peter and John writing about the Church of Jesus Christ—not about an assembly of just men made perfect, not about a Church laid up in heaven, but about the empirical Church in Jerusalem, Antioch, Corinth, Ephesus and Rome, of whose strength and weakness, triumphs and defeats, they are well aware. And with one consent they ascribe its very existence in the world to God's gracious calling and covenant, sealed and ratified in Christ. So Peter, fully conscious of the human imperfections of the Christians he is addressing, calls them a holy nation, a royal priesthood, a people for God's own possession. That is what they are in the purpose and calling of God, whose sovereign decree is not cancelled by their present unworthiness. They are the New Israel, the covenant community.

Among us Congregationalists that word "covenant" is once more current coin. Yet it may mislead us unless we remember that what constitutes the Church is not the covenant we make with one another but the covenant, mediated through Christ, which our faith can but acknowledge and receive. There is danger even in our doctrine that the Church consists of *believers*, however true and fruitful that doctrine may be in its proper context. Our faith is but the response we make to

God's gracious calling in Christ. We believers gather together and covenant with one another only because God has already gathered us by the grace symbolised by our baptism and has committed to us the privileges and obligations of His covenant in Christ. And let it never be forgotten that, since Christ died not for a spiritual elite but for all mankind, He loves His Church not for its own sake alone, but as the prophecy and earnest of the universal Kingdom of God.

The two or three gather in Christ's name. But this does not mean that, being wholly dedicate to Him, they can summon His presence among them. A Church Meeting is not a seance where, when conditions are favourable and all present are *en rapport*, the spirits will be responsive. When the two or three gather their Lord is already there as their King—and their Judge. Even in their most egoistic moods they are still His people. When they brawl it is in His presence that they brawl—and His judgment goes out against them. And when in penitence they become smartingly conscious of the gulf between what they are and what they ought to be, it is at once their heaviest judgment and their liveliest hope to know that the King whose majesty they affronted and whose love they scorned does not forsake and never will forsake those He calls His own. Their task is neither to ascend into heaven to bring Christ down, nor to descend into the abyss to bring Christ up from the dead, but to obey the Word that is near them on their lips and in their hearts. Their task is to appropriate His gift of the Spirit. Therefore of the local fellowship, gathered in His name it may be said that they already are—and are not—the one, holy, catholic, and apostolic Church of Christ.

For us Congregationalists the Church Meeting is the organ of our individual and corporate responsibility to the ever-present Christ, and also of our initiative in obeying His will "without tarrying for anie". Yet the Church Meeting is not exclusively an institution of the local church, as though Christ were present only there and revealed His will only to the two or three thus gathered. By what right is the presence of Christ and the guidance of the Holy Spirit claimed for the local church and denied to the fellowship of churches? Are not the committees and assemblies of that fellowship gatherings of responsible Christians who seek to know and to do the will of Christ? How can the local community of Christians become what by God's grace it already is—the Church—except by way of closest communion with the fellowship of churches? How, again, can the fellowship of Congregational churches enter into the fulness of the great Church except by seeking communion with churches of other traditions? Surely the pattern of the Church Meeting is capable of being repeated over and

over again—in county and national unions and associations, and in the ecumenical movement. And the Christian concern of the individual members of the local church has its counterpart and necessary fulfilment in the mutual caring and sharing of the fellowship of churches, and in the readiness of each Christian communion to impart its own treasures in exchange for those of other branches of the Church Universal.

Congregationalism presents us with the pattern of the pilgrim Church, whose tabernacle never becomes a temple, and whose journeying is always towards the fuller light of God. It is not merely that there is nothing in our Congregational principle to prevent us from joining together as churches. That is a ridiculously inadequate way of putting it. As well say that there is nothing in an acorn to prevent it from becoming an oak. Congregationalism demands this perpetual reaching out after catholicity and is incoherent nonsense without it. There is now wide agreement that the very existence of the ecumenical movement betokens that in the deepest sense we are already one Church. Our task, therefore, is not to create this Church but to realise it—to become what we are.

But what of the autonomy of the local church? That remains. But if this autonomy is to be in any way different from that of a tennis club or photographic society, it must be held and exercised "in Christ's name". It is not given to us to be certain in every detailed matter what Christ may will us to do. Yet of some things we may be certain. Christ does not will our selfish isolation from our fellow Christians. Friends of the Lord Jesus must be friends one of another. We cannot in Christ's name divest ourselves of our responsibilities towards those who are outside our churches. We cannot claim Christ's authority for refusing to take counsel with other churches. The local church is free to reject measures proposed by the fellowship of churches and refuse its co-operation in the common enterprise. When it does, no human authority can call it to account. But that does not mean that Christ will not call it to account. Even though we cherish our liberty, we must not forget that Christ may will that we limit our liberty for love's sake.

It is now recommended that our English churches should covenant together in a more closely-knit unity than the Congregational Union of England and Wales was ever meant to bring about. It is a measure of our distance from Dale and the Congregationalists of his day that such a proposal can be made, not as suggesting a revolutionary change, but rather was merely making explicit what is already implicit in our present inter-relatedness as churches. For the first time we are giving

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Scottish Congregational College

J. H. L. Burns

After a hundred and fifty years of notable service in ministerial training, the Scottish Congregational College functions more efficiently than ever. It is housed in an attractive, turreted, stone building in a residential district of the city of Edinburgh, with a view from its front terrace of the lion-like form of Edinburgh's principal hill, Arthur's Seat. From its upper windows are to be seen the Pentland Hills beloved by R. L. Stevenson.

The College began in 1811. During the stirring, evangelistic movement led by the Haldane Brothers, Robert and James, there came into being throughout Scotland numbers of independent churches. Trained ministers had to be found to lead them. Some of their members were opposed to special education for the ministry because they regarded it as "unscriptural, unnecessary, and dangerous". However, the urgent need was realised by the Rev. Greville Ewing who had been associated with the Haldanes. He knew that the young churches, many of them small, without the right type of leaders, would after the first years of enthusiasm begin to lose members, break up and disappear. A meeting of pastors and laymen was held on March 13th, 1811, when it was decided to start the Glasgow Theological Academy, with Greville Ewing and Ralph Wardlaw as tutors. It began with a class of eight students embarked on a course planned to last four or even five years. A committee was appointed to manage the Academy, which the churches were asked to support. A year later (1812) the churches, many being poor, agreed to form the Congregational Union of Scotland for the sake of relieving the more needy of their number.

The Academy was fortunate in Ewing and Wardlaw, in their scholarship and in the long, unpaid service they were able to give. Ewing continued teaching until his death in 1841, and Ralph Wardlaw would appear to have done so till he died in 1853. Wardlaw was an outstanding preacher in Glasgow, and one of the city's most influential citizens. Other teachers of the Academy, in the mid-nineteenth century were John Morell Mackenzie (1839-1843) and Alexander Thomson (1846-1855). New professors in Dr. W. Lindsay Alexander, a powerful preacher and a scholar of a very high order, and Dr. Anthony Thomas Gowan were appointed in 1855. Because Dr. Alexander was a minister in Edinburgh and Dr. Gowan a minister in nearby Dalkeith, it was

decided to remove the Academy to Edinburgh. Its title "Glasgow Theological Academy", was now no longer tenable, so the more apt title of "Theological Hall of the Congregational Churches of Scotland" was adopted. A most generous supporter was Miss Baxter of Ellangowan who gave substantial sums, to provide for the salary of the Principal of the Hall, for the purchase of premises in George Square, Edinburgh, and for the endowment of a Scholarship to enable suitable students to receive further study after the completion of their course.

Through Miss Baxter's generosity Dr. Lindsay Alexander became the first full-time principal in 1877, resigning from his pastorate. He served for five years. The principals who followed him were: Dr. D. W. Simon (1884-1893), Dr. James M. Hodgson (1894-1916), Professor A. F. Simpson (interim, 1916-1917), Dr. A. J. Grieve (1917-1922), Dr. T. Hywel Hughes (1922-1936), Dr. H. F. Lovell Cocks (1937-1941), Dr. D. Russell Scott (1941-1944), Dr. Charles S. Duthie (1944-19).

The staff of the Hall was strengthened in 1897, when the Evangelical Union of Scotland united with the Congregational Union of Scotland, and the Evangelical Union Theological Hall united with the Theological Hall of the Congregational Churches. The E.U. Hall began in 1843 in Kilmarnock as the E.U. Theological Academy, with James Morison as principal. In 1879 its name was changed to the Evangelical Union Theological Hall. Eight years later it was transferred to Glasgow where it remained until its union with the Congregational Hall. At the time of union Professor William Taylor and Professor Alexander McNair joined the staff of the united Hall.

Dr. Grieve was principal when the first war ended. Through his enterprise the Hall premises were changed from the unsuitable house in George Square to the present commodious building in Hope Terrace. It was during his principalship that the name "Theological Hall" was changed to "Scottish Congregational College".

The College Staff was strengthened for a second time in the early 1930's. When in 1929, a minority in the United Free Church of Scotland decided not to unite with the Church of Scotland, the continuing U.F. Church arranged with the Congregational College to unite with it in the training of its ministers. Professor Allan Barr joined the teaching staff in 1930, the Rev. George S. Stewart in 1931, and the Rev. James Porter in 1952, all of the U.F. Church. Students of both colleges receive instruction from the united staff but special instruction in Congregational history and principles and U.F. Church history, principles and procedure are given separately. The union of the two Colleges has worked out very happily.

The present principal of the college, Dr. Charles S. Duthie, became principal in 1944 at the early age of 33. He brought brilliant scholarship, clarity in teaching, imagination, enterprise, a dedicated spirit and a strong, physical constitution to his work. His innovations include a long-term campaign for the recruitment of candidates, an annual Pre-Candidates' Conference, active participation in student evangelistic campaigns, the creation of a "Friends of the College" scheme, the starting of a small half-yearly magazine, "College News", also the starting of an annual "Retreat" for staff and students. Dr. Duthie has been ably supported by his colleague, Professor James Wood.

The links of the Joint College with the University have been strengthened by the fact that the Principal and Professors Barr and Wood are now accredited teachers of the Faculty of Divinity of Edinburgh University. During the past year the College has appointed the Rev. W. G. Baker of the Churches of Christ as a lecturer in Pastoral Theology and director of practical training.

Apart from Dr. Duthie, other distinguished former students of the College have become principals or professors of theological colleges. A. M. Fairbairn became the first principal of Mansfield College, Oxford. W. Douglas Mackenzie was president of Hartford Theological Seminary, U.S.A. A. R. Henderson, was Principal of Paton College, Nottingham. Among students who became professors were William Taylor, Alexander McNair, A. F. Simpson, James Stewart and Robert Dobbie.

Naturally most of the college students have ministered to Scottish Congregational Churches. Others have served in England, Ireland and in the Commonwealth. A considerable number have served under the London Missionary Society in its various fields. David Livingstone, though not an enrolled student of the College, attended the theological lectures of Dr. Ralph Wardlaw, one of the first two tutors of the College.

An interesting link with the College was the acceptance of Peter Marshall of Coatbridge as a student of the College in 1924. Three years later, however, he emigrated to the United States, and became the ardent preacher whose story is told in "A Man Called Peter". In earlier years a number of the ablest students received post-graduate training in Germany. Largely because of the disruption caused by the second World War post-graduate training was diverted from Germany to the United States, particularly to Andover-Newton, Hartford and Chicago. Principal Duthie has been keenly interested and active in this development. Others have studied in recent years in Switzerland, Germany and France. At present four students are engaged in post-

graduate study outside Scotland. In recent years students from overseas have been welcomed to Edinburgh, notably from Czechoslovakia, Finland and Sweden.

The first woman student entered the College in 1926. Mrs. Kenmure (as she now is) was the first woman to enter the ministry in Scotland and the first woman to become President of the Congregational Union of Scotland. A number of other women followed her in training for the ministry through the College, and Scotland today has several Congregational women ministers.

The College began in 1811 in an atmosphere of eager evangelism, but its teachers from the beginning were able scholars. That early tradition of evangelism and scholarship has been maintained throughout. The College, though never large has strengthened the spirit of Congregationalism in Scotland. It has been a factor, however small, in promoting international Congregationalism. Now with a Gospel that brings light and life to men, with teaching alert both to the eternal Gospel and the present time, and with the divine blessing, it faces the future with complete confidence in God.

The Rev. J. H. L. Burns was Secretary of the Scottish Congregational College from 1947 *to* 1959.

Where Two or Three—(*cont. from page* 35)

a theological account of ourselves as a fellowship of churches and showing the world that Congregationalism is a far more fruitful principle of ecumenical advance than some have supposed. Atomistic Independency is dead or dying. But the Congregational pattern of the two or three gathered in Christ's name is the very hall-mark of true catholicity. We have come to see that what has made us a denomination will not let us stay a denomination, as the tides of the Spirit sweep the divided communions of Christendom towards a deeper understanding of one another, a more humble and loving co-operation in their common task of evangelism, and a more perfect realisation of their calling and destiny as the New Israel of God.

Dr. Lovell Cocks was until recently Principal of the Western Congregational College, Bristol, and has been Chairman of the Congregational Union of England and Wales. He is the author of many books.

Book Reviews

English Religious Dissent by Erik Routley. (Cambridge University Press, 1960. 214 pp. 18/6).

Dr. Routley is one of Congregationalism's most fertile and fascinating writers on topics as varied as hymnody, patristics, and the psychology of conversion. His writing abounds in lively parallels, illustrations (for example, he takes Orwell's "1984" as proof of the need for Dissent!), and perceptive judgments, and it is impossible for him to write a dull sentence. He obviously enjoyed the fact that Cambridge University Press had decided to include Dissent among the "English Institutions Series" along with Royalty, Cricket and the British Constitution. The fact that he was writing for the curious, intelligent but uninformed reader, dictated the light spirit in which the book was written. And, indeed, a great deal of Dissent is a laughing matter.

Our poker-faced forefathers took themselves too seriously at times. Their bland assurance that they alone were privy to the secret counsels of the most High, their mind-searing Bibliolatry, their all-too-comfortable Victorian middle-class Christianity, their liturgical and architectural blindness that made them assume that every minister must be a dervish (denying the aids of liturgy) and a church either a bare barn or a pretentious imitation of a cathedral, their preference for May Meeting preaching marathons, are all legitimate balloons that ask to be pricked. The question is whether the proportion of jocularity does not overweight the very deep convictions which alone could justify their Nonconformity? This reviewer thinks that the wit in Dr. Routley has obscured, except in the earlier sections on the strength of Puritanism, the historian and the churchman. Surely, it is only the burning conviction that the crown rights of Christ the Redeemer must be insisted on in ecclesiastical, social, national, political and social life, that justify Dissent from the nominalism and the Erastianism of an Establishment? Moreover, such an approach might have forced even the ranks of Tuscany (here the merely curious worldlings) if not to cheer, at least to stop sneering.

One marvels that the busy minister of Augustine-Bristo Congregational Church should make time to write, as indeed I did when I was his colleague at Mansfield College and he was tutor in Ecclesiastical History, chaplain to the Congregational Society, organist, and a gargantuan gobbler of detective stories as reviewer for the *British Weekly*. Perhaps this is why this book has a crop of inaccuracies. Among them I note that the Pilgrim Fathers were not bourgeois traders (pp. 79 says they were), for one of their reasons for wishing to leave hospitable Holland is that being used to country not town life, they could not compete with the Dutch traders on equal terms. John Robinson's famous Farewell Admonition was delivered on a Dutch quayside, not from Southampton (as declared on p. 83). Regent's Park College was moved from London to Oxford in 1927 (not in 1827 as appears on p. 179). One might also query several confident judgements, among them the claim that Watt's best hymns mark the highest reach of Puritan imaginative literature (p. 137). What of the poetic and prose epics of Puritanism: *Paradise Lost* and *Pilgrim's Progress?*

But the great matter is the tardy recognition that Dissent is an English

Institution and that it should have been described in such a lively fashion, in an ecumenical spirit, and with the conviction that Dissent is not an alternative to, but an order or series of orders within the Catholic Church. If this reviewer complains that an important theme was treated with frequent levity, there will be many readers to rejoice that a church historian can write without pomposity or ponderousness.

Horton Davies

One Lord, One Baptism by the World Council of Churches Commission on Faith and Order (S.C.M. Press, 1960, 6/-).

In this book are two World Council reports. They illustrate both the strength and the weakness of the Ecumenical Movement, and need sympathetic but critical attention. The first on "The Divine Trinity and the Unity of the Church" is an interim Report attempting to work out the thesis of the Lund 1952 Conference that "the more we concentrate our attention of Christ, the Lord of the Church, the more will Church unity increase". It is clearly too early to know whether this thesis is justified, but if this study promotes common study of Christology and the doctrine of the Spirit it will be of great value. It must be said that the apparently uncritical massing of texts is no substitute for clear theological method in relation to the doctrine of the Spirit, and that the study is hampered by a failure to make use of the fact that the word *church* is often used in the New Testament in the plural. But the Commission is planning further studies on the "presence" of Christ and the Spirit.

The second study on "The Meaning of Baptism" will open up a fruitful approach for many. Its thesis is: "We can think of all other rites of the Church as dependent upon and in various ways renewing or more specifically expressing the fullness of baptism itself. Such a view is not intelligible if we think of baptism as a self-sufficient rite: it is demanded inescapeably if we think of baptism as *the* expression of the whole *Heilsgeschichte*. For then other sacraments or sacramental rites do not depend upon the rite of baptism, but on that which baptism mediates, and which they too mediate in their own way." (The word *the* is not italicized in the original. It needs to be replaced by the word *an* if the thesis is to be true, and if we are to be delivered from a false mystique of baptism, from which the Report is unhappily not free.) Both reports deserve grateful but alert study.

H. Cunliffe-Jones

Sunday—Christian and Social Significance by William Hodgkins (Independent Press, 234 pp., 21/-).

The first thing to be said about this book is that it does a job which no other contemporary book known to the reviewer has attempted to do for the English scene. And the second thing is that the author has brought competence, much discernment and a fluent style to his work. The third is that for anyone who is concerned for the Christian significance and use of Sunday and for its status as a legally-encompassed social institution, this book makes necessary reading.

Chapters One to Ten present an historical survey, bringing us up to Sunday in the twentieth century. For the sake of those who imagine that an historical study of a subject like Sunday Observance is almost bound to be dry stuff, it can be said that an easy style, an attractive handling of the evidence, and an eye for what is socially important combine to make much of the reading quite

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NEWS ROUND THE WORLD

Australia

Meetings have been held of the committees set up to consider the functions and structure of the Congregational Union itself and also of the National Missions Council. Major matters under consideration are: Christian Education, the Ministry, Congregational Churchmanship, Stewardship and evangelism, and the possibility of closer relationships with the younger churches rising in the South Pacific. Among those taking part was the Rev. Roy Foreman, fellow worker with the Nauru Protestant Church.

It is expected that the theme for the Biennial Assembly in 1962 will be "The Living Church", with sessions on the Church's Mission, Responsible Freedom, and Towards Unity and Union. The Women's Fellowship has produced a study booklet entitled "The Living Church".

Recent appointments include that of the Rev. John Bodycomb as Youth Director for South Australia, and additions to the ministry in South Australia and Tasmania from England.

The Congregational Union has voted £50 as a token of concern for the Coloured Churches of South Africa compelled to move by the Group Areas Act.

Discussions between the London Missionary Society and the Australian Union are being initiated. Serious consideration must be given to the relationship between these two bodies, particularly if Church Union is to become an accomplished fact.

N.C.W.

Canada

An outstanding feature of the United Church of Canada is its bi-weekly magazine *The United Church Observer*. Its circulation per issue is 285,000 which is much larger than that of any other comparable production of its type, secular or religious. The membership of the Church is just short of one million, so that a copy of the *Observer* is sold to nearly one of every three members, in fact to nearly every home. This is a very great achievement, due in no small measure to the excellence of the editorial work of Dr. A. C. Forrest.

The Rev. Barry Brooks has been appointed assistant to Dr. Ernest E. Long, Secretary of the General Council of the United Church.

Several major reports have been issued by the General Council of the United Church of Canada. They set the thinking of the United Church on these subjects for the next decade. They include: (1) The Church and the Alcohol Problem. A study on temperance policy and programme. (2) Towards a Christian Understanding of Sex, Love and Marriage. A study of Christian Marriage, to be followed in 1962 by a study of divorce. (3) An interim report concerning "The Doctrine and Practice of Church Membership". (4) "Alternative to Capital Punishment", urging the abolition of capital punishment, suggesting alternatives and recognising the church's responsibility for the spiritual redemption of offenders. (5) "The Winds of Change", a review of the Church and

International Affairs. (6) "Presuppositions", setting forth the theological foundations for a new Christian Education curriculum. A further note about it will be in a future issue of WORLD CONGREGATIONALISM.

Copies of these are available from the General Council Office, 85 St. Clair Avenue, E. Toronto 7, Ontario, at twenty-five cents each.

E.E.L.

England and Wales

Further reports from the Commissions have appeared. They make not only proposals in the field of organisation but also new emphases and orientations in churchmanship. Space permits few comments here.

One proposal is that the "Union" relationship between our churches gives place to a Covenant relationship. Congregationalists should make every effort rightly to understand what this means and be scrupulously just to the thought and intention of those who make it. If there be any who fear, or what is worse, suspect an intention towards authoritarianism and hierarchy, let it be stated that this would be to misunderstand fundamentally the nature of the Covenant relationship.

Commission IV make, among others, two basic re-affirmations: (1) that worship is incomplete and impoverished unless to preaching and the Lord's Supper the Church Meeting be added, (2) that the independency of the local Congregational church rests upon the claim that the Church Meeting possesses real and adequate authority, but that authority is present only where the local church is in fact ruled by Christ and is guided by his Spirit.

Commission VI proposes advance towards a Department of the Ministry, not only to recruit ministers and be concerned with their training but also to care for them thereafter by means of bulletins, college weeks, refresher courses, and (in the case of young ministers) brotherly fellowship.

By the death of Sir Angus Watson we have lost a distinguished Congregational layman.

In December last foundation stones were laid for the new extensions to Mansfield College, Oxford. Among those present were Miss Beatrice Dale whose grandfather, Dr. R. W. Dale advocated a Free Church College in Oxford, and Mrs. W. G. Moore (a member of I.C.C. Executive Committee), whose grandfather, Dr. Guinness Rogers, delivered one of the addresses at the opening of the present buildings in 1889.

G.J.

Ireland

The Ministers and Pastors of Congregational Churches in Ireland, met in Conference at Portrush in March. This is in the nature of an extended "fraternal" and provides an opportunity for those engaged in the full time work of the churches to get together and share their opportunities and problems. It is the second annual conference of this type.

Irish Congregationalism has recently been bereaved by the death of three of its leading laymen, Mr. James A. Cleland, Mr. George A. Dick and Mr. James Bell.

J.M.H.

Jamaica

Dr. Norman Goodall of the International Missionary Council and the World Council of Churches and a member of the Executive Committee of the I.C.C. paid a four day visit to Jamaica which lasted until January 2nd, 1961. His visit was primarily to the Jamaica Christian Council but he embraced the opportunity to see as much as possible of the Congregational work. He also had discussions with some of the leaders. On the Sunday he preached in our two largest churches in the city of Kingston as well as our church in Chapelton which is fifty miles from the city. In Chapelton he also visited Clarendon College, our only secondary school.

For the third year in succession, over one thousand Congregationalists gathered at Ridgemount Church, Mandeville, on Ash Wednesday for a day of fellowship and spiritual uplift. Nearly all our forty churches were represented. This is now to be an annual feature in the life of our Union.

The Rev. Stanford Webley has been appointed the first full-time Secretary of the Jamaica Christian Council and will be seconded to the Council with effect from June 1st. He will still be available to continue as Secretary of the Union and to do field work among the Congregational Churches.

S.A.W.

New Zealand

Five new ministries began in the first part of this year, creating a record for New Zealand Congregationalism! Early in February, Mr. Murray McMeikan, senior student at the College was ordained at Karori Church, Wellington, and inducted to the pastorate. At Hastings, a town about 12 miles from Napier, the Pacific Islanders' Church has bought a house, where will live Pastor Ngatupuna who was inducted as lay pastor of the Island people in the Hawkes Bay area. Services are held in the Methodist Church.

In Timaru later in February the induction took place of the Rev. P. Threapleton, from Yorkshire. Another Yorkshire College man is the Rev. Stuart Jackman, who arrived in March to be the minister of the Beresford Street Church in Auckland. Then a month later again, the Rev. David Evans from Wales was inducted as minister of the Pacific Islanders' Church in Tororoa.

In Auckland the building of the new £30,000 Pacific Islanders' Church will be started as soon as possible and will provide much needed accommodation for the growing Island community in Auckland.

The Principal of the Theological College, the Rev. H. G. Nicholas, M.A., B.D., with Mrs. Nicholas has been given leave of absence for five months to travel to England. The funds for their fares have been given by Congregationalists in New Zealand. Mr. and Mrs. Nicholas left just after Easter to fly via the United States to Britain.

G.G.E.

Scotland

On January 21st the Earl of Wemyss and March declared open the Scottish Churches House at Dunblane. This is a new venture sponsored by the Scottish Churches Ecumenical Committee. The Congregational Union of Scotland is one of the seven denominations which work through this organisation.

Here at Dunblane the Churches hope to think and pray together. This little city is a quiet place, but just off main routes of communication. It is linked

historically with Blane, the Celtic Missionary of the sixth century; and more recently with the saintly Robert Leighton who came here as Bishop in 1661 and wore himself out trying to unite the divided Church of Christ. Five old houses have been taken over, facing the Cathedral. Over £26,000 has been spent on reconstructing them as a well-equipped residence for thirty people. The Committee is confident that no better choice could have been made than Dr. Ian Fraser for Warden.

The Committee, through Dr. Fraser, is organising eight or nine Consultations each year. These will cover a wide range of topics, such as prayer, God's will for modern Scotland, problems confronting youth, modern mass communication, the mastery and mystery of the physical world, etc. In addition, groups are most welcome to use the House for their own conferences. Our own Scottish College is this year using the House for its annual Retreat.

Last year an Ecumenical Youth Work Camp was held at Dunblane. Eleven countries were represented, and all the visitors worked hard in terracing the steep hillside behind the House, and in the process unearthed an unknown building at least eight centuries old. It includes a vaulted room which is planned to be turned into a chapel for the House. Another Youth Work Camp is expected this year.

We Congregationalists share fully in this new centre for Christian understanding and unity in Scotland.

P.N.W.

South Africa

For over 150 years there have been three bodies with strong Congregational associations at work in Southern Africa, namely the London Missionary Society, the American Board Mission and the Congregational Union of S.A. For some time there have been conversations between them regarding closer co-operation, and they have now appointed a small joint committee to explore further the possibility of organic union.

The South African Government's apartheid policies have badly disorganised the theological schools of the English-speaking churches. The A.B.M. has had to leave Adams College; the L.M.S. has lost its training school at Tiger Kloof, and the Anglicans, Bantu Presbyterians, Methodists and CUSA have had to leave Fort Hare. As a result, all these bodies are now trying to work out a co-operative scheme for the formation of a Federal Theological Seminary in which any denomination may have its own hostel and college, but there would be an agreed syllabus and a pooling of lecturers. As all three "Congregational" bodies are in this scheme, it will mean that in future their theological students will be trained together—thus fitting in admirably with the plans for organic union.

As a further result of the Government's apartheid policies every town in the Union will be "zoned" for residential occupation—separate areas being set aside for the Africans, Coloureds, Whites and other racial groups. As far as CUSA is concerned this will mean that thousands of Coloured families will be forced to leave their traditional residential areas and move to areas set aside for new Coloured Townships. Thus a church which has, by sacrificial giving, erected its own church building, hall, manse and day school, will have to leave it all and start afresh in a new area. For many churches this will be a crippling blow. Therefore, at its last Assembly, the Congregational Union launched an appeal for "the Group Areas Relief Fund" from which financial assistance can

be given to such churches. We have been greatly heartened by the magnificently generous response which has come spontaneously from so many friends and churches overseas. So far, donations totalling £4,880 have come from Australia, England and Wales, Ireland, Scotland, Holland, New Zealand, plus a special gift of £500 from the International Congregational Council. Our own South African appeal has hardly yet got under way, but donations to date amount to £2,909, making a grand total of £7,789. We estimate, conservatively, that the minimum we require to meet the essential needs of affected churches is £35,000.

As a member of the World Council of Churches, the Congregational Union was fully represented at the important consultation sponsored by the W.C.C. and held in Johannesburg in December. In addition to making a statement on certain aspects of racial tension in South Africa, it was agreed to recommend to member churches the establishment of a permanent council of churches through which further consultation and co-operation would be possible.

V.E.M.

Sweden

The Board and departmental leaders of the Mission Covenant Church recently met in Conference to consider the future of the Church. Special attention was given to the following: the strategy of the Church in view of growing urbanisation; the building of central churches for scattered country areas, and small churches in the new centres of big cities; the encouragement of young people into the ministry and their adequate training; and institute for leadership; spiritual regeneration; Christian service in the community. The realisation of all these matters remains the big problem.

Within the last five years the Mission Covenant Church has erected sixty-five new churches.

From the beginning of January the Mission Covenant Church has recognised the independence of the Synod of the Evangelical Church of Manianga-Matadi in the former Belgian Congo. All property has been handed over, and missionaries continue to work as servants of the Congo Church.

It is expected that in July a synod will be held in Brazzaville in former French Equatorial Africa when similar steps will be taken to give full autonomy to the Evangelical Church of the Republic of the Congo. This mission became a concern of the Covenant Church in 1896, but crossed into French Congo in 1908.

A.V.

The United States of America

Voting on the Constitution of the United Church of Christ by congregations was running at a ratio of about 20 to 1 in the affirmative in mid-March. Nearly 2,000 local churches had voted in that proportion at that time. Around 25 churches had indicated their deliberate abstention from voting. If 2/3rds of the local congregations voting approve the Constitution, together with the appropriate percentage of the Evangelical and Reformed Synods, the Constitution will be declared in force at the General Synod of the United Church in Philadelphia in July. That meeting follows separate but simultaneous meetings of the General Council of the C.C. Churches, and the General Synod of the E. & R. Church.

Meetings at the annual Mid-Winter sessions of boards and agencies of the C.C. Churches in February resulted in programmes centred around a $11,500,000 goal for "Our Christian World Mission". The Board of Home Missions engaged

in session of review and long-range planning, with special attention on Church-extension. It was urged that Christian attention be directed to those centres of power which influence public opinion in the fields of education, mass communication and the arts.

A new curriculum is being prepared for the work of Christian Education in local churches, and a programme for training 2,500 area leaders in its use is under way.

The Rev. J. Archie Hargraves, distinguished for his ministry to the disturbed and blighted inner city areas of New York, Cleveland, and presently, Brooklyn, has been called to service with the C.C. Board of Home Missions Department of the Urban Church. In view of the flight to the suburbs of predominantly middle-class Congregationalists, the inner city mission of our churches has a central priority.

Mrs. George E. Kahlenberg of Two Rivers, Wis., has been nominated Moderator of the General Council. In addition to the many services which she has rendered at the local and national level Mrs. Kahlenberg has been a member of the Executive Committee of the International Congregational Council.

Mrs. Robert W. Reneker of Chicago succeeds Mrs. W. T. M. Cook of Santa Ana as President of the National Fellowship of Congregational Christian Women for a two-year term.

Dr. Cleon Swarts, superintendent of the Pennsylvania Conference, died on December 31st after several months of ill health.

The Rev. Lillian Gregory is the new manager of the Chicago office of the Missions Council, in succession to the Rev. James Waery.

The Board of Home Missions has sponsored a new four-year liberal arts college in Sarasota, Florida. To open in 1963, the new college is the first established this century in the U.S.A. by Congregationalists, who have a distinguished record in this field starting with Harvard College in 1636. Many churches are participating in this enterprise through their support of the Christian Higher Education Fund.

Dr. Daniel Bliss has resigned as secretary of the American Board of Commissioners for Foreign Missions to give full time to his duties as chairman of the Board of the International College, Beirut, Lebanon. Dr. Bliss is succeeded as secretary by the Rev. B. Kenneth Anthony, who will, however, also continue his present work as executive secretary of the Congregational Service Committee.

Walter S. Kilpatrick, Congregational Christian layman who for the past four years has represented Church World Service in Greece, has been named secretary for refugees and director of refugee services in the Division of Inter-church Aid and Service to Refugees of the World Council of Churches. He replaces Dr. Edgar H. S. Chandler, also a Congregational Christian, who is now executive vice-president of the Church Federation of Greater Chicago.

The Sixth Annual Meeting of the National Association met in October last in Maywood, Ill. The Rev. Dr. Max Strang was elected Moderator for 1961, and Miss Beatrice A. Hunt Secretary.

H.G.L.

Wales

The first annual report of the United Congregational Memorial College at Swansea indicates that Carmarthen and Brecon are now harmoniously joined at the very centre of Welsh religious life. The formidable task of migration did not mitigate against the life and work of the College. In fact, the first year has had an unusually high academic record.

Congregationalists in Wales share with all the Free Churches in the plans to commemorate the sacrifices and contribution of the ejected of 1662. Two Congregationalists, Rev. Ifor Parry and Rev. Trebor Lloyd Evans, are chairman and secretary of the movement. Literature is being prepared, meetings and peregrinations arranged, to impress upon our people the relevance of the issues of 1662.

In April Congregationalists will meet with representatives of the Methodists and the Presbyterian Church in Wales to discuss a scheme of merger. It has been agreed that we are one in theology, and that our different forms of church government have (in the main) been moulded by conditions of time and place.

There is a national movement to ensure a Memorial to Rev. Dr. Elvet Lewis (1860-1953) acclaimed the premier Welsh hymnologist of his day. His birthplace in Carmarthenshire has been bought and converted into a museum containing exhibits connected with him.

Congregationalists in Wales have been shaken from their complacency by the Government's attempt to end the Sunday Closing Act of 1881. This Act brought inestimable blessings to Wales, and three Government Commissions have recommended it to be retained. Unfortunately the Archbishop of the Episcopal Church in Wales delivered an ill-timed discourse and added his blessing to Sunday Opening. His proposals have been overwhelmingly rejected by the councils of his Church in the Diocese of Bangor. On the other hand Congregationalists are in the van of the anti-opening campaign. They are greatly perturbed by the increase in crime, driving accidents due to drink, and convictions for drinking among the young.

E.L.E.

Book Reviews—(*cont. from page* 41)

fascinating. Some may think that the author has been a little too sparing in his treatment of the Old Testament Background and of "Jesus and the Sabbath". The author's obvious intention however, is a very sound one. When a social institution has fallen on bad times and when its observance is associated in the public mind with a veritable jungle of archaic and illogical legislation, it is a good thing to take a broad historical sweep in order to trace the positive principles underlying the institution of Sunday and to bring to light again the valuable role it has played in the development of Society. By so doing we are then enabled to exercise genuine Christian liberty in reconsidering the contemporary situation.

Nor is the revision of the Law in respect of Sunday Observance the only one which should now engage the attention of Christians. There is also the question of a new approach to Sunday from the point of view of the Churches' use of it. Here too there may have to be considerable revision and re-adjustment. One thing would seem certain: the Churches have to be realistic and imaginative, in looking at the whole question. The Rev. William Hodgkins will be a good guide to them.

Glynmor John

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WORLD CONGREGATIONALISM

The United Church of Christ in the U.S.A. — Harland G. Lewis
A Covenant Fellowship of Churches — W. John F. Huxtable
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WORLD CONGREGATIONALISM—A

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EDITORIAL

We have the apostolic precedent of becoming all things to all men. If the Apostle meant what we think he meant, he made different approaches to different sorts of men. What mental image have we of the men of our own age? Does our evangelism tend to proceed on the lines of one general conception of Man? These queries relate at the moment to Britain. From the Chair of the English Congregational Union, the Rev. H. A. Hamilton deplored our failure to reach the non-literate. But in the opinion of the Rev. Geraint Vaughan Jones, President of the Scottish Union, it is the intellectuals who are the neglected section of the community; they 'seem to be left out in most evangelism, yet it is they who in great measure are moulding the unseen forces shaping our age—the scientific workers, the writers (most of whom are non-Christians), the academic teachers because of whose being outside it the Church is so greatly impoverished'. These seem to be contradictory diagnoses of our ineffectualness. Yet the point may be that while the Churches have become sorely aware of their failure to reach the non-literate and are anxious to evangelise them if only they knew how, no comparable concern is displayed, or effort made to discover how, to evangelise the intellectuals.

If we consider the intellectuals, merely to breathe the word raises the hackles of great numbers of those who represent Piety. The Rev. Daniel Jenkins said in 'Congregationalism—a Restatement' that the revivals of broadly evangelical character in the 19th century which so greatly influenced Congregational Churches had 'hardly a glimmering of the possibility of making the intellectual life a sphere of Christian discipleship'. The effect on the *non-literates* has been notable. In the realm of Faith there has filtered down to the non-literates from the resented and unevangelised intellectuals the assumption that intellect has finally debunked all religious belief. Nor is this all. The aforementioned evangelicalism had great virtues but it also became a

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pioneer in the techniques of mass suggestion. In whatever directions the non-literates now succumb to mass suggestion, they are patently impervious to it in the realm of religion! Moreover, a couple of generations ago a famous book entitled 'La Trahision des clercs', could accuse the intellectuals of betraying the common man through their detachment from his condition; a marked trend today is for intellectuals to be passionately pre-occupied with the demonic cleavages in human community and to be turning to the service of agencies like the international institutions and scientifically-based humanitarian callings like psychological medicine, W.H.O., departments of sociology, etc., but without finding inspiration and supporting dynamic within the Churches. A ministry to intellectuals would first try to understand what makes the intellectual 'tick'. It would certainly not proceed from the churlish prejudice that intellectual energy is merely arrogance and pride.

Or take the creative artist. What place is there in our theology and piety for artistic creativity? Here is a dimension of human consciousness, and a mysteriously compulsive one at that, which our Church culture has not known what on earth or in heaven to do with and do about. It was different with the Huguenots. The fact that their theology was fundamentally similar to that of English Congregationalists did not prevent architectural and sculptural achievements of a Jean Goujon or a Du Cerceau or fail to combine in the same person Pelissier the artist-in-enamel and the fervent evangelist. Most relevant of all to our concern, however, is the sensitiveness of great creative artists today to the tragic disunity in human affairs and the menace of meaninglessness that hangs over man's terrestrial existence. Their very entry into the inner recesses of the personality for their modes of expression is not entirely what it is often presumed to be, viz. a mere retreat from the objective reality of the world. It is the affirmation of a dynamic spiritual reality at the heart of personality which neither mass-conformism nor totalitarian uniformity can reach and subdue. Of all men detested by modern totalitarianisms, the creative artist is feared the most.

There would, therefore, be a strong case for particular ministries from within the Church to such disregarded types of modern man. A conventional ministry of the common denominator type is no longer adequate. To this crucial matter we hope to be able to return again. Meanwhile, in connection with the artistic consciousness there is the notable experiment at the Judson Memorial Church in Greenwich Village, New York. We hope to present an article on it in a succeeding issue of WORLD CONGREGATIONALISM.

G.J.

Congregationalism and the United Church of Christ in the U.S.A.

HARLAND G. LEWIS

If, as P. T. Forsyth has pointed out, Word and Spirit are uneasily resident together in Congregationalism, perhaps we are thus given a clue to an understanding of the travail which has beset Congregationalists in the United States during their twenty-year approach to entry into the United Church of Christ. No principle is the all-illuminating one, of course, but the strain from the Reformation via Calvin, felt among us in both faith and order, does relate but awkwardly with the Anabaptist and sectarian strain in us from the same fountain source. Pressure, at almost any point, from history external or internal, has always served to expose this fault line in our Congregational life. So one may suggest that the serious venture into union of United States Congregationalists with their Evangelical and Reformed brethren, a presbyterian denomination, has brought to the surface all the latent ambiguities which lie in us unfaced and even denied in more tranquil times.

From the first conversations in St. Louis, Missouri, between local ministers of the two groups, until the final adoption of The Constitution of the United Church of Christ in Philadelphia, Pennsylvania, in July of this year, lies a journey of twenty years' duration. In that period we have learned a great deal about ourselves, both as to our strengths and as to our lacks. We have been driven to examine our roots and to confront our relevance or irrelevance to today. For ourselves (as Congregationalists) the result of a number of mergers with small congregationally oriented denominations in time past, this new venture is the first we have entered upon across polity lines. In fact this is one of the exciting aspects of this new pilgrimage, a breaking of new ground in the ecumenical life of the Church.

The Reformed Church (the R. of E. and R.) had its beginnings in Zwingli and Switzerland, and Luther and Germany, and in compromise sought at Heidelberg. These people came early to Pennsylvania and through the 18th century became a sturdy and vigorous part of American Christian life. The theological and liturgical renascence centred at Mercersburg in the early 19th century, in Schaff and Nevin, is a notable chapter in American theology. The Evangelical Churches are

pioneer in the techniques of mass suggestion. In whatever directions the non-literates now succumb to mass suggestion, they are patently impervious to it in the realm of religion! Moreover, a couple of generations ago a famous book entitled 'La Trahision des clercs', could accuse the intellectuals of betraying the common man through their detachment from his condition; a marked trend today is for intellectuals to be passionately pre-occupied with the demonic cleavages in human community and to be turning to the service of agencies like the international institutions and scientifically-based humanitarian callings like psychological medicine, W.H.O., departments of sociology, etc., but without finding inspiration and supporting dynamic within the Churches. A ministry to intellectuals would first try to understand what makes the intellectual 'tick'. It would certainly not proceed from the churlish prejudice that intellectual energy is merely arrogance and pride.

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German people come from the Palatinate region, to the then American Western frontier around St. Louis in the 19th century. They were there greatly shaped by the frontier spirit, which was an impress upon the already vigorous free spirit which impelled them to leave an inhospitable homeland to seek a new country and life. These two groups merged to form the Evangelical and Reformed Church about twenty-five years ago.

The twenty-year pilgrimage has been one of almost continuous activity, involving first the joint preparation of and action on 'A Basis of Union', detailing the proposal before us. This was approved by the General Council of Congregational Christian Churches, acting for itself (the only jurisdiction it had), and the Executive Committee of the General Synod of the E. and R. Church. This action was challenged in a lawsuit brought by dissident Congregational Churches, which suit went through a costly and delaying course (despite I Corinthians 6: 1-7), eventually to be thrown out by high New York State court. The writing of the Constitution of the United Church of Christ then began; it was in 1960 approved by the United Church of Christ General Synod (which had been constituted in 1957) for submission to C.C. Churches and E. and R. Synods. The required percentages subsequently approving, it was adopted, and the two uniting denominations now drop into the background, and the life and structure of the United Church of Christ comes into sharp, clear foreground. The final moment of the announcement of the vote and the adoption of the Constitution and the declaration of the United Church of Christ to be in fact in existence, was a moment of high emotion, ranking with the solemn excitement of that moment in 1959 at Oberlin, Ohio, when the General Synod adopted the 'Statement of Faith' drawn up for it by a distinguished panel of theologians and pastors. There has been an incredible amount of two-and-three-layered activity among us these years past: a carrying on of our own mission, a maintenance of close and deepening co-operation between all C.C. and E. and R. counterpart agencies and boards; and finally the emerging from shadow existence of the United Church of Christ structure, which now is firm and vigorous. Administrative, procedural, organisational patience has been sorely tested. But these are the housekeeping chores inescapable to such an undertaking, and they have been fulfilled faithfully and well.

What, then, is the nature of the United Church of Christ as we see it now in the Constitution? One perceives at once, in the Preamble, the tone and temper of the new Church. To the masthead is nailed the flag; it comes into being 'in order to express more fully the oneness in Christ of the Churches composing it, to make more effective their common witness in Him, and to serve His Kingdom in the world'.

Paragraph two of the Constitution places the New Church centrally in the classic Christian tradition, saying, 'The United Church acknowledges as its sole Head, Jesus Christ, the Son of God, and the Saviour of man. It acknowledges as brethren in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognises two sacraments: Baptism and the Lord's Supper or Holy Communion'.

The way in which Presbyterian and Congregational polity are brought together in this unique wedding is clear in paragraph three. 'The provisions herein *define* and *regulate* the General Synod and these instrumentalities of the United Church of Christ which are recognised, established by or responsible to the General Synod, and *describe* the free and voluntary relationships which the local Churches Associations, Conferences and ministers sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to local Churches, Associations, Conferences and ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ'. (Italics added).

The new Church is therefore presbyterial with regard to the General Synod and its agencies; it is congregational with regard to local Churches, Associations, Conferences and ministers. It is a curious thing that these two denominations—the one congregational and the other presbyterial—were, in fact, very close to each other in actual practice. Congregational polity has always recognised the local congregation as the basic unit, and all relationships beyond the local parish have been associational and voluntary. In fact, however, the complexity and demands of corporate life as a denomination, and the need of the world for ministries beyond the capacity of any local Church or mere informal co-operation, have led to a structure of State and National agencies, activities, and staff, which was of pure necessity more centralised and decisive than the pure theoretical Congregationalism of a past age and simpler world would perhaps admit.

On the other hand, the presbyterial order of the E. and R. Church has been modified by the essentially congregational temper of American

life, and in actual fact there has been more rugged insistence upon responsible freedom in the E. and R. fellowship, together with a solid churchmanship instinct, than there has been in actual Congregational life. It was, in fact, the practical, daily similarities of the two groups which led to the initial discovery of inner kinship in many realms and eventually to an exploration of the possibility of organic unity. We have now a Constitution which presents a clear and useful pattern of Church life, preserving (to an extent and with a vehemence almost embarrassing to American Congregationalists) the freedom and autonomy of the local Church, while effectively linking and shaping the General Synod and other agencies of the Churches, Associations, and Synods into a more effective force in mission. Paragraph twenty-one has been cited over and over again to anxious Congregationalists. 'The autonomy of the local church is inherent and modifiable only by its own actions . . .' it begins, and then it proceeds to spell out the implications in detail. But there is visible in the whole Constitution a sense that this is a founded freedom, and that freedom in Congregationalism has never meant anarchy, but freedom in and under Christ—a far different thing. Ministerial standing is located, as before, in the Association; and orderly procedures are spelled out in clear and helpful ways. Boards, agencies, and instrumentalities, which in Congregationalism have had autonomy and enormous independent power, are now more directly related to the Church through the General Synod, in the most noticeable presbyterial note in the whole document.

Opposition to the United Church of Christ and the Constitution has been deep seated and continuous and well financed, but it has never involved more than a tiny minority of Churches and individuals. A revival of intense pamphleteering and perpetual mail barrage, plus the litigatory tactics, have given them a voice beyond their numbers.

They have mostly looked back to an idealised and abstracted form of atomized Congregationalism, emphasising the sectarian strain of our tradition, and pleading for nothing above the local level but co-operation and informal relationships. The word 'freedom' has bulked large in all opposition literature, and the title of one anti-union publication is 'Unity by Compulsion'.

Opposition groups to the United Church of Christ were initially constituted from among those who had been engaged in a fight within Congregationalism against 'The Council for Social Action', and the principle of the social concern of the Churches. They have been largely of liberal theological views and conservative social and economic views, though this is not a complete description. They have been apprehensive

of the sturdy theology of the E. and R. Church on one hand, and apprehensive as to what seems to them a more centralised Church and the consequent threat to the total autonomy and freedom of the local Church, on the other. These arguments for local freedom have often had a secular ring to them, being largely concerned with such matters as freedom from outside control, local ownership of property and choice of ministerial leadership. There has not been a great deal of exploration of the full amplitude of the sources of Congregational faith and polity, and there has tended to be an emphasis on one or two notes alone. The attempt has been to preserve for today with extreme literalness certain historically conditioned responses of Congregationalists, without examining the principle which elicited the response, and which might elicit another and contemporary response now. This opposition effort has not always been relevant but it always has been impassioned.

There has been profound conviction among many Congregationalists that the Congregational principle has not been something to be preserved in unchanged and mummified form, intact and rigid, into changing conditions and a new age. Our fathers would be the first to be offended by this point of view. What does the Congregational spirit mean *now*, when in obedience to Word and Spirit we covenant together to be His people? It does not mean precisely the same thing in outer form that it meant in Scrooby, or in Plymouth, or Salem. But dynamically, in inner essence, it means a very great deal, and we must grasp it and let it speak through us now. While Congregationalism is prone to captivity to its culture by its refusal to abdicate the world, it has always had in it, though often but latently, a powerful principle inherited from its sectarian ancestry which has frequently restored it to a posture of Christian criticism of society. The fact of Word-Spirit tension has led to changing form and function, and this tension has been creative as often as it has been destructive.

The same kind of awareness that 'new concessions teach new duties' is evident in the Congregational Union of England and Wales, and in Scotland as well, where there is growing realisation that there is a churchly content in the association of local Churches at regional and national level. This is the development of the idea of the Church, which does not blur nor obliterate the Churches, but which fulfils and includes them. Constitutional reconsiderations designed to recognise what seems in fact to be already in existence, are thus under way in England. This parallel and somewhat similar development need not be considered an abrogation of Congregational principle, but a fulfilment.

The aggressive and tough minded witness of the anti-union group of Congregationalists in the United States in recent years has been a valuable thing. It has forced pro-union people to think deeply and to explore every aspect of their work to discover its relevance and integrity with relation to Congregational principles. There has developed, over these twenty years, a more informed Congregational constituency, than has heretofore been in existence. The very process of shaping a Constitution and bringing into reality the structure of a new Church, has made us all conscious daily of the precious principles inherent in the faith and the polity of which we are heirs. It is felt, generally, that Congregationalism is making a vigorous and forthright witness through its movement into the United Church of Christ. Certainly a somewhat doctrinaire Congregationalism which equates freedom with a local Church autonomy of a largely secular and political nature has little to say to today's world on the Christian level. Indeed it is often the ecclesiastical reflection of a secular political view of conservative and nostalgic cast. The witness is important, but it cannot be said to be the main stream. The United Church of Christ is part of the rediscovery of the reality of the wholeness of the Church at every level, where the Word is preached and heard, and the Sacrament administered. This wholeness is only complete, however, when there is full and open acknowledgement of Christ's Lordship beyond the local congregation. This means that we engage in no slavish labour for mere monolithic organisation, but it does mean that we seek a reflection in our real Church life of the oneness we profess in Christ. American Congregationalists have sought to be obedient as the way has opened to them. Do we not have in this the leading which promises the healing and witness which today's distraught and fragmented world needs? So, far more than being a response merely to the need of the world for a united people of Christ, important though that be, the United Church of Christ is a response to the unity to which Christ calls his people, in the United States, now.

On July 4th, 1961, in the City of Brotherly Love, Philadelphia, where 185 years earlier the nation's founding fathers had signed a Declaration of Independence, the United Church of Christ came fully into being, declaring its dependence upon the grace and leading of God, and the interdependence of all its agencies and instrumentalities in the total mission of the church.

Upon declaration that more than 90% of all Congregational-Christian local churches voting had affirmed the Constitution, and that 33 out of

34 Evangelical and Reformed Synods had voted 'yes', the Constitution was declared in effect, and the delegates rose in spontaneous singing of the Doxology and grateful prayer at this climax of more than 20 years of preparation.

The previous week, the General Council of the Congregational-Christian Churches, and the General Synod of the Evangelical and Reformed Church had met in Philadelphia, and had taken all necessary actions to enable the United Church to become a real and functioning body. All boards and agencies had busily restructured themselves and altered their charters and by-laws to enable them to conform to the requirements of the Constitution. Now several months of basic legal work remains and by 1962 the full life of the United Church will be flowing through all its arms and instruments.

Dr. Ben Herbster, pastor of an E. & R. Church in Cincinatti, Ohio, was elected President of the new Church. He had long been active in important roles in his own Church and in the aborning United Church. Dr. Truman Douglass was elected Executive Vice-President of the new Board of Homeland Ministries, which combines all the home mission efforts of both groups. Dr. Alford Carleton was elected Executive Vice-President of the Board of World Ministries, which combines the overseas mission work of both constituent groups.

At every level of life in the new Church there is a tingle of excitement. The coming together of different traditions has the salutary effect of challenging irrelevancies and trivialities. New voices in conversation produces new insights. The immense sense of an historic new venture, a creative interaction of congregational and presbyterian polity, come into being at a crucial time in human history, overlays all that is said and done. Mere mechanical efficiency or numerical size is no satisfactory rationale for this move; all feel it must prove itself in a new obedience in submission to the Holy Spirit in this time.

The assembly was cheered to learn that the New York State Courts, after patient hearing of the case of those who brought suit to deter the union, had dismissed the entire case against those seeking to enter the United Church.

A sense of Pentecost overhung the General Synod, as, at point after point, communication came into being where it had not heretofore existed. So, trusting that 'God has yet more truth and light to break forth from out His holy word', Congregationalists in the United States enter upon a new venture in pilgrimage.

The Rev. Harland G. Lewis is minister of the Congregational Church, Farmington, Conn., and is a member of the Executive Committee of the I.C.C.

A Covenant Fellowship of Churches

In November 1958, the Council of the Congregational Union of England and Wales set up a Commission to include among its studies: 'the relation of our Congregational churches to one another in the Council and Assembly'. The first report of this commission was made to the Assembly of the Union in May 1961, and it was agreed to pass its recommendations to the churches. A decision in principle will be sought at the Assembly of 1962, which if positive will lead to the preparation of a new Constitution for later consideration.

There follow some extracts from the report of the Commission to present the substance of the matter and then some comments made at the Assembly of the Congregational Union of England and Wales by the Rev. W. J. F. Huxtable, Principal of New College, London, and Chairman-Elect of the Union.

Every Congregational Church is a covenant fellowship of Christians in which . . . all members are severally as well as corporately responsible for seeking the mind of Christ for the life of the Church.

While no local Church ought to be separate from other Christian Communions in the same district, differences of conviction about important issues make complete unity at present impossible. While the duty and privilege of being in close and active fellowship with other Christians is accepted unreservedly, we believe it is nevertheless also necessary for Congregational Churches to covenant with one another for the purpose of their distinctive Churchmanship.

Each Congregational Church is already in association with all other Congregational Churches through the County Unions and the Congregational Union of England and Wales. Through the Assembly of the Union and its Council and Committees these Churches seek and receive the guidance of the Holy Spirit in matters affecting the whole fellowship.

The Churches thus associated have no wish to appear as a denomination in distinction from other denominations, or to weaken their own sense of ecumenicity; but since it is not at present possible to gather all Christians into one Church Order it is necessary that Congregational Churches should express in some corporate form their belonging together which is so plainly a fact of their experience.

The Commission is united in the view that the member Churches of the Union should be invited to enter into a covenanted relationship with one another. To twelve members of the Commission it seems right to name this fellowship of Churches. 'The Congregational Church in England and Wales'. To two members of the Commission, however,

this seems to be too serious a departure from our traditional understanding of the word 'Church'. All are agreed that the present name 'The Congregational Union of England and Wales' does not adequately describe or define the present relationship of our Churches.

Commentary by Principal W. J. F. Huxtable

I wish to give the Assembly some indication of how we came to our main suggestions and what we take them to mean. We took the third of our terms of reference (about oversight) first, because we became convinced that what we ought to say about Christian unity and also about the relation of our local Churches one to another ought to arise from our understanding of what Christian oversight is and what it is not. We do not dissent from the Church of England because it believes that oversight is an essential element of the Church's life, but rather because we are not persuaded that this oversight is necessarily or best exercised by an individual, however saintly and able, whether he stand in the apostolic succession or not. That is indeed one form of oversight; and we may have more to learn from it than some of us are at present willing to admit. With us, however, oversight has ever been exercised by Minister, Deacons and Church Meeting, the individual's and the fellowship's responsibilities blending together so naturally and inevitably that it is difficult to disentangle them, even for inspection. We have in fact learned and practised our convictions about oversight in the local church; but increasingly in recent years oversight has been exercised among us by a number of others. Moderators and County Unions, for example, to say nothing of all else that happens through Memorial Hall, have more and more been expected to care for us in a great variety of ways. Churches have less and less wished to 'go it alone', and have often sought—and less frequently, I dare say, accepted—such leadership as has been offered. We have in fact accepted a notion of oversight which is not confined to the local Church; and the Commission has started from this fact. Indeed, I would claim for the whole of this document that you have provided the facts upon which we have worked; we think we have offered a reasonable explanation of them and a clear indication of what they imply, simply by working out the implications of our more recent history.

As to this more general oversight, we wish to say in the first place that it is for the well-being of our Churches. We judge that no one really wishes to return to the days when they cared less for one another than they do now; and even if we did so wish, it is very doubtful

whether it would be possible in the changed economic and social situation in which we now live. I suspect that the more granular independency advocated by *some* of our XVIIth century fathers had at least something to do with their economic circumstances. I do not deny, of course, that it had something to do with the New Testament! Yet they understood that corpus of Christian witness in a fashion no longer possible to us! Be all that as it may, the Commission is in no mood to go back on this wider oversight which our Churches have accepted almost entirely without formal argument. Who can doubt that the mutual care of our Churches for one another is of God?

We wish, however, to record our convictions about the nature of this oversight and the way in which it should be exercised and received. 'It is an attempt to express (Christ's) rule and care through the offices and officers of His Church': therefore, those who exercise such oversight do so by persuasion, not coercion. This oversight seeks to be the instrument of the only thing that in the end really matters about our Churches, that Christ should reign in the midst of his people and work through them.

Such oversight, we claim, is needed to do justice to a fundamental part of the Church's structure. We are not dealing with an *ad hoc* expedient, merely, but an essential part of Christ's provision for the life of His people. Just as a local Church is a fellowship and not an haphazard collection of individuals, so a Congregational Union—to call it that for the moment—is a fellowship of Churches and not a casual nexus of local congregations. There are, I know, some who will say that this is a new doctrine. (I am not sure whether this is actually so, for I think it can be clearly shown that from John Owen onwards there has been this understanding of the fellowship of the Churches in our tradition of churchmanship; but we are not here to argue the point merely on a matter of historical judgement, about which there are certainly two opinions). The issue before our people is not whether this is new, but whether it is true, whether we are not being asked to make more explicit what has been implicit for at least thirty years or more, whether through the very conditions in which our work has now to be done we are not being led to a truer and deeper understanding of the nature of church-fellowship than we have held hitherto.

How are we to express it in life and organisation?

In seeking to answer this question, we have tried to avoid what we took to be pitfalls. We say, for instance, that we do not desire to appear as a Denomination in distinction from other Denominations. We do not, that is, intend to become a sect, when it has been given to us to say something vital about the nature of the Church Universal. Indeed,

it may be that in the very proposals we bring before you now we are feeling our way to something that will be of value to Christian folk far beyond our immediate circle. Yet we have to live in the world as it is; and since we cannot at the moment gather all Christians into One Church Order, we must find some way in which to express in some corporate form that belonging together which is so plainly part of our Churches' experience. We do not recommend, you will observe, any hierarchical gradation of Church courts, so that the local Church becomes subordinate to some superior authority; and we have not in any way sought to set any limits to the proper freedom of the local Church to seek the mind of Christ and order its affairs by the guidance of the Holy Spirit. What we have done is to indicate a way in which the fellowship of Churches might—should—find corporate expression; and we have done so, as we believe, without falling into the pitfalls I have just mentioned by taking up and trying to develop an idea of the Church entirely characteristic of Congregationalism. With us every local Church is either explicitly or implicitly a covenant fellowship. But if individual believers may covenant together in fellowship in a local Church, may not such Churches covenant together in a National or County Union? Might not such a covenant-fellowship relate our Churches to one another with the same curious sense of being at once bound together and yet also in full Christian liberty which we know in our local Churches? The more the members of the Commission considered this the more we were convinced that this provided the answer to this problem of the relation of our Congregational Churches to one another in Council and Assembly. This is fact made explicit what has been implicit for many years. Our Churches are no longer isolated units; nor are they a connection; but they have become more and more a fellowship: let us then say so.

But, some have asked, what would it be like for Churches to enter into covenant with one another? What difference would it make to what we now know? Part of the answer I have already given: it would make perfectly explicit that relation of inter-dependence which has become so marked and welcome a feature of our life. The formal constitution of our Union at present provides for no such rich fellowship as we now enjoy. But there is more to it than this, and I would describe that extra by pointing to the distinction between really being a member of a local Church, and being no more than an occasional worshipper. It is the difference between being committed to one another in a fellowship made possible by Christ, and having no particular responsibility except to drop in when you feel inclined. I look to the day when in the deepest possible sense our Churches shall be committed to one another in

mutual responsibility and service. From one point of view, I dare say, we should still look rather the same, but I am sure that we should all feel different. We should have taken our increasing fellowship to its logical conclusion.

Nor would this mean that our local Churches would have their privileges and responsibilities curtailed. We do not envisage that the local Church will be told what to do. We know only too well what would happen if such a foolish experiment were attempted. What we do envisage is that we should recognise that there are, in fact, three spheres at least in which we are made aware of receiving the guidance of the Holy Spirit, the local Church, the County Union and the National Union. If we face the realities we experience, we do not find any authority for believing that the Holy Spirit loses His power when He wanders to larger Assemblies than the local congregation! Because we know His guidance at the local level we need not try to make Him parochial. Nor do we think, as I said a moment ago, that these three spheres are related in a sort of ascending scale of importance, but as equal spheres. But what if the guidance of these three equal spheres seems to be conflicting? Well, it is known for something like that to happen in the local Church, and what do we then do if the fellowship is really Christian? We go on seeking guidance until we are of one mind. At our best we know that when we start consciously lording it over a minority, ignoring tender consciences, we are at a level lower than Christian fellowship.

If it is possible for members of the local Church to find a common mind under the guidance of the Spirit, or at the very least to respect one another's consciences under His constraint; I cannot see that it is impossible for our Churches to do so as well. Indeed, this does happen already. The Assembly proposed the Home Churches Fund. Nobody forced it on the Churches; yet it has been one of our most successful enterprises. Our Commission envisages neither more nor less than this. As I said earlier—we want to make explicit what already happens.

A Local Church Covenant

Every Congregational Church is a covenant fellowship of Christians in which the preaching of the Word and the administration of the Sacraments are principal means of grace; in which the ministry of the whole Church is normally led by one who is recognised as called thereto by the Lord; and in which the pastoral oversight of the members and the leadership in all kinds of Christian witness and enterprise is shared by the Minister and Deacons. All members are severally as well as corporately responsible for seeking the mind of Christ for the life of the Church.

Such a covenant has been thus worded for the Church at Banstead, Surrey, England.

> We, acknowledging God to be our God and Jesus Christ His Son to be our Lord and the Holy Spirit to be our Guide, commit ourselves to one another to live together in Church order as a company of Christ's people.
>
> We seek to fulfil the will of God, as declared in Scripture, in bearing one another's burdens and sharing each other's joys, in welcoming the stranger and befriending the poor and lonely, in caring for the young and building up our families as part of the great family of God.
>
> We promise to endeavour by prayer, personal service, and conscientious giving to proclaim the Kingdom of God at home and abroad, and to fulfil His will in all human relationships in which we have a part, whether social, economic, or international.
>
> We intend that our Church should be in communion with the Churches of the Congregational order, but seek by God's grace, fellowship with other Churches, especially those of our neighbourhood, working and praying together with them for the unity of Christ's Church in the world.
>
> Finally, we commend ourselves to the whole Church of Christ on earth, and commit ourselves to the Word of God our Father, in the knowledge that He will not leave us or forsake us, and that at the last all will be gathered together in Christ our Redeemer.

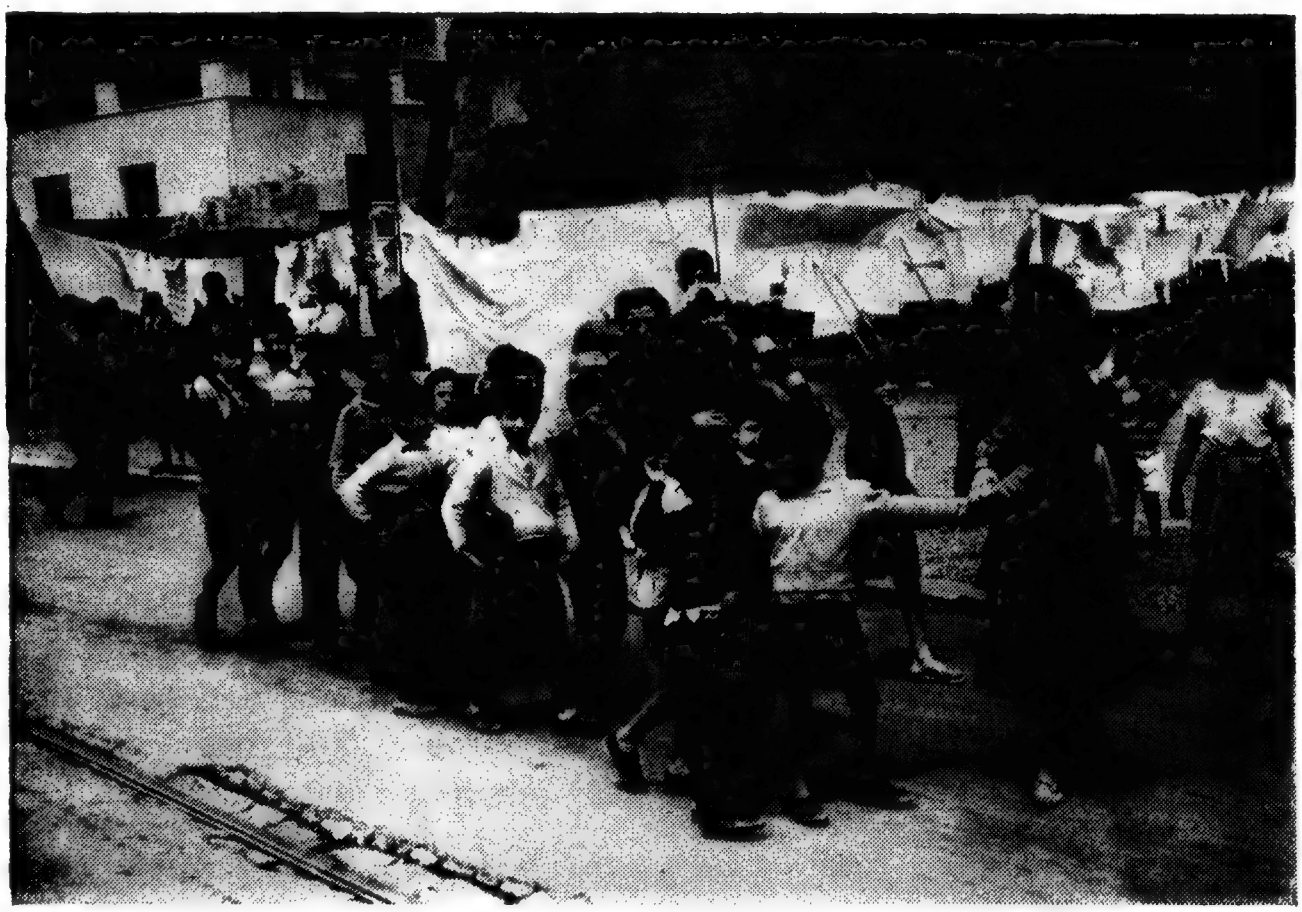
The above is an extract from the Report of Commission I of the Congregational Union of England and Wales.

Casa Mia—My Home

MYRNA BUSCHMEYER

I first saw the miracle of Casa Mia when I visited Naples in 1953. The actual building was one of the few left standing after the war in the rubble which had been the Naples waterfront. Outside were swarms of dirty little urchins, climbing over us and our car. But through the gate under the large sign, 'Casa Mia', and inside, were clean, happy, energetic, singing children, learning to be self-sufficient and knowledgeable in both secular and Christian ways.

After the war it was discovered that thousands of the waterfront inhabitants, bombed out of their homes, had fled to the hills and were living in dark, damp caves in conditions of such squalor and overcrowding that tuberculosis was rampant. American doctors studying malnutrition among these people founded the Italian Service Mission to help meet their need, and support of the work was undertaken by



On the way to Casa Mia

the Congregational Christian Service Committee and has become one of the best known mission projects among American Congregationalists.

The Italian Service Mission was in fact formed to reinforce the efforts of the few Protestants in Naples who were trying to feed and heal and serve these war victims. Their leader was Dr. Teofilo Santi. I only wish that this Protestant saint could himself tell Congregationalists everywhere of the work which he has done as director of the mission.

As a son in a Methodist minister's family, Dr. Santi early learned to share and serve, for despite real poverty two orphans became part of their family. Gradually others were added, and the number has been added to during the years until it now totals over 8,000! With the help of American Methodists several moves to larger quarters were made. Then the present orphanage, 'Casa Materna', a former prince's palace, was rebuilt. Several hundred orphans live there now, and many more come daily for school, crafts, recreation and worship. 'Casa Materna' has been directed by a brother and sister of Dr. Santi since their parents died.

All the Santis live together here by the Bay of Naples with several mission workers. Dr. Santi himself practices medicine, specialising in tuberculosis and pediatrics to earn a living. Then he devotes hours daily to free medical clinics at both missions and to administering the programme, at 'Casa Mia' as Director. He has several Italian helpers who work under Hulda Settler, an American girl who has grown from being his volunteer secretary to be his invaluable administrative assistant both in the mission itself and in the warehouse for material aid sent under Church World Service and the Service Committee in the United States. Mrs. Jessie Deale and several American students have been on the staff temporarily to assist with the several hundred children who have two shifts of school and crafts and meals and play. The building is so small and simply equipped that it is wonderful to see their accomplishments. 'Casa Mia', is not an orphanage, nor do people live there, but it is truly 'my home' to the hordes of children who since 1952 have entered through the gate under this sign.

The work has been greatly helped by the American military stationed in Naples. They have given of their surplus food and equipment. Chaplains, enlisted men and officers have arranged parties and given other back-stage assistance. Shipboard parties have been arranged. The climax was the help given to acquire the land needed for the only Protestant hospital in Southern Italy. Congregationalists in the United States also gave money to make this purchase possible. The building has been used as a school building for children of American military.

I came to Naples last Fall in time to attend Sunday Protestant service for military in the basement of the hospital-school. Later I could tell the women why this building had so much meaning for Protestants, and how the rent they were paying for their school made possible the support of four clinics (as a dispersed hospital meanwhile) until the building could be turned back to them for a hospital.

I had chosen to go to Naples and visit Casa Mia, and see how the modern military were still co-operating with these missions. Naples was to be the first of seventeen district rallies of 'Protestant Women of the Chapel', throughout Italy, Germany and France—and at each I was to be the invited guest and speaker.

To tell them of these two missions at their doorstep, and of the long history of co-operation of the military with them, was a thrilling experience. There was also something very stimulating to me in being for a little time part of this Christian mission where 'home' had never been anything but makeshift rubble or the frame of a building, and where religion had been only the superstitious, antiquated Italian Catholic Church. To see hope come alive and Christian qualities

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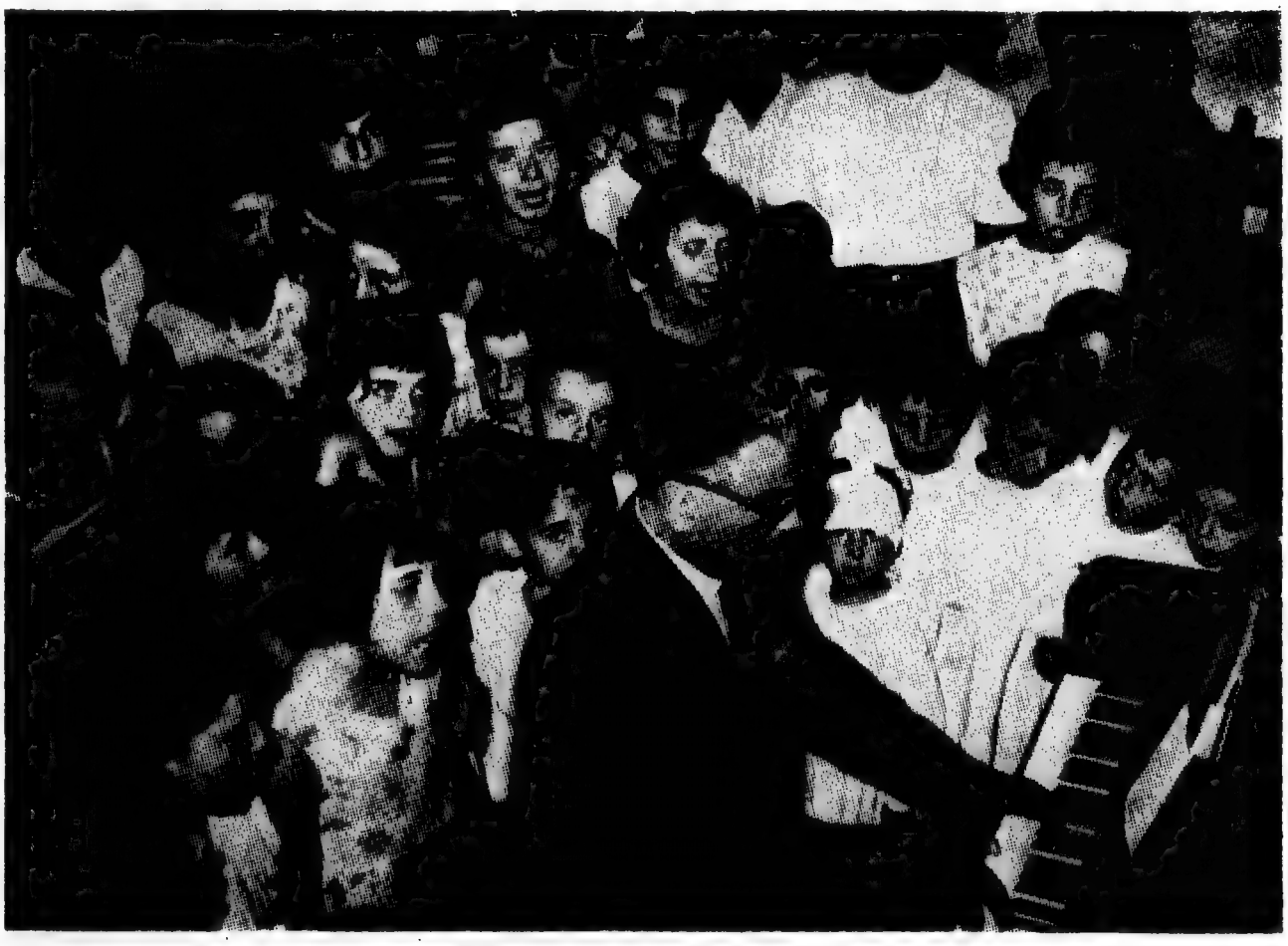

Dr. Santi with the children

Adams United Theological School

R. J. McKelvey

Modderpoort, or 'pass of mud'. I doubt if you will find it marked on your map of South Africa. For it can boast of nothing more than a railway station-cum-siding, one shop, a grain silo, and, of course, St. Augustine's Anglican Mission. Five years ago you would have found this quiet eastern Free State Village over-run by gym-frocked and khaki-clad African boys and girls—pupils and students at the mission's schools and teacher training college. But the Bantu Education Act stopped all that, or most of it, for it took over all but primary education out of the hands of the Anglican fathers. Fine and spacious cut-stone buildings stood empty, and beautiful grounds lay unused.

Beginnings

The same Education Act affected the London Missionary Society's work at Tiger Kloof, which became a government institution. Some place had to be found where we could continue the training of our African ministers. Discussion between a number of churches interested in forming a united theological college took place, and early in 1956 the Tiger Kloof Bible School, the Adams Theological Schoool (of the American Board Mission, missionary arm of the Congregational Christian Churches of the U.S.A.), and the Wright School of Religion (of

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Continued from page 18

develop; health and happiness and usefulness grown through the efforts and love of these devoted workers and volunteers, was a wonderful preparation for me.

In the rallies we used the Bible study book 'There came a Woman' (to the well). I kept seeing the stream of women coming to the one pump outside 'Casa Mia', with clothes and children to be washed, and pails to be filled and carried back from this only supply of fresh water for a wide area, to fill their daily needs of physical water. And I remembered inside the mission where healing and teaching and ministering service done in Christ's name was bringing the living water of the Lord to them.

Mrs. Fred S. Buschmeyer is chairman of the Leadership Education Committee of United Church Women, U.S.A.

the American Methodist Episcopal Church) joined to become the Adams United Theological School. Although the union was not as inclusive as had been hoped, and the early withdrawal of A.M.E. participation made it even more modest, it was nevertheless a very happy one. Bechuana and Zulu students trained together, and American and British staff pooled their resources.

Meantime Adams College, in spite of its determined effort to maintain itself as a private institution free of government control, also came under the hammer of apartheid. The fledgling Adams United Theological School had of necessity to look for a new home. We found one at St. Augustine's Modderpoort, and trekked there from Natal.

For those accustomed to the flat, dry countryside of Tiger Kloof or the humidity of the Natal coast, Modderpoort must have been a refreshing change. Here generous summer rains and winter frosts cool the air and replenish the soil. The countryside shares the hilly terrain of nearby Basutoland and is particularly interesting. Rolling out from our feet in carpet-like fashion are acres of maize, wheat, and pasture. Here and there, nestling at the foot of koppies which dot the countryside like badly-made sandcastles, are homesteads which go back to the days of the Voortrekkers, and not far away from each is a huddle of mud-coated huts which house African farm labourers. And in the distance, just over the border, lie the Basutoland mountains, snow-capped in winter and blue against magnificent evening skies of turquoise.

Objectives

Here our students prepare themselves for the ministry. They come from varying backgrounds. Most are teachers, some clerks, others policemen, but all are intensely keen to make the most of the three years at school. Wives (and little ones) come too, and receive training, because we know how much more fruitful a man's ministry can be if his wife also has prepared herself. Courses and text-books are what you would expect to find in any theological college in the United Kingdom, (Greek not excluded!), though adapted to the African scene and tested by an intensive annual field work programme.

Students usually profit more from lectures than private reading, but seminars are encouraging responsible independent thinking. Our beautifully furnished chapel is the heart of our body, and its three daily services are designed to match learning with devotion. Physical needs are not overlooked; routine chores, a three-acre garden, tennis court and soft-ball field keep staff and students fit.

You find new rules and regulations at A.U.T.S. The emphasis is

rather on responsible Christian living. It is a cause of thanksgiving to see theology working itself out in mutual concern and care.

Challenges

Candidates for the ministry are no easier to find in Africa than elsewhere. The number and quality have risen in recent years, but the need still far exceeds the supply. Some possible candidates are naturally deterred by the prospect of low salaries and the consequent hardship. A more formidable deterrent is black nationalism, with its suspicion of Christianity as the supposed supporter of white supremacy. Along with this, we have to contend with the indifference of the newly educated but unchurched Africans, the resurgence of Islam, and the activities of militant pseudo-Christian sects. But this only emphasises the need for a vital and dedicated ministry.

Opportunities

Soon A.U.T.S. will be moving again. Government legislation has declared us a 'black' spot in a 'white' area. But in this there lies a great opportunity. The Congregational, Presbyterian, Methodist and Anglican Churches are all faced by problems of African theological training since the University College at Fort Hare was turned into a 'tribal college'. We may be able to use this occasion of drawing together the fragmented Body of Christ in Africa; the vision of a theological college where students of many churches could train together is once again before us.

I wish that I could write that we were eager to seize the opportunity as God seems to be in offering it. Denominational preferences, personal concerns, and fears about the future have delayed and at times threatened the success of discussions. Bishop L. Newbigin spent some time with us in an attempt to help us, and other representatives of the interested Theological Education Fund of the International Missionary Council will shortly visit South Africa. We thank God that a common mind seems to be emerging. But difficulties still stand in the way. Join with us in prayer that plans, now at a critical stage, will soon be satisfactorily settled.

The Rev. R. J. McKelvey, B.A., M.Th. D.Phil., a graduate of Nottingham University, received his theological training at Paton and Mansfield Colleges; he also holds a degree of Western Seminary, Pittsburgh. A native of Northern Ireland, he joined the London Missionary Society in 1959, and was appointed to the staff of Adams United Theological School, Modderpoort, S. Africa.

Youth Parliament

GUNNAR ISAKSON

The national youth organisation of the Mission Covenant Church of Sweden (SMU) has its annual meeting in June as a part of the general assembly of the Church. During this big conference, always held in Stockholm, all the financial and organisational affairs are dealt with. But the youth leaders have more and more felt the need of time for discussing ideas and aims. Since 1960 it has been possible for them to come together on a different occasion each year. This new meeting is called 'the national Parliament of SMU'. About 100 youth leaders—four or five from the 16 districts besides the national staff—are invited to a weekend-conference, where only the main problems of the inner side of the work are discussed.

This year the Youth Parliament took place in Norrköping, a big industrial city south of Stockholm. The city paid much attention to the conference by an official display of flags and a fine reception in the city hall.

The Rev. Erland Johansson presided and gave in his address many useful views of the tasks of the leaders of local youth clubs. It was followed by group discussions, which then lead to the final plenary session. The opinions were especially controversial concerning the relations to the State and the communal authorities. This problem dominated the SMU-Parliament of this year.

One of the directors of the royal supervisory board for education, Dr. Ragnar Lund, had been invited as lecturer. His subject was: 'The State, the community and the youth organisations'. He pointed out the importance of the opportunity for all people to get liberty and the intelligence to use it. The way to liberty is education. In Sweden the democratic movements—the Labour Movement, the Temperance Movement and the Revival Movement—have given education to the large mass of the people during the last century.

The character of the family is essential when thinking of the children's bringing up, but the parent's situation is now quite different from that of earlier days. The growing urban trend has brought greater difficulties for the family. The school is important of course, but when young people have left it—who is then ready to co-operate with the family? To that question Dr. Lund had only one answer. Nobody could serve

better than the voluntary youth movements, and therefore the State has to support this work. The State is ready to do so. Appreciation of voluntary youthwork is growing, and the support of the State does not mean intervention. The lecturer criticised some communal youth centres, which had competed with the work of the voluntary youth organisations. The work of the commune should not begin until it had become clear that that of the voluntary groups had not been sufficient or effective enough. Only an ideology can support such a work in the right way. And therefore Christian youthwork is extremely important.

A third session paid attention to the contents of Christian education. An address, given by Rev. Karl-Axel Elmquist, had in it much explosive material concerning the attitude of young people facing sexuality, mass-medium and other marks of modern culture and unculture.

The members of the Youth Parliament had a compact programme. Yet they attended two services in the big new Congregational Church of Norrköping, which, in a way completed the hard intellectual activity with spiritual strength and blessing.

The SMU Parliament of 1961 was a kind of national brains trust among the youth leaders within the Covenant Church of Sweden.

The Rev. Gunnar Isakson was formerly a secretary of the S.M.U. He is now minister of the Mission Covenant Church at Norrkoping.

Alternative to War by R. G. Bell (James Clarke, 1959, 2/6d.).

Whatever one thinks about the solution offered by this English Congregational minister to the pacificist-'militarist' dilemma, this is undoubtedly a brilliant presentation of the problem itself. His proposal is that of an organised, disciplined active non-violent Resistance army—every qualifying word here carrying its own importance. This method aims 'to change the mind of the enemy and to bring a reconciliation upon which peace can be built'. Its effectiveness is, of course, a matter of speculation, but it is a most appealing proposal to Christians and well worthy of careful study.

Storm over Kongo, Mission Covenant Church (Stockholm, 1961, 12.50 kr).

A well produced, illustrated and documented account of the Congo situation by members of the Swedish Mission Covenant Church who were themselves involved or went to Congo to understand.

The Family Church by H. A. Hamilton (Independent Press, 1961, 3/-).

A reprint after twenty years of a formative book in the history of Christian education in England. Based on two convictions: that the community is the decisive influence in all education, and that shared activity or dialogue is the surest way for children to learn. Its value remains, tested by many, and still to be discovered by as many.

R.F.G.C.

Communication and the Christian Community

Some extracts from the address to the Assembly of the Congregational Union of England and Wales by its Chairman, the Rev. H. A. Hamilton, in May, 1961.

The Christian community is not a place; it is a relationship. This relationship is the necessary condition for Christian education and the principal and proper agent in Christian evangelism. It is the calling of a Church to become such a community as can be the living Word of God to its neighbourhood.

* * * *

The great betrayal of this generation is that they have not encountered authority in their elders. Not the authority which needs to be imposed by force, but the authority which proceeds from personal criticism. We are only hearing cries for force now because the other and deeper authority is lacking. In a translated poem *The Half Strong* a young man has cried: 'If we are half-strong, it is because you are weak, because you were afraid of us, gave in to us, would not withstand us, could not answer our questions'.

* * * *

The failure in the contemporary adult and especially the adult Christian (for which there are many reasonable explanations, but no sufficient excuse) reinforces the urgency of our educational task—how to create such a Christian company in the local Church that the children and young people in our care are nourished by the Gospel, and those outside feel the living impact of it. . . . The strategic centre of the struggle is the local company of Christian men and women. . . . The primary mission of the local Church is to be such a community as will itself by its worship and its work communicate the Gospel.

* * * *

We are not communicating. We are rejected without being heard. Why are we further from the non-academic than ever, and for the most part, are separate from at-one-ness with the mass of our working fellows as much as by our verbal facility as by their rejection of us as irrelevant? Yet it is in their world that the Christian Community must live and more and more have its being; in the world as it is our God is to be seen at work; in the expanding universe, the affluent society, the world of power politics He is to be known. And there, in this bewildering actual, we are to BE. . .

We must expose ourselves to the new voices and the fashioning hands of our generation. Strange words, strange sounds, strange sights are offered to us. How we resist them! . . . It is so easy to reject; so hard to receive. So tempting to prejudge; so demanding to try to understand. Yet surely we must expose our minds to the bewilderment, the bitterness, and the bravado with which the playwright, the poet and the painter, tell out their response to the contemporary scene. Those who are articulate may well reveal to us the needs of the dumb. To say no more, we cannot afford to be ignorant of the influences which fashion the taste of our children. How can we help to interpret what we will not even take seriously?

* * * *

Most of all, if we are to be a community set in the world, we must expose ourselves to the need of persons in our world. How shut away we can easily be from the sight of the open wound and the cry of the lonely heart. We see—but as through a glass darkly. We hear, but not face to face. A report tells us of the promiscuity of the barely adolescent —we are shocked; we whisper to each other; we hold a conference. But who is to move out of these separating circles of prudery and professional inquiry; who is to go where they are and restore to them a belief in the joy of human love and the simple beauty of sex within it? Who, if not the body of Christ?

We read of unrest in industry, of lightning strikes, of working to rule. Readily we may pass our judgement. Yet these may be as surely the frustrated cries of men who think they are not heard, as the rebellion of our own children may be evidence of the burdensome pressure of our insensitiveness to their need. How far we seem to be away from them; how good that once again the Church is seeking the way to be at one with their needs as persons.

How can we speak or act as a Christian community with the authority of Christ, unless we expose ourselves to the victims of power politics—whether in Leopoldville, or Laos? Unless we feel the pangs of hunger as we contemplate the starvation of the world, not in terms of figures but of mothers unable to satisfy their babies and helpless against disease?

Or what do we know, in the warmth of our Christian fellowship of the loneliness round about us, the loneliness of the old, rejected and forgotten; the more terrifying loneliness of the young—longing to matter and not knowing how. Loneliness so raw that it resists any touch?

The Rev. H. A. Hamilton was at one time Secretary of the Youth and Education Department of the Congregational Union of England and Wales, and later Principal of Westhill Training College. He is now minister of Union Church, Brighton.

Adventures in Reading

MARGERY FITTS

In our Congregational Christian Churches here in the United States, a new interest in the reading of worthwhile books is burgeoning through the stimulus of 'Adventures in Reading'.

This programme is the result of the 'concern' of a number of Massachusetts women more than thirty years ago. It was felt that too many of our men and women were not reading at all, or were content with the lightweight and ephemeral. As a consequence, in the tradition of Congregationalism which has always emphasised education and enlightenment, a small pamphlet of suggested titles was published.

Thus 'Adventures in Reading' got its start. Today it is issued by the National Fellowship of Congregational Christian Women and the National Laymen's Fellowship, and consists of two booklists, Part I brought out February 1st each year, and Part II appearing six months later. The lists are long and varied containing more than 300 titles annually in twelve classifications, including The Bible, Worship and Devotional Life, Religious Thought, Current Issues, History, Travel, Science, Poetry, Biography and Fiction. The number of copies of the list published has grown annually, the latest figures, for the 1961 issue, being 70,000.

Although ours is a National List, not all states use it, and three states publish their own. They vary, furthermore, in their methods of distribution and use. Some include supplementary choices of older books or books for children, while others give credit for consistent reading of denominational periodicals such as 'The United Church Herald'.

By citing what is done in my own state, Massachusetts, I can given an idea of how this programme is administered. Here we consider 'Adventures in Reading', not only as a guide to contemporary literature, but also as a programme which rewards achievement. It is *not* a contest between individuals or Churches, although it counts the number of readers and the number of books read from the list. We say that a person 'qualifies' by reading at least one book from each of the four main groups into which the list is divided. A Church itself 'qualifies' by reporting ten or more readers. Some of our groups meet for reviews and discussion, and this is encouraged. Each participating Church has a Chairman of 'Adventures in Reading' whose duties include the distribu-

tion of the lists, the making of reports, the acquisition of books, their circulation and publicity.

The books which are included in the lists are selected by a National Committee consisting of seventeen members, nine Active (all from Massachusetts) and eight Corresponding (from Rhode Island to Hawaii). In evaluating the books, the committee is ever watchful for offensive passages, thus, unfortunately, ruling out a good deal of today's fiction. The committee also asks, 'Is it too expensive? Is it too localised, too specialised, too difficult?' (Those books of a decidedly serious nature are marked with an asterisk.)

A positive statement, summing up the guiding principles in book selection, might read, 'Those which are wholesome and interesting; those which are inspirational and helpful, whether they be religious books, biography or fiction; those which are sincere in their quest for truth, and those which are well-written, combining beauty of thought with beauty of expression—these, in combination, form the type of book the committee rates as worthy of a place on 'Adventures in Reading'.

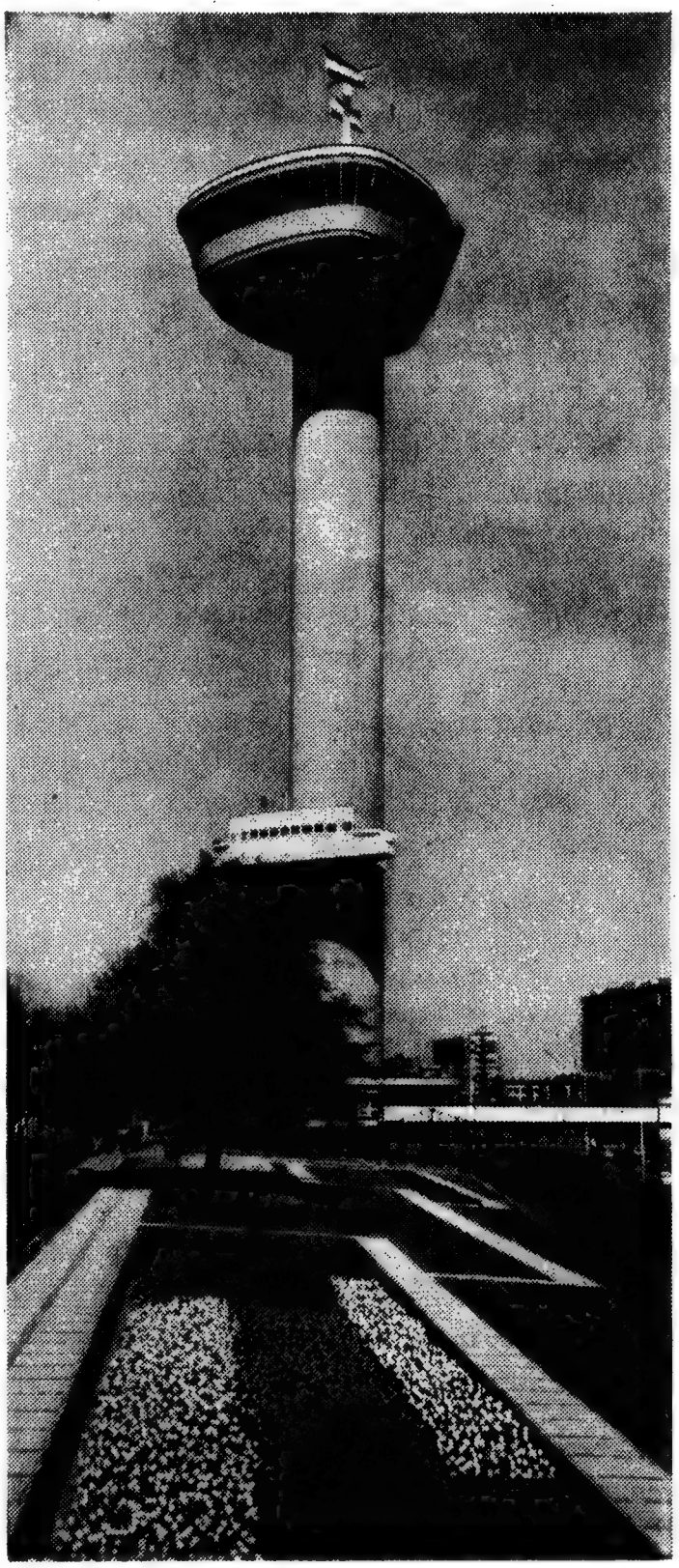
Reading is imperative to our understanding of the world in which we live. Life in mid-twentieth century requires that we be men and women of sound thinking and broad knowledge. The best thought of today, as well as the wisdom of past ages, lies in books and we neglect it to our peril. In the words of Mark Twain 'The man who does not read good books has no advantage over the man who can't read them'.

Mrs. A. M. Fitts, Jnr., is Past Chairman of Education for the Massachusetts Women's Fellowship, secretary of the National Committee on 'Adventures in Reading', member of the National Women's Fellowship Tour to Britain, 1959.

Christians of the Copperbelt by John Taylor and Dorothea Lehmann (S.C.M., 1961, 16/-).

Another 'must' for all concerned for the development of the Christian Church and the service of the Christian mission in Africa—and not least Congregationalists. There is strong criticism of the Missions for their failure to develop an indigenous ministry and any sense that the Church belongs to the people: it is still the mission. 'We have been converting people to Christianity, but have we been forming a new Christian society?' 'Africans judge their Church by its effectiveness as a social institution'. 'There is a growing disillusionment towards Christianity especially among young people . . . and especially for its failure to practise brotherhood'. 'Christianity is beginning to be regarded as an agency for weakening African resistance'. 'The African minister is regarded as belonging to the pattern of the Western Missionary activity, and not really to the African Church'. 'If the Church is to respond to the total situation it can do so only as a single fellowship embracing both races'. 'Many Africans are more at home in an exclusively white world than they are among the simpler people of their own race'. These and like judgements make one think. R.F.G.C.

ROTTERDAM, 1962



Euromast: Rotterdam

SPEAKERS

Principal H. Cunliffe-Jones, D.D., *England*
Principal C. S. Duthie, D.D., *Scotland*
Rev. A. Leonard Griffith, *England*
Dr. James M. Gustafson, *U.S.A.*
Prof. Dr. G. J. Hoenderdaal, *Netherlands*
Principal W. J. F. Huxtable, *England*
Mr. W. S. Kilpatrick, *W.C.C.*
Drs. H. M. de Lange, *Netherlands*
Dr. W. B. J. Martin, *U.S.A.*
Prof. Paul S. Minear, LL.D., *W.C.C.*
Pres. Robert V. Moss, Ph.D., *U.S.A.*
Dr. W. R. M. Noordhoff, *Netherlands*
Prof. Dr. H. S. Nordholt, *Netherlands*
Dr. Roger Pilkington, *England*
Prof. Lucien Rimbault, *France*
Prof. Roger Shinn, D.D., *U.S.A.*
Dr. Russell H. Stafford, *U.S.A.*
Rev. K. A. E. Sundstrom, *Sweden*
Mrs. Dr. H. Verwey-Jonker, *Netherlands*

The Free Church of Finland

(*Suomen Vapaakirkko*)

USKO WAISMAA

It is not easy to determine the precise beginning of the Finnish Free Church movement. Revivals occurred in various parts of the country in the 19th century. The most important of these broke out in the autumn of 1879 when Lord Radstock, an English revivalist, held a series of meetings in Helsinki. The following ten years saw continuous revivals over the whole country. The essence of their doctrine was that when a man surrenders himself to God in faith, God justifies him and he gets assurance of the forgiveness of sins and knows the joy of salvation.

The question of the doctrine was not however in the foreground in the Free Church movement. The Word of God was searched diligently both privately and in common Bible reading, and believers began to ask whether the Lord's Supper did not belong only to them. So there came into existence small Holy Communion unions. Soon they began also to realise that according to the New Testament a Christian congregation consisted only of believing members. After this the detached Communion unions began to be formed into free congregations.

There was no intention to separate from the Lutheran Church, but the pastors did not hold that a Lutheran Church could include free congregations. The movement therefore, was disowned, and so the free congregations took firmer shape.

The Free Church movement was still scattered and unorganised. One result was that many converts went over to the Methodists, Baptists and to the Salvation Army. The idea that the Free Church movement might unite all real believers in our country proved to be too optimistic. This compelled the movement to organise itself in 1889. The first organisation was very weak and it could not prevent a schism, caused by a 'holiness' movement. In 1894 the Free Church movement got a tighter organisation and became a union of congregations, called the Finnish Free Mission.

The Free Church movement early lost its most remarkable leader when Hjalmar Braxen died at the age of 49 in 1909. Five years earlier the chairmanship of the central committee had passed into the hands of Emil Saraoja, an engineer, and subsequently a professor. At that time the share of the laity was notable, and some university-bred men

devoted themselves to be Free Church pastors. Among these were Eskil Renfors, director of the Pastor's School and Kaarlo Waismaa, a teacher there and editor of *Suomen Viikkolehti*. The school functioned in Tampere from 1905 to 1920.

The decade 1911-1921 was a time of lively activity. A new period of revivals began especially among the Finnish speaking peoples. The new activity took place in the main in the name of Christian Endeavour union, which was established in Finland within the Free Mission and remained within it. Associations grew more rapidly than the congregations, which caused difficulty, because there was not any united leadership. The converts remained in the associations and did not become members of the congregations. The C.E. movement in Finland thus lost its original aim: For Christ and the congregation.

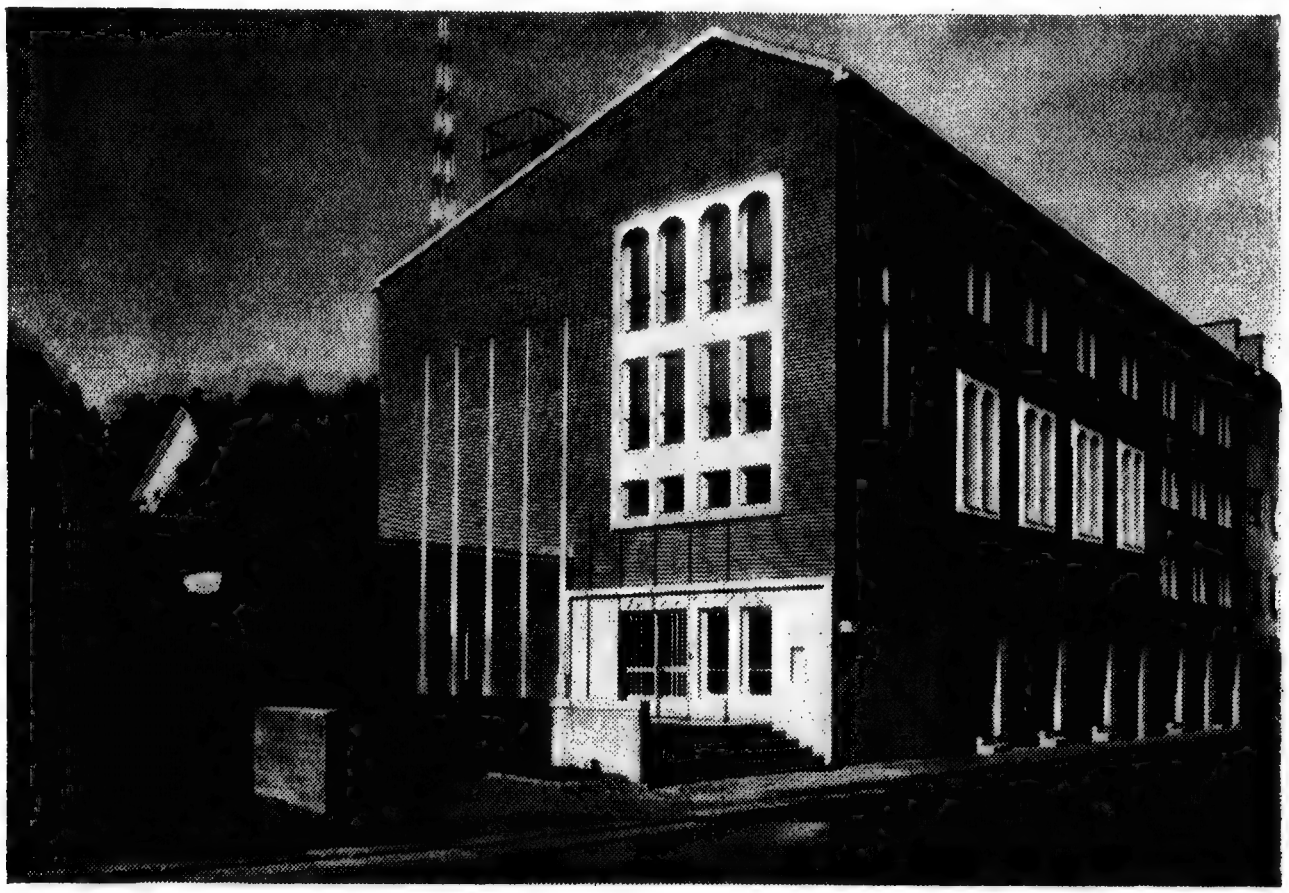
In 1921 the Swedish speaking elements in the Finnish Free Mission separated from the Finnish ones and established a separate organisation: Free Mission Covenant. At that time the chairmanship of the central committee moved from Professor E. Sarajo to S. S. Salmensaari, a School Councillor. He was one of the generation of students who in the 1890's had dedicated themselves to the calling of free preachers. In the succeeding decade he was made secretary of missions. With greater clarity than anyone else, he followed Braxen's evangelical theology. In 1908 he became a state educational official but continued to participate in Free Mission work. His patriarchal phase in the chief leadership of the Free Church began in 1921 and lasted until 1954.

At the first uni-lingual annual meeting of the Free Mission in 1922 it was unanimously adopted that the Free Mission should be registered as a religious body. In 1923, when the law relating to religious freedom became operative, the Finnish Free Church launched its activities. The following year the C.E. Union proclaimed itself the youth association of the Free Church and thus a troublesome confusion was clarified.

With the legalisation of the Free Church of Finland the following declaration of faith was adopted:

(1) We are Christians, who, according to the Bible and in accordance with the Apostolic Creed, endeavour to live and work for the reviving and maintaining of Christian life.

(2) The Bible which we believe to be written by men moved by the Holy Spirit, is acknowledged as the only rule of our faith, and in accordance with which all doctrine and practices in the Church are to be either accepted or rejected.



Newest Church in Lahti

(3) In order to realise the Christian unity and fellowship which the New Testament teaches, we do not require anything else for Church Membership except a living faith in Jesus Christ, the Son of God, and the professing of that faith before men.

(4) In accord with this Declaration we have united our churches as in the practice of Biblical Church life and missionary work as an expression of our Christian conviction.

According to this declaration, the congregations of the Free Church of Finland are congregations of professing believers. Others, however, may be accepted as minors and as so-called passive members. When after the legalisation of free congregations, many of their members did not separate from the Lutheran State Church, it became necessary in many congregations to make arrangements for a fourth group, so-called associate members.

When the Free Church was established it had only 46 ordinary members, 163 minors, 11 passive members and 954 associate members. Ten years later the total membership was 5,145, and 30 years later 8,911. At the present time there are 64 congregations, of which 19 have been registered under provisions of the religious liberty law.

The most noticeable events after the war were the new organisation of youth work, and the establishment of a People's High School at Santala. The C.E. designation was discarded and a new union, known as Suomen Vapaakirkon Nuoret (The Youth of the Free Church of Finland) was formed to include the associations of the young people, the junior work and the Sunday Schools. This meant a movement from association activity to deeper congregational consciousness.

In recent years two doctrinal questions have been subjects of lively discussion. One is the action of the Holy Spirit and especially of His signs and gifts, and the other is the doctrine of baptism. Because adult baptism is predominant in the Free Church it has been held that baptism should be the gate to membership and that freedom in this matter cannot be tolerated. The Free Church of Finland, however, still keeps to the principle that we do not require anything else for Church membership except a living faith in Jesus Christ.

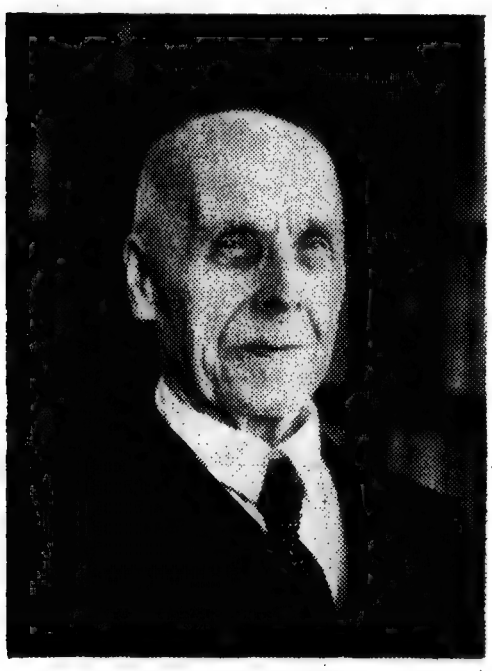
The strength of the Free Church has been an extensive revival work directed outwards. Wide circles have been touched by its evangelistic work. This activity has had a marked influence both on other free evangelical groups and on the Lutheran Church.

The weakness of the Free Church has been that it has not been able to keep all those converted through its activity. The junior and Sunday school work has been too little appreciated. Recently the members of the congregations have, however, awakened to see better the importance of youth work. The numbers of our youth have increased every year and this will be a more notable factor in the Free Church.

The Free Mission began its mission-work in China in 1891 and in North India in 1895. In India the mission has worked among the Tibetans. Now the Free Church has missionaries at Ghoom near Darjeeling and in Baksa-Duar on the boundary of Bhutan. In the course of years 29 missionaries have been sent to India, of which eight made their last resting place in the soil of India.

In 1957 the Free Church began mission work in French Congo, now Republic of Congo, on the field of the Mission Covenant Church of Sweden. Six missionaries have already prepared themselves for this field. The foreign mission is advancing and many young people are willing to follow the call of our Lord to the mission fields.

Mr Usko Waisman, LL.B., is Moderator of the Free Church of Finland and a member of the Executive Committee of the I.C.C.



S. S. Salmensaari

Sulo Santeri Salmensaari, the first moderator of the Free Church of Finland, was born in 1874. After his matriculation he studied in London at Harley College in the year 1896-97. He passed his B.A. in Finland and acted for many years as the principal of a reformatory and later on as the chief inspector of child welfare at the ministry for social affairs. His last position was the chief of section for alcohol and temperance affairs, from which he retired in 1941.

After being converted at 18 years of age he devoted himself to walk with the free evangelical movement. He worked at first as minister and then as secretary of the Free Mission for six years. After that he was also a member of the Central Committee of the Free Mission until the establishment of the Free Church of Finland in 1923.

In the setting up of the Free Church, S. S. Salmensaari played a decisive part. The declaration of faith and the regulations of the Free Church of Finland are the result of his skilful preparation. It was a matter of course that he should become the first Moderator of the Free Church, which post he held for 31 years.

In his Christian preaching S. S. Salmensaari has stood firm on the base of the word of God. He has before all been a representative of an active and serving practical Christianity of which sacrifice and self-denial are an essential part.

Characteristic of the activity and work of S. S. Salmensaari has been straightness. Even in stormy days S. S. Salmensaari has unshakenly steered the Free Church according to its confession and principles. As a man of absolute principles he has won the reverence of even those who in some things disagree with him.

Even at the age of 86 years S. S. Salmensaari alertly follows the activities of the Free Church of Finland and often takes his pen to the principles, which are to him so dear and of such high value.

Usko Waismaa

Robert Browne

"The shop of our store and the steel of our strength"

CHARLES E. SURMAN

For a long period Robert Browne enjoyed the proud posthumous title of 'the Father of English Congregationalism', but in recent years there has been pronounced reaction against any such claim, notably on the western side of the Atlantic. He has been denigrated as an arrant intruder to whose peculiar brand of acrimonious Separatism our polity owes nothing.

An enigmatical figure he certainly is for those who like precisely dated biography and consistent thought and action. (See C. E. Surman's *The Enigma of Robert Browne* in the *British Weekly*, London, May 8, 1950). We now know that he was buried October 8th, 1633, at St. Giles's, Northampton, but the year of his birth remains only conjecturally as 1550. Of his early life and schooling, presumably in Rutlandshire or near by, nothing is known. He was admitted a student at Cambridge, graduating B.A. in 1572, and in the pronounced Puritan atmosphere then distinguishing that University his radical bent developed. He taught school 'for the space of three years' and also exercised his mind 'to search and find out the matters of the church', and by his dissatisfaction with the existing order drew down the wrath of authority upon him and was discharged. He went back to Cambridgeshire and began to preach, although not holding episcopal licence.

With his University friend, Robert Harrison, he then formed a 'Gathered Church' in Norwich in 1580 and preached actively in Norfolk and Suffolk. In 1581 he was again in trouble with the authorities and suffered the first of many imprisonments. He opposed the emigration of his congregation but later in the year joined them and Harrison in Holland. It was here, at Middelburg, in the following year that his three major published works appeared: 'A Treatise of Reformation without tarying for anie,' 'A Treatise vpon the 23. of Matthewe', and 'A Booke which sheweth the life and manners of all true Christians'.

After dissension in the Middelburg congregation Browne returned to England in 1584 and suffered further imprisonment for writing 'An Answere to Master Cartwright'. At this time he suddenly signed a subscription acknowledging the authority of the archbishop and

promising to live orderly, a seeming betrayal of his expressed convictions against the episcopal hierarchy. He was not freed from controversy or animadversion, however. To the end of his life, although he was allowed to teach school again, consented to be ordained in the Church of England in 1591 and became Rector of Little Casterton, Rutland and of Achurch-cum-Thorpe Waterville, Northants, in that year, he was almost as embarrassing to the Anglican authorities in his qualified conformity as he had been before, with much bickering about such matters as his non-use of the cross in baptism, not wearing a surplice, omitting parts of the Prayer Book liturgy, and for discipline of recalcitrant parishioners in refusing to baptise the children of non-attenders at church or to admit notorious evil-livers to the Lord's Supper. But as a country parish minister he was 'practically buried' and even as a controversialist almost forgotten.

In 1631 he was excommunicated and deprived of his livings for contumacy and in August 1633 was literally 'carted-off' to Northampton gaol on his feather bed and there died a few weeks later.

That his inconsistencies were due to insanity has often been asserted, but this seems by no means proven. He was a stormy petrel, contentious, obstinate, highly independent, infuriating to those in authority, and doggedly opposed to everything he deemed an encroachment on the spiritual liberty of Christian individuals or communities or an attack on the 'crown rights of the Redeemer': so much is undisputed. If the torch he lighted flickered in the bitter winds of persecution, that was not necessarily pathological. Committal to thirty-two imprisonments, some of them in places where 'he could not see his hand at noon-day', would hardly make for physical or mental tranquility. Sentimentally it would of course be easier to honour him had he been faithful unto death, but not all are made for final martyrdom, nor do adversaries always call for a death penalty.

Time-server, hypocrite and coward we think he was not. Renegade he seemed to some in his abandonment of the campaign against the Anglican authorities and corruption in the Church, but even under submission he was unable to fit the Procrustean couch and made a restless bed-fellow. It seems possible, too, that like others he mellowed with age, and that his extreme position was in part modified by slight, slow, yet perceptible change in the ecclesiastical set-up arising from his own and other would-be reformers' vehement protests. 'Discipline,' which occasioned so much trouble for him and others, was to become a watchword in church life for a century to follow: there were some who did set about 'Reformation without tarying' and from whom it was perhaps less necessary to urge total Separation.

What remains to be asked is whether other generations were right in seeing in this man the one who first enunciated the principles which have been basic for later Independent-Congregationalists. Were Douglas Horton and Verne D. Morey right, for example, when they claimed (in Dr. Horton's words):

> 'This important monograph might have been entitled "Goodbye Mr. Browne", for it definitively and finally bows Robert Browne out of Congregationalism. He has been regarded as the first Congregationalist for a long time. Historians have asked each other how such an unstable man would have been the founder of so stable a polity as Congregationalism. Today we know the answer to their question: he was not'. (The monograph is *History Corrects Itself* in *Bulletin of American Congregational Association, Jan.* 1954).

This summary dismissal of him from our lineage is based on the postulate that "any person who equates Congregationalism with Separatism may be considered to have a blind spot on his historical retina'. At the risk of being thought myopic, we suggest that it is not a question of equation but of development. Brownism is not identical with later Congregationalism any more than Judaism equals Christianity. To plead that they are not akin because they are not identical is to suggest that because an acorn is not an oak they have nothing in common. The differences may be readily conceded while the germinal indebtedness remains. We can no more expunge the name of Robert Browne from our Congregational story than we can that of Moses from the New Testament. Dr. G. F. Nuttall rightly says, 'With the Brownists . . . we have not reached Congregationalism but only its prehistory' and he adds that while the Congregational Way 'often ran parallel with the Brownists' path it was not a projection of it'. (*Visible Saints*, pp. 76). Browne was undoubtedly the man in whom 'English religious Separatism became vocal' (Morey, p. 9), and in that context even his contemporaries were ready to grant him primacy. Stephen Bredwell, his avowed enemy, wrote:

> 'None among them can justly take the garland from Robert Browne . . . And albeit new masters are risen among them, that now in a fresh, hot mood, condemn his coldness and volorable dealing, and that worthily, yet they must, even Barrow and Greenwood with the rest, acknowledge him the shop of their store and the steel of their strength'. (*Rasing*, 1588, A1, r.et v.).

To argue that Congregationalism has never been Separatist seems wilfully to ignore historic fact. In England at all events Dissent and Nonconformity have been inevitably to some degree Separatist *vis-a-vis*

the Established Church. Modern concern for ecumenicity ought not to blind us to the fact that in practice Congregationalists have often been unwilling schismatics. Browne was no advocate of Separation for Separation's sake; only of withdrawal from things and policies un-Christian. His stressing of those tenets which became cardinal for Congregational co-operation is clear—though not to be found where it is often and only sought, in his 'Treatise of Reformation'. Compare the following, for example:

> 'There be Synods or the meetings of sundry churches: which are when the weaker churches seek help of the stronger, for deciding or redressing of matters: or else the stronger look to them for redress'. (*A Booke which sheweth*, D3 verso).

> 'Therefore the meetings together of many churches, also of every Whole church, & of the elders therein, is above the Prophet, the Evangelist, the Pastor, the Teacher and every particular Elder. For the joining & partaking of many churches together, & of the authority which many have, must needs be greater and more weighty than the authority of any single person.' (*True & Short Declaration*, A2 recto).

The much-protested central factor in English Congregationalism, the authoritative place and power of the Church Meeting, finds its definition also:

> 'The Church meetings are the due resorting and coming together of Christians, for mutual comfort by their presence, and communion of graces to further all godliness'. (*A Booke which sheweth*, I3 recto).

This is not a statement, be it noted, that a Church Meeting is a democratic assembly where all the minutiae of Church provenance are decided! Browne's agreed Covenant with his Church in Norwich if translated into current terminology is not far from the implied basis upon which most of our fellowships are still grounded and must not be overlooked by those moved to re-examine Covenant in England today. (For the full text of this Covenant, see *True & Short Declaration*, C2 verso, reproduced in *Peel & Carlson*, pp. 422f.).

Here are stated the explicit fundamentals of Congregational church polity: a covenanted fellowship of believers, an elected ministry and order of Church officers, regular worship and teaching, freedom of speech and the right to discipline (with subjection to it), evangelism, and consultation with other Churches. For their clear enunciation we remain debtors to Robert Browne, despite his schismatical tendencies. He was a 16th century 'Angry Young Man', his nascent idealism in

rebellion against stubborn tradition and vested clerical interest, driven to the costly expedient of Separation by their inertia. Browne the Separatist was his own worst enemy and wounded friends as well as enemies. We may deplore his methods and refuse many items of his contemporary concern or adjudge some emphases to be too strong, yet that does not cancel our indebtedness to the one who gave emphatic and cogent expression to certain radical truths which neither the Church nor the Churches can ignore in any century. If we discover and develop his recognition of ecumenicity, it must not be to lose sight of local responsibilities for purity and grace, of our stewardship in fundamental freedoms and autonomies; nor is it to disallow his stress that Christ and He only is the Head of His Church and not Apostle, Pope, Archbishop, Monarch, President, State or any priestly-ministerial order.

> 'In all things we must first look, what is the Lord's will and charge, and then what is the will of man'. (*Treatise of Reformation*, A4 verso).
>
> 'Church governors are persons receiving their authority & office of God, for the guiding of his people the Church, received and called thereto by due consent and agreement of the Church'. (*A Booke which sheweth*, I4 verso).

Our thanks for the reminder, and for much else in the New Testament to which you send us back, Robert! We are eternally your debtor, even if time has made some ancient good uncouth.

* * * *

The Writings of Robert Harrison and Robert Browne, ed Albert Peel and Leland H. Carlson (London, 1953) gives verbatim text of his works, though without commentary, and carries an extended bibliography. The best biographical study of the man is perhaps that of Dwight C. Smith, "Robert Browne, Independent", in Church History (Berne, Indiana, Dec., 1937). The judgements of Champlin Burrage, F. Ives Cater, T. G. Crippen, H. M. Dexter, Wm. Haller, M. M. Knappen, Geo. W. Owen, Albert Peel, Wm. Pierce, F. J. Powicke, Williston Walker, etc., are worthy of consultation.

Note that in the article above spellings have been modernised.

The Rev. Charles E. Surman, M.A., F.R.Hist.S., is an English Congregational minister and lately Research Secretary of the Congregational Historical Society.

NEWS ROUND THE WORLD

Australia

The President of the Congregational Union of Australia, Mr. Maynard Davies, visited Western Australia where he attended the annual state Assembly in May and toured in the country areas. The Secretary of the Union has been to Canberra where a Congregational Lay Preachers' Association has been established to meet local needs.

The call of the Canberra Church to the Rev. Horace S. Read has been accepted. Mr. Read will conclude his five-year period of service as the Secretary of the Congregational Union of New South Wales and expects to commence his ministry at Canberra in February 1962.

The meetings of the Joint Commission on Church Union (Congregationalists, Presbyterians and Methodists) are continuing. Matters concerning the theological background against which the basis of union will be prepared are now nearly completed. The Commission must pay attention next to a draft basis of union.

N.C.W.

British Guiana

Fifty-four members of the Women's Union attended a Residential Conference in April. Special emphasis was laid on the value of Christian home life. It was held in the Teachers' Training College, Georgetown. Mrs. C. Stallan, President of the Union was leader.

The Rev. Noah Evans has resigned after service for some years in Fyrish. A minister from England will probably serve for six months' special duty next year.

Canada

The placing of young ordinands in their first charge is the task of the transfer committee of the United Church. When the committee met in May it faced a need for 200 and a supply of just over 100. Young ministers are consulted as to their choice of place to serve, but very many ask to be used just where the need is. The salary of a young ordinand is $3,650, a free furnished house, car allowance, pension and insurance, and a month's annual vacation.

The United Church is soon to enter its first new missionary sphere of service since it accepted responsibilities in the Copperbelt in Northern Rhodesia in 1953. The new work will be in Brazil and will be its first in South America, although substantial missionary work has been carried on in Trinidad for ninety-three years. The mission in Brazil will be in co-operation with the Methodist Church there. Three ministers and an agricultural missionary are being sought for 1962.

At a meeting of the Toronto Conference recently, a resolution was passed urging the General Council of the United Church to invite the Presbyterian Church in Canada to consider a merger. There are about 200,000 Presbyterians and about 1,000,000 members of the United Church.

Ralph C. Young, Secretary of the United Church's Board of Men for the past ten years, has been named secretary of the Department of the Laity, World Council of Churches, in succession to the Rev. Hans Ruedi Weber.

The Rev. Dr. C. E. Silcox who died in May, will be remembered particularly for his book, 'Church Union in Canada'. He was from the Congregational part of the United Church.

E.E.L.

Czecho-Slovakia

The Annual Conference of the Unity of Czech Brethren (Congregational) was held in Prague in May. The Revs. B. Benes and J. Michal were-re-elected chairman and secretary and a new Council was chosen for three years.

England and Wales

The Annual Assembly of the Congregational Union of England and Wales unanimously elected Principal John Huxtable Chairman for 1962-3, a fitting recognition of his leadership in connection with the Tercentenary in 1962 of the Great Ejectment of non-conforming ministers. The Associate-Secretary of the I.C.C. represented the Union at the European Laymen's Conference at Bossey (Geneva) and at the Christian Peace Congress at Prague (where he was happy to make contact with the leaders of the Czech-Slovakian Congregational Church), and at the Annual Assembly of the Welsh Independents.

The annual consultation with Palatinate Church leaders took place this year in London—the themes being Church and Community, and the German Church theses on the Lord's Supper. In July two delegations from England attended conferences at Ebernburg (Palatinate), the one on Christian Service in Europe today, the other on Church and Education.

Dr. C. H. Dodd has been made a Companion of Honour by the Queen in recognition of his Chairmanship of the New English Bible translation-commission. Prof. George Phillips has retired from Northern Congregational College, Manchester. The Rev. Martin Shepherd has been appointed Moderator of the North East Province and the Rev. Charles Haig Moderator of the Western Province.

G.J.

Ireland

At the Annual Assembly of the Irish Union in May, held in Donegall St. Congregational Church, Belfast, the Rev. G. Bembridge, B.A., B.D., was inducted as Chairman of the Union, and the Rev. John Stewart was appointed as Chairman-elect. Mr. J. M. Laughlin and the Rev. J. M. Henry, B.A., B.D., were re-elected Treasurer and Secretary respectively.

One of the main issues engaging the attention of the Assembly was that of possible union with the Presbyterians. Negotiations have been taking place for some time, but are as yet in the very early stages.

J.M.H.

Jamaica

The Eighty-fifth Annual Assembly of the Congregational Union was held at Clarendon College, Chapelton, from April 4th-6th. This was a very good Assembly as it was particularly rich in spiritual blessings. The need had been

felt for placing more emphasis on the devotional side of Assembly and with that in mind the Rev. Morrieston Lord conducted a devotional session each afternoon and preached at each of the evening meetings.

On the business side the Assembly took a significant decision. A strong Commission was set up to look into various aspects of the work with a view to strengthening the Union. Among the matters the Commission will go into are: Recruitment for the Ministry, the Constitution, Finance and Revival.

The Officers were all re-elected, and so the Rev. W. E. Maxwell, the Rev. S. A. Webley and Mr. C. L. Stuart of Clarendon College continue as Chairman, Secretary and Treasurer respectively.

S.A.W.

Netherlands

A wish of many years has been fulfilled by the installation of Rev. and Mrs. den Broeder as directors of the conference-and-retreat centre of the Remonstrant Brotherhood, 'de Hoorneboeg', in Hilversum. More and more we needed permanent leadership in this place especially as we want to have more meetings and courses there not only for ministers but also for lay-people for training in special responsibilities in the life of the Church.

After 15 years of excellent service as secretary of the Brotherhood Dr. William R. M. Noordhoff retired as such. We all are greatly in debt to him for the efficiency and devotion which were characteristic of his comprehensive secretarial work. As his successor we welcome the Rev. G. Bloemendaal, minister of our Church in Delft. We are glad that we may profit still of Dr. Noordhoff's gifts as minister of our Church in Rotterdam.

We rejoice at the new Church of Hengelo in an important industrial growing centre in the eastern part of Holland.

The general Assembly of the Brotherhood made many objections against the proposed basis of the World Council of Churches. The objections of one-sidedness against the present basis expressed by the Brotherhood in Evanston and before are not taken away, nor the fear of an undesirable confessionalism. Nevertheless the Assembly was unanimous that we want to stay with our sister churches in the ecumenical fellowship.

H. de K.

New Zealand

The past six months have shown some advance and new life among the churches. Three ministers have come to us from Britain; for them we are grateful. The Rev. Peter Threapleton has come to the church in Timaru. Its building has been sold and the church must now find a new site and build again. The Rev. Stuart Jackman, well known in Britain and South Africa, comes to minister to the Beresford Street Church, Auckland. His influence there includes not only the local work but the whole denominational witness. The Rev. David Evans arrived in June to the Pacific Islanders' Congregational Church at Tokoroa, where there has not been a full-time pastor for the Island people. The Islanders in Hastings have appointed a part-time lay pastor to oversee the work in Hawkes Bay.

Regular services are being held in three new places: Papatoetoe (south of Auckland city) where a house and section have been brought; Te Atatu (north

of Auckland city); and Porirua East (north of Wellington city). There are plans for rebuilding the church at Ravensbourne, Dunedin, extensions to United Church, Dunedin, the Pacific Islanders' Church building in Auckland, a manse for the new minister at Tokoroa, a new manse at Lower Hutt—and so on.

The churches have been considering closely the first draft of a Proposed Basis of Union. Much amendment seems to be needed in the sections on polity, baptism and the ministry.

Our next Assembly will be held in Wellington in October when the Church Union discussions will be continued and further integration of mission and church will take place. Meanwhile we watch with interest the consequences of the recent Pacific Conference of churches and missions in the Pacific, especially the proposal to found a united Theological College in Fiji.

G.G.E.

Scotland

The Assembly of the Scottish Congregational Union was held this year in Glasgow. Both of its chief officers contributed largely to its success; the Rev. J. B. Proudfoot, its Chairman of business sessions, by his good-tempered efficiency, and the Rev. Geraint V. Jones, its President, by his pastoral concern and wit. Indeed, the President's Inaugural Address, with its warning against the ecclesiastical tendency to look to 'yesterday' as the pattern for today and tomorrow, provided us with an often-used catchword and gave us a generally heeded direction in our discussions.

As is its usual practice, the Assembly gave considerable time to considering the Annual Reports of its Union Committees. Addresses from two scientists were listened to with keen interest, as we heard Dr. Roger Pilkington speak on a Christian scientist's view of the world, and Dr. John Highet discuss the changed social and cultural environment in which the Church now proclaims the Gospel. The Rev. Clifford H. Macquire uttered a deeply-moving plea for the significance of the individual. Dr. Trevor Davies visited us and proclaimed a word of encouragement. And the Rev. G. R. C. Fuller spoke of the heartening increase in income and recruits for missionary service, and set this against the world's vast and unresolved needs.

Two Scottish missionary candidates spoke briefly at our Missionary Meeting. And it was good to know that, though we have said a most grateful farewell to Mr. John K. Templeton as Union Treasurer for his distinguished services to our Union, he is now going to 'head up' a Committee with most comprehensive powers to review the whole work and organisation of our Union.

P.N.W.

United States of America

Dr. Fred Hoskins, Minister and Secretary of the General Council of Congregational-Christian Churches, has accepted appointment as Professor in the Department of the Ministry at Chicago Theological Seminary. He brings to his new post a wealth of pastoral experience, an ecumenical perspective, and administrative skill. Chicago Theological Seminary, a Congregational school, has for many years been a part of a system of federated theological faculties affiliated with the University of Chicago. From autumn 1961 it begins its independent existence, and is in the process of amplifying its faculty. Dr.

George A. Buttrick, just retired University Preacher at Harvard, spends the autumn term at Chicago as visiting professor of homiletics.

A Commission on Worship has been established to bring into focus the traditions and practices of the Church families forming the United Church of Christ. At the first full meeting of the Commission, Dr. Horton Davies, Professor of Religion at Princeton University, presented a paper on the history and nature of Congregational public worship. He was formerly Congregational minister in South London, and teacher at Rhodes University in South Africa, and at Mansfield and Regent's Park colleges at Oxford.

A new series of paper-back books for the laity is projected by Pilgrim Press, denominational publishing house. R. Norris Wilson, formerly director of Church World Service, overseas relief and rehabilitation agency of American Protestantism, is planning the series which is designed to present 'theological issues with non-theological language, in a context relevant to life in the nineteen sixties'. The books will be small, inexpensive, and pitched directly at the level of small study groups of lay people in a local congregation.

A New York Federal Court decision has dismissed an action taken against the General Council of the Congregational Christian Churches and the Evangelical Reformed Church.

Dr. Duane N. Vore, minister in Battle Creek, Mich., will become Superintendent of the Michigan Conference on September 1; Dr. Sheldon E. Mackay, secretary of the E and R Church has been named to head the Stewardship Council of the United Church of Christ; Dr. Paul Minear, professor of Biblical Theology in Yale Divinity School, has been appointed Director of Faith and Order for the World Council of Churches; Dr. Edgar Chandler has been awarded the Gold Cross of the Royal Order of George I by decree of His Majesty King Paul of Greece; Miss Alpha Stalson has been appointed associated secretary of the United Church 'Church Vocations Office' in Cleveland in succession to Miss Dorothy P. Cushing.

H.G.L.

Wales

During Easter week, Presbyterians, Methodists and Congregationalists met in Aberystwyth to pursue further their proposed union. Church government and religious beliefs were studied, with the result that it became clear that our characteristic differences seem largely to be the products of time and place. Some of the exploratory studies of these gatherings have been published under the title: 'Preparing the Way'. It is evident that our most pressing problem is adjustment in the use of ministerial manpower.

Union meetings were held at Burry Port, an industrial township in Carmarthenshire. The chairman for 1961 being the Rev. D. Harford Evans of the same town. With the celebrations of 1662 in mind, the Union called the Rev. E. Lewis Evans of Pontarddulais to the vice-chair. Dr. Evans is a graduate of the Universities of Wales and Kiel, has written many books, and was for many years the editor of the denomination's Historical Society.

One of the most urgent problems among us is caused by the dearth of candidates for the Christian Ministry. Although the number of students at the United College at Swansea is high, the flow from typically Welsh Churches is inexplicably low. On the other side, the women within our Churches are increasingly participating in intellectual and spiritual matters. E.L.E.

Book Reviews

The Christian Ministry in Africa, by Bengt Sundkler. (S.C.M., 1960, 35/-).

This illuminating and disturbing book is the result of investigations made at the request of the I.M.C. into the training and work of African pastors. It should be read by all concerned with or for the Church in Africa today. For the author not only considers the calling, work, place and training of the African pastor, but he also comments on many other connected issues, such as the relation of the Church to education. Note can be taken here only of two important points.

Professor Sundkler observes that a low standard of theological training may create in a pastor a sense of futility in dealing with some of his congregation. It is also a deterrent to recruiting for the ministry because the best-equipped young African Christians do not consider it to be worth their while. Moreover, unless the Church provides training of the highest standard she is stunting the growth of African theologians who, from the African context, may be able to give deeper understanding to the whole Christian Church on such subjects as Christ as the Second Adam. In the last chapter—'Towards Christian Theology in Africa'—some of these possibilities arising from affinities of Hebrew and African concepts, are envisaged.

Shortage of numbers has often made the minister an itinerant but the great need in Africa is for the man who is the pastor of his people, living among them. This raises the question of differences in training and of the meaning of ordination. The reader will find much to ponder over in the question whether we have forgotten that the deepest calling of the ministry is 'not to administer an organisation, but to minister to sin-sick souls'.

Ronald Bocking

Acts of Worship by W. B. J. Martin (Abingdon Press, 1960, $2.50).

This little book by a minister presently in America, but who formerly held distinguished pastorates in London and Edinburgh, contains very much more than merely the materials for Public Worship. Anyone who uses it should not omit the excellent introduction in which Dr. Martin emphasises the *corporate* nature of Christian piety, and in which he indicates—perhaps more than he is aware—the extent to which English Congregationalism has been affected by the biblical and theological revival of Europe, and the way in which this affects our concern with liturgics and the ordering of our public worship.

Illustrations of this are to be found throughout the book, not only in the biblical orientation of the prayers and litanies, but more particularly by the inclusion of Affirmations of Faith. Dr. Martin treats these in a distinctively Congregational way, as Responsive acts of worship. He deserves thanks from us for thus re-emphasising that all worship centres in the truths of the Gospel, and that we hold our freedom only within the truth that has grasped us in Jesus Christ.

At the same time, it is this section of the book that we are bound to find most unsatisfactory—because any affirmation of faith written by someone else some-

how misses the immensity of the Gospel which we profess. For me—and I can speak only for myself—no 'modern' statements can match the historic creeds of the Church. Therefore I do not think that the Affirmations of Faith that are included will satisfy everyone, but I know they will be useful to many. What is far more important is that by including them Dr. Martin has recalled us to the fact that there can be little true worship where the people are unwilling to affirm their faith.

Robert S. Paul

The Westminster Confession for Today by George S. Hendry (S.C.M., 1960, 21/-).

The different Christian communions differ widely in the way they treat their historic documents. Congregationalists, who look back, sometimes, to the Savoy Declaration or the Cambridge Platform, are apt to honour their great documents by writing fresh ones, to make plain to themselves and to others that they have renewed themselves in the faith and churchmanship of their earlier confession. Anglicans, write, or used to write, books about the Thirty Nine Articles, and more recently received a report of an ecclesiastical commission on Doctrine in the Church of England. Presbyterians, who have as much reverence for tradition as any, show a characteristic reluctance to rewrite or modify the Westminster Confession; and yet it is obviously in need of some restatement. Professor Hendry of Princeton Theological Seminary has put a keen Scottish theological mind at the service of his Church and written a most valuable commentary on the Confession. Since the text of the Westminster Confession and of the Savoy Declaration are very similar this book should prove of great interest to Congregationalists, particularly to those currently attempting to draft a new 'Confession of Faith' for Congregationalists.

It is not an easy book; it cannot be, considering the subject matter. But it is a very honest and a very rewarding book. For honesty I would refer to Professor Hendry's severe criticism of what the Confession has to say about the attributes of God. The Confession fails to bring out adequately he says, that God, who is almighty, sovereign, self-sufficient, condescends to have dealings with us, his wayward creatures, showing thereby his love, grace and mercy. The Confession 'fails to concentrate attention on the authentic image of himself which God has given us in Jesus Christ'.

And yet, there are places where the modern reader will wish Professor Hendry had been as consistently honest. Thus when he discusses the Confession's statement that 'with the same body in which he (Jesus Christ) suffered . . . he also ascended into heaven', he does not help the modern person who is naturally puzzled by the apparent crude realism of the phrase.

But this is a most valuable book, and I hope it will be used much by discussion groups that want to come to grips with the intellectual challenge that Christian faith makes to the world, and that the world makes to the Christian faith.

John Marsh

The Atonement and the Sacraments by Robert S. Paul (Hodder and Stoughton 1961, 30/-).

Dr. Paul has first written about the Atonement, and then gone on to discuss the Sacraments. His book shows how great a gain it is to have these two matters

dealt with inside the limits of one book. How much more he could have given us had he dealt with them in a common exposition!

The book begins with an introduction discussing the word 'atonement'. The first part of the book proper, Dr. Paul has called 'The Legacy of the Ancient World', and in it he surveys the contributions of the Early Fathers, the Medieval Schoolmen, the Reformers and their immediate successors the Puritans, to the doctrine of the Atonement. Dr. Paul then passes to an important discussion of 'Disputes about the Inheritance', where he examines how modern Christians have tried to rethink the doctrine of the atonement in their quite new and difficult modern world. The third and last section of the book is about 'Treasure in Earthern Vessels', and treats of the Sacraments.

I want to confine my comments to the chapter on Baptism, where Dr. Paul handles a theme which is agitating the minds of many Christians in many Communions. Dr. Paul wants a double sacramental order to be established, in which in every communion there would be the practice of both infant baptism and adult baptism. These, he thinks, should everywhere be regarded as one, not two rites, though he tries to avoid any possibility of a baptized infant, in this view, being simply 'half-done'. The merit of Dr. Paul's suggestion is that it takes seriously the two valuable theological points he recognises as seen by different sides: on the one hand, the point that baptism proclaims what God does for us 'while we are yet sinners' and entirely without our meriting; and on the other, the point that a response in faith is an indispensable part of the celebration of a Christian sacrament.

Interesting as Dr. Paul's suggestions are, I think that in the end they can afford no substitute for a much more radical searching as to what the Scriptures have to say about baptism, and an even more searching enquiry as to the precise sort of 'control' that the scriptures ought to have over the sacramental practices of the Church. Dr. Paul has given vent to one radical view when he says that 'it is a question of the means that are adequate to proclaim the gospel, what action best conveys this sacramental grace'. If I mistake not, this sentence, though by no means the whole of Dr. Paul's exposition, rests upon a separation of the sacraments from their historical roots. If *the* baptism of Jesus was really at the cross and emptied tomb, and if *that* baptism is the reality in which we share at our own baptisms, then the question of what is to represent the 'sacramental action' to us is in some part already answered. Sacraments, like the grace they convey, are surely part of the 'given-ness' of our life in the Church.

This is said to be a book by a Church historian. Dr. Paul has in it laid a sound claim to the title. I would only say that if this is Church history, let us have more of it; for this is the sort of book that can in its own way sacramentally feed the Church.

John Marsh

A History of the Evangelical and Reformed Church by various authors (Christian Education Press, 1961, $5.95).

This important book for Congregationalists to read, informs us about the cultural and religious roots of the Evangelical and Reformed Church with which the Congregational Christian Churches are uniting to form the United Church of Christ in America. As a history it suffers from the disability of almost every symposium, unevenness of treatment and the lack of consistently-held purpose. Furthermore, there is far too much detail for the general reader about

the history of institutions, publications and denominational agencies. On the other hand, it cries aloud for chapters dealing with theological and liturgical trends—indeed, I feel the writers are guilty of almost criminal humility in this respect when they could have included such names as Philip Schaff, Karl Emil Otto, Walter Rauschenbusch (his roots were there, although his membership was elsewhere), and in the modern period Reinhold and Richard Niebuhr and Paul Tillich!

One is naturally struck by the almost overwhelming cultural differences between the Anglo-Saxon Congregationalists and these German-speaking Reformed and Lutheran Churches which came directly out of the *Volkskirche* situation of Europe. Something of the immensity of their task is indicated by the fact that although they began to arrive in America in the early eighteenth-century, by 1880-3 (the peak years) Germans were arriving in America at the rate of nearly 200,000 annually. They stayed very close to their cultural roots and it was not until 1925 (or was it 1929? cf. pp. 275, 280) that the Evangelical Synod received its Presidential report in English.

But a closer look will reveal some interesting similarities that go a long way to explain the spiritual affinity that drew the E & R and Congregational Christian Churches together. First there is the ecumenical spirit which arose out of Pietism. Many of the early German preachers in America came from the Basel Mission, and we should remind ourselves that the same movement of the Spirit which produced the *Deutsche Christentumsgemellschaft* and made the Basel Mission the first inter-denominational missionary society in Europe, also produced the London Missionary Society in 1795, and made it the first such society in the Anglo-Saxon world.

Deeper than this, however, is the very striking way in which the E & R Church has held the widest spiritual and intellectual freedom within the historic faith of the Church. Historically this is a confessional Church, taking the Augsburg Confession (Lutheran) and the Heidelberg Catechism (Reformed) as doctrinal standards, but the attempt to hold these two together is quite an achievement in itself! Liturgically the Lutheran influence in ritual and vestments still continues in considerable parts of the Church, and yet in reading the history one has the remarkable impression that the dominate *spirit* has been to hold these doctrinal and liturgical emphases in freedom and not as imposed. As one of their preachers declared at the time of the union in 1934, 'Christianity has ever been in danger of hardening about organisation, polity, buildings, rituals, dogmas . . . To free ourselves from such bondage or to maintain the freedom we have achieved requires more than ordinary courage . . . and a more sacrificial spirit than a comfortable age produces'. (p. 287).

I believe that it is true to the best insights of Congregationalism. Historically we have stood for following the Spirit wherever it might seem to lead us, and yet always under the judgement of that same Spirit as it is revealed in the Bible and in the apostolic faith of the Church. As the United Church of Christ in America becomes a constituent member of the International Congregational Council we look forward to the enrichment that those of the former E & R Church will bring to us, which cannot fail to take us further out of our Anglo-Saxon insularity and closer to our brethren in Europe. But one very minor criticism—they must learn to spell Forsyth correctly! (cf. p. 287).

Robert S. Paul

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WORLD CONGREGATIONALISM

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Glynmor John

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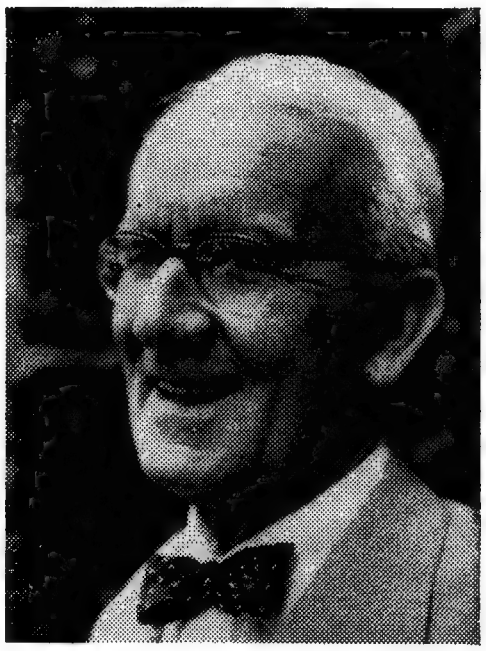
EDITORIAL

Dr. Sidney M. Berry



Pride of place here as in our hearts at this time must be given to happy memories, glad thanksgiving and Christian sorrow in the ending of the earthly life of Sidney Berry on August 2nd last. The passing of the months has not diminished any of these feelings. It is difficult to think that any other will so completely represent in his person our international Congregational fellowship, which he always called a 'family', and of which he was in both love and authority the 'father'.

Dr. Berry came into this world service at the end of what had been already a most distinguished career. He had proved himself in three pastorates a brilliant preacher. For over twenty-six years, as serpent and dove, he had shown himself an equally brilliant ecclesiastical administrator and statesman. Space does not permit the record of these achievements. Now at the age of 67 years he took up new work—new to him and the first appointment of a secretary to the International Congregational Council. He set himself to the task of building bridges of friendship, understanding and trust across the world. Happily he enjoyed travel and meeting people and talking. When he laid down office, almost with reluctance, in 1955, the bridges had been firmly built for others to cross and recross.

Because of his genuine humility and lack of ostentatiousness in what he did so well perhaps his achievements may not be in mind so much at this time as the man himself. He will be remembered because he was

so deeply interested in people, even when he did not know their names or speak their language. To watch him find his way or make a purchase or strike up an acquaintance with a stranger in an unknown tongue was always a delight. He gathered people to himself by the warmth of his nature, so that long afterwards, when perhaps his addresses or sermons even were forgotten, they remembered *him*. To those who were near to him in daily life, no matter in what capacity, he was a wise and sympathetic counsellor, to whom they could readily go. He probably held locked in his heart more secrets of the great and humble than any other man. And like so many busy men he found it possible to write innumerable letters in his own hand, even though with painful slowness in later years.

On August 29th a great company of relatives, friends and representatives gathered in the City Temple to honour his memory. The Rev. Howard S. Stanley closed his memorial appreciation with these words: 'Dr. Berry was a good man, rich in the fruits and graces of the Holy Spirit. I never knew a man whose religion was so real, who paraded his religion less. We trusted him because we knew he trusted God'. For such a one we give thanks to God.

Projects

We report with great satisfaction the visit of Dr. and Mrs. Charles S. Duthie of Edinburgh to the Free Church of Finland. Apart from the immediate benefits which a contact of this kind brings, it has resulted in an offer by the International Congregational Council of a scholarship to an excellent student from Finland to take a course of study at the Scottish Congregational College and of help towards a more adequate course of training for theological students. A grant has also been made to an English minister to study migration conditions in Jamaica to further his aid to migrants in England.

We are still examining other suggestions as to the best use of the Project Fund. We are anxious that it should be available to move across national frontiers persons able to make or obtain a valuable contribution in Christian witness, service or study. Applications must not be made directly to the International Congregational Council but through and with the approval of denominational headquarters.

Chief Luthuli

When the award to Chief Luthuli was made public a message was immediately sent to him in the name of all our Churches and the

International Congregational Council. In a reply he writes: 'I am very grateful for the kind message from the Moderator, yourself and the Churches. This award is an honour for all of us in the liberation movement here and we look forward to your increased support in the difficult times which undoubtedly lie ahead'.

Future Issues

From the beginning this magazine has been conceived to be primarily the means whereby our scattered churches are kept in touch with and aware of one another. We have thought it important that this exchange should include not only straight news of the life and witness but some presentation of the important thinking which is being done amongst us. We warn ourselves constantly against the dangers of becoming introspective about the Church in general and Congregationalism in particular. And we are concerned not to be heavy and academic beyond the general interests.

It is our intention that following issues will more clearly express our primary purpose, and that, in particular, news of our varied church life throughout the world will be featured more prominently and attractively. This will probably involve some changes in lay-out and an increased use of illustrations.

At the same time we hope that we shall be supported in continuing to make available across national frontiers some articles reflective of the Congregational thinking of our time, even if this must often be done in summary form. In our next issue, for example, we hope to include a brief statement of the principles which properly lie behind our forms of worship, a critical look at what we actually offer as the worship of modern man, and a discussion of worship as one of the uniting forces of Christendom. Limitations of space have compelled us to the view that we can review only the occasional and very important book and must content ourselves with drawing attention to others.

R.F.G.C.

Man of Peace

All concerned for the peace of the world and the settlement of racial tensions in dignity will rejoice that the Nobel Peace Prize for 1960 has been awarded to Chief Albert Luthuli. Congregationalists have a special pride in this award, for through his upbringing and service in Adams College, Natal, his church connection has been with us.

To Luthuli his politics have always been his practical interpretation of the Gospel. He is passionately Christian. In addition his unfaltering faith in passive resistance holds, like Gandhi, a belief in the 'purifying' force of non-violence.

Now almost at the end of his career, ignored for so long by the very whites whom his moderation has served, and criticised by his own people for the same quality, 'the Chief' (as he is known) has often been discouraged. One day he remarked: 'Who will deny that thirty years of my life have been spent knocking in vain, patiently, moderately, and modestly, at a closed and barred door? What have been the fruits of modesty? The past thirty years have seen the greatest number of laws restricting our rights and progress until today we have reached a stage when we have almost no rights at all'.

Has this honour come too late? In some ways, yes. But perhaps there may be encouragement in the poem which Alan Paton has written in the Zulu manner:

> You there, Luthuli. They thought your world was small. They thought you lived in Groutville. Now they discover it's the world you live in.
>
> You there, Luthuli. They thought your name was small. Luthuli of Groutville, now they discover your name is everywhere.
>
> You there, Luthuli. They thought you were chained like a backyard dog. Now they discover they are in prison but you are free.
>
> You there, Luthuli. They took your name of chief. You were not worthy. Now they discover you are more chief than ever.
>
> Go well, Luthuli. May your days be long. Your country cannot spare you. Win for us also, Luthuli, the prize of peace.

Experiments (1)

New Ways with the Gospel

To the student of the beginnings of the Christian Church two facts are outstanding. The first is that there was an immediate realisation and conviction that the newly apprehended Gospel was not just to be enjoyed but shared and conveyed to others. The second is that there was an amazing readiness to break with tradition, even the strongest one involving Jewish racial exclusiveness, and to attempt every possible method of evangelisation.

It was inevitable that in due course the Christian Church should itself acquire traditions and settled ways of declaring the Gospel. In the field of missionary evangelisation among non-Christians there has, of course, been some freedom for enterprise. In Christian lands on the whole, however, we have for good reasons, settled for a community of a somewhat exclusive kind, housed inside a building with a narrow door and 'Welcome to Visitors' on the notice-board. Our hope has been that the outsider would know what we stood for and offered and would come in if he so wished.

This may have been a reasonable assumption in earlier days when men lived in circumscribed parishes, and worked where they slept, and when the Christian faith and teaching was part of the common inheritance. But even then it was necessary that from time to time a Whitefield, a Wesley, a Moody, a Graham should feel the need of something more than the open door of an uninviting church as a means of evangelisation.

Now in our own days so many changes have taken place in the patterns of living and thinking that we have become aware of the inefficiency and ineffectiveness of our witness in its traditional forms. We have made many changes inside our church doors—perhaps not enough yet. And we have begun to realise with real seriousness that now much of our declaration of the Gospel to men must somehow be made outside those doors. We hope in a future issue to present an expert appraisal of our Christian witness to contemporary society and culture. Here follow outline accounts of recent or current experiments in 'new ways with the Gospel'.

Mission to Beatniks

It ought not to be surprising to the Christian that the world of our day, with its pre-occupation with material acquisitiveness, with its social conformity, with its obsession with military power, and with its enormous technological pressures, should have driven many to revolt. For some this revolt has expressed itself in a withdrawal from the ordinary conventions and responsibilities of life to seek for more spiritually intense and personally authentic grounds for existence.

To make Christian contact with such is the ministry of a 30 year old minister of the United Presbyterian Church of the U.S.A. He is Pierre DeLattre, director of the 'Bread and Wine Mission', a store-front hall in San Francisco sponsored by the Board of Home Missions of the Congregational Christian Churches. Mr. DeLattre is himself a writer and poet whose work frequently appears in well-known magazines.

In analysing the problem of the beat generation, Mr. DeLattre has said, 'The fact that most of these people are not only intelligent but well read makes it quite improbable that the average church will have an answer to their revolt'. In ministering to them he feels that 'the Church must be humble, must listen, and must forsake its traditional structure and standard procedures'.

The mission operates five nights a week. Its programme, in as far as it has one, is highly informal and unconventional. A piano, a record player, chess, recent books are on hand. There is an urn of coffee. Charcoal and pastel drawings line the walls, and a mobile in the centre of the room suggests the 'fish' symbol of early Christianity. Informal discussion and conversation, reading of *avant-garde* poetry, the work of local artists and composers will often have references to God and the spiritual values which, in Mr. DeLattre's view, show the nature of the quest on which these men and women are embarked.

On Sunday evening the group shares a 'love-feast', which takes the form of a simple meal and reminds those taking part of the spiritual meaning of Christian community. The experiment serves three fairly well defined groups: the artists, the rebels and the misfits. For the rebel, the artist is symbolic of the kind of freedom and success he would like to achieve himself; for the misfit, both artist and rebel represent a kind of life in which he can participate without fear of criticism for his own eccentricities. For all three acceptance is most important.

Summing up, Mr. DeLattre says, 'We are not primarily concerned at this point in making church members of these people. Our task is to restore in them, by the quality of our own being, an awareness that the

Church is first of all to be found in the loving response of the believer to his brother'. He feels that the Church is 'so highly institutionalised and so absorbed in its programme that it cannot hear prophetic voices from without'. He believes that 'in the long run the Church is faced with the challenge of how it can communicate with the artist and how it can transform the artist so that he will come to regard his work as an act of love and a creative response to God'.

Teenage Cabaret

Teenage Cabaret is a controversial youth experiment begun just over a year ago to appeal to that portion of the 100,000 adolescents of Sydney, Australia, which has no link with the Church. A three-storey building called Fellowship House was erected by the Central Methodist Mission in the heart of down-town Sydney. On the ground floor is an auditorium, on the first floor a milk-bar and restaurant, and on the top floor a television lounge and a games room. Also on the middle floor is a small Chapel.

Teenage Cabaret is frankly built on present-day youth interest in fast-beat music, dancing and entertainment. On a typical night the doors open at 7 p.m. and the teenagers use Fellowship House as a club building. At 8 p.m. the first of the night's five fifteen-minute Floor Shows is presented. In these young singers perform. Throughout the evening a five-piece band plays. The Cabaret closes at 10.45 p.m. Restrained lighting is used and candles burn on the tables.

The central feature of the night is the 'Christian Floor Show', presented at 9.30 p.m. A Gospel Rhythm Choir sings several hymns with a fast beat and then a five to eight minute address is given by one of the ministers of the Mission. For this presentation all 600 young people are obliged to be present.

At the heart of Teenage Cabaret is a dedicated core of Christian youth. Every night at least 50 Christian young people are needed. They assemble at 6 p.m. for a prayer-meeting and to receive some briefing on the problems and purposes of the night. They then go out into the streets, milk-bars and hotels of Sydney inviting young people to the Cabaret. Inside they try to make friends with all who come and invite them to Sunday worship. During the night a continuous 'chain of prayer' is maintained in the Chapel.

Teenage Cabaret is a major break-through to unchurched youth. It does present the Christian Gospel to those most of whom know absolutely nothing of it. And how greatly they need it! There is a

pathetic emptiness and lostness about them. They have no faith to live by, no cause to live for and no leader worth following. Secular youth societies have nothing to offer.

It is difficult to judge success, but some of these young people do begin to come to church; many of them turn to the leaders in any kind of trouble; and thousands of them have for the first time heard something of the Christian message and learned of the Christian concern.

Padre of the Pubs

Arthur Packman is 60 years of age and a minister of the United Church of Canada. Just over a year ago he resigned his charge and came to Toronto. For several years he had been concerned by the gulf between his Church's official stand on temperance and the obvious practice of a large part of its communicant membership. He decided to do something about it.

Mr. Packman chose as his parish a definite area in the centre of the city. It contained some 40 bars, ranging from sophisticated night clubs to the drearier pubs. Mr. Packman begins his Monday-to-Friday rounds about seven o'clock each evening, and aims at visiting from six to ten bars a night. This will often keep him busy into the small hours, but he is at work by 9 a.m. answering correspondence and following up the previous night's contacts. The week-end he spends with his family unless he is preaching in one of Toronto's churches.

In his ministry Mr. Packman has two rules. He never visits a bar when he is not wearing a clerical collar, and he never joins a group in a bar without first being invited to do so. It is his experience that clericals create no barrier, and that there are always plenty of people wishing to talk to him. After each meeting he gives his new acquaintance a card which reads: 'Rev. Arthur Packman, Your Personal Padre. I would like to chat with you and help you if needed. I have dedicated myself to this purpose'. A telephone number is given. Mr. Packman has been criticised for drinking with those he meets. He feels that accepting the bottle of beer offered him forms a link with his parishioners, though he will either take only a sip from it or leave it untasted.

Two developments of this unusual ministry are noteworthy. The first is that an increasing number of people who meet him in a bar will later come to hear him when he preaches in the local Yonge Street United Church. It is possible that his ministry will eventually be linked with this church. The second is a series of house parties he has recently organized. Through a contact he has made in one of the bars a group

of men will be invited to a party at which the minister will turn up. There are two results: much less is drunk and the discussion normally turns to religion.

Mr. Packman sums up his ministry by saying, 'I'm not concerned with the fact that people drink, but I am concerned with why they drink and why they drink to excess. The cause of much of it is loneliness and inner conflict. These are the things that challenge me and make this ministry necessary'.

Community Church

Judson Memorial Church is located in the heart of New York City's famous Greenwich Village. The village itself is filled with contrasts and contradictions. It is still the haunt of bearded artists, 'beat' poets and aspiring actresses; it draws narcotic addicts and alcoholics; but University students, lawyers and junior executives also have their apartment homes in the same area.

What was until recently a dying church in a changing district has been transformed by two young enterprising pastors who have sought 'to change the public image of the church from irrelevant stuffiness to an acute, sensitive involvement in modern life'.

Judson's barnlike gymnasium and club centre provide a place where rootless boys from New York's asphalt jungle are welcome without question. Its coeducational, interracial and international 'Student House' provides a home for 30 young people attending New York University and the New School for Social Research. Its Village Aid and Service Center offers assistance to those addicted to drugs. It has also established an art gallery, and has sought to take seriously the work of writers and poets who live in the community.

Political leaders, narcotics pushers and 'slum lords' have discovered that members of the church can be stiff opponents in their drive to uplift the moral and social climate of the Village.

Sources: The United Church Herald (U.S.A.), The United Church Observer (Canada), The British Weekly (Britain), Information (W.C.C.).

Experiments (2)

The Church and Industrial Society

Many efforts are being made throughout the Churches in Britain to bridge the gulf between Church and Industrial Society. This article will describe three types of such effort, with reference particularly to experiments undertaken by Congregationalists.

First of all, however, a word about the point of departure. The approach to the industrial world requires to be made not simply in order to increase the number of church adherents, but primarily because the Gospel itself claims man's industrial life for its own redeeming influence. This implies that the Gospel is a Gospel for work and for industrialism. The bridging of the gap presupposes a theological re-affirmation; it involves a fresh presentation of the Christian doctrine of Creation, a spiritual evaluation of the material world, an understanding of religious vocation within the so-called secular order. There is taking place a renewal of Christian thinking at this level which in turn has already opened up the way to a vastly more comprehensive and practical understanding of the 'priesthood of the whole body of believers'. More cannot, and need not be said at present along these lines, but it is right to observe that once again a crisis in the Church's situation *vis-a-vis* 'the world' has been the means of leading the Church to deeper insights into the nature of the Gospel entrusted to it.

The Industrial Chaplain

One method of bridging the aforesaid gap is that of the full-time chaplain in an industrial plant. The Church of England, the Church of Scotland, and the Methodist Church have a growing number of full-time (as well as part-time) ordained chaplains. A prominent example of this kind of Industrial Mission is that set up under the leadership of the Bishop of Sheffield. It is served by eight full-time chaplains associated with nineteen steel plants and several local departments of British Railways. One of these chaplains is Congregationalist Barry R. Parker.

Mr. Parker has described the usual schedule of activities, and recorded his personal experiences. The chaplains hold weekly staff meetings at which they present reports, share views, give advice, and discuss problems and developments. The hub of their work is a series

of meetings or discussion groups held during meal-breaks in different departments of the works. Each chaplain will conduct about six of these every week. He will also spend much time in talking to men individually and establishing personal friendship with them. He will also be involved in various ancilliary activities, such as week-end conferences, the firms' own educational and training programmes, and talks about policy with trade union and management representatives—while being strictly independent of official organized labour and of the management.

Mr. Parker reports a genuine welcome by the men, once shyness and unfamiliarity are overcome. It is to them a gratifying sign that the Church at last takes some interest in them. Mr. Parker himself became a worker for a time and secured lodgings in a very ordinary working-man's house. He found his ideas and attitudes changing as the various forces within industrial life began to seep into him. He learned it was unwise for instance to 'appear willing' or to offer to do extra jobs ('you may be taking away another man's job', or, 'if you do it they'll think we all can do it'). The exhortations of the management, he says, began to fall on (his) deaf ears and feelings he thought never existed in him began to appear . . . . such as the sheer joy in working among men who were good-humoured and completely unpretentious, and the bitterness when a manager was off-hand and unjust. The ignorance displayed by the outside world infuriated him; he saw more clearly than ever the dangers of passing superficial judgments; it was borne in upon him that there are sins of industrial society as there are sins of the individual. He longed for the voice of the Church to be heard, not only (and this is important) in censure but also in appreciation of the innumerable efforts being continually made to bring industrial relations under the rule of God.

The Ministry of the Local Church

The Congregational Union of England and Wales has gone on record as recognizing that there is a very real place for the full-time chaplain in industry. Moreover, his 'frontier' experience could be of very great help in training ministers and lay people alike. For Congregationalism, however, the Union thinks that the full-time ordained chaplaincy should be regarded as an exceptional ministry.

It lays the main emphasis on three things—(*a*) the organised industrial life within their own locality should be regarded as within the pastoral concern of the local churches; (*b*) the training of the church member for effective Christian witness within industry; (*c*) the training

of the normal ministry for leadership of the congregation in this direction.

Hence, while Congregationalism has about a dozen ministers engaged in full-time chaplaincies, it has more who seek to carry out into the local industrial world the ministry of the local church. The main development within the denomination is towards the creation of Church and Industry Groups within County Unions and Districts, and the holding of regional conferences attended by both ministers and lay people in leadership positions in industry. There is a growing appreciation and demand for such training.

Personal Pastoral Service

A third kind of activity is that represented in the person of the Congregational minister at Maidstone, Kent. In this town the largest employer is a paper-making firm with 18,000 employees. This organisation came to realise that some sections of industry are no less out of touch with the total surrounding community than are many churches. They feel no concern about what happens outside the factory to the workers and manifest no sense of obligation to the community to which they belong.

Some large industrial Corporations have deliberately adopted no means of creating a sense of being co-operative concerns—no works magazine, no sports ground, no societies. This paper-making firm, on the contrary, had provided excellent recreational facilities, only to find that only one per cent of its people used them. It sought, therefore, first to give effect to Schuster's six conditions for the smooth running of an industry*. Then it sought to break through an introverted paternalism in the interests of a common obligation to the community at large.

The Rev. Norman Cave had so gained the confidence of men and management that he was invited to sit in with them as friend and counsellor. Realising that efficiency is not only a condition but also a fruit of confidence and co-operation, the firm practises joint consultation at every level and holds regular conferences for the different grades of the staff.

*Each worker should (1) feel an individual responsibility for his job, (2) be a member of a team with a sense of comradeship and joint responsibility, (3) understand the place of his work in the total purpose of the factory, (4) be able to work at tasks which give satisfaction of skill and of effort without overtaxing strength, (5) be convinced there is no managerial inefficiency, (6) feel that his payment is fair and adequate for his needs.

The firm also agreed to make a survey of Maidstone to see if it was fulfilling its obligation to the life of the town. A team of workmen made a survey in respect of old people's welfare, youth work, employment of married women, etc., and submitted their reports to a panel consisting of County Welfare Officers, the Probation Officer, the firm's own Educational Officer, and Mr. Cave himself. The firm's Personnel Officers took note of suggestions and criticisms. One of the measures which resulted from the survey was the maintenance of links between retired employees and the recreational and other facilities of the social side of the company's life. Even more important, workers with the required talents have been encouraged to help in the voluntary organisations of the town, following the discovery of the need of these organisations.

Mr. Cave's relationship is entirely informal and wholly pastoral. He is additionally fortunate in that some of his own church members hold key positions in the firm. In this imaginative enterprise there is an insight of real depth, viz., that good relations within an industry will find a strong foundation in a united and other-regarding sense of common social obligation.

Christians in an Industrial Society by R. F. Taylor (S.C.M., 8/6).

The author, a chemical engineer and now a Congregational minister and an industrial chaplain, has written a challenging book on the relation of the church to the industrial worker, with illustrations for his own experience.

Equality and Excellence by Daniel Jenkins (S.C.M., 21/-).

This is one of the most important books in the realm of Christian sociology written for many years and is highly recommended as 'A Christian Comment on Britain's Life' for reading and group study not only in Britain. We hope to provide a longer review in our next issue and congratulate the author on this stimulating work.

The Ecumenical Movement by Norman Goodall (Oxford University Press, 18/-).

Dr. Goodall has been personally involved in the Ecumenical Movement for 25 years. This volume contains a history of its development in this century, an account of the organisation and work, particularly of the World Council and the Missionary Council, some valuable factual information and references, and his own assessments and judgements, written in his own admirable style. All this in little more than 200 pages, beautifully produced, makes for a volume of attractive usefulness to any interested in the Ecumenical Movement.

The Minister

The minister must somehow learn to be a man, subject to every temptation and terror to which modern man is heir. God pity us, but too often the ministry is a mask, whitewashed, perfumed, holy, but hollow, with just the proper tones to cover its impotence and vacuity. All doubts expunged, all stains removed, all questions answered, all human embarrassment wiped out—a nasty ecclesiastical arrogance in the presence of the living God, who, if we are to believe the classic doctrines of Christianity, is always to be found in the embarrassment of the Incarnation, the Word made flesh.

Indeed, to say this affirmatively is to say the minister must be an honest man. An honest man—the rarest of men—who will not lie to God, who speaks what he sees and what he knows, who stands in his own world and speaks out of it. If he cannot find God in this age in which he lives, will he then go ventriloquist and speak for some other age in which he never lived?

Modern man is beset, before and behind, by four major conditions of his age—the movement, the madness, the Machine, and the melting of unready masses into an unhappy whole. Let the minister minister to such a man that he may take his place in this moving tide of history, with boldness and courage, with discrimination and delight; let him help such a man grapple bravely—imaginatively—with the vast contradictions of the times and fashion insofar as he is able a unity, an image of reality, out of his knowledge of God and his faith in him; let him labor to keep alive the essential humanity in this technical world and to hold in its own place the Machine and all its effects; and give him a vision of a new heaven and a new earth, opening with breath-taking responsibilities in the new society where we must learn a vaster compassion and a deeper love, and be reconciled to a God whose purposes are fast outstripping our laggard desires.

These three paragraphs concluded an article by Dr. Samuel H. Miller in 'The Christian Century' for April 26, 1961. They are the copyright of the Christian Century Foundation and are reprinted with permission from the Christian Century. Dr. Miller is Professor of Pastoral Theology in Harvard Divinity School.

Advance in the Pacific

C. Stuart Craig

The scattered island groups of the South Pacific—beautiful, romantic, savage—first became known through the recorded voyages of Captain James Cook. They particularly attracted the attention of those at the end of the seventeenth century in England who saw in just such places potential fields for Christian mission. It is not surprising, therefore, that the first to be sent by the London Missionary Society went to the colourful island of Tahiti. The excitements, the tragedies, the martyrdoms, the failures and the glories of the following years are among the great stories of Christian mission. Some of its early pieces of work the Society transferred to other Missions, but it continues the service given by Congregational Churches in the Ellice Islands, Samoa, Niue, the Cook Islands, Nauru, Papua, and the Gilbert Islands which it took over from the American Board in 1917. The American Board began its work in the South Pacific in 1852 and continues to serve in the Marshall and Caroline Islands.

The Churches of these island groups are numerically and institutionally impressive. With the exception of Papua, there are few members of the populations who would hesitate to claim the name Christian and declare their Church affiliation. This has often led to an over-estimate of what has been accomplished. Here are peoples who have come into Christianity for the most part as communities. This is not surprising, for the Islanders were not, and are not, individuals as we Westerners now are. But in effect it meant that the new religion took the place of the old one, one institutional system replaced another. To say this is not to belittle what happened. It was a mighty miracle. That the Islanders see it as such is plain in their constant and moving references to it in their prayers of thanksgiving. The Gospel worked a miracle in the replacing of an old brutal paganism by something very different and vastly better, even if the apprehension of the Gospel contained in it was inadequate.

What recent years have done is to help us to understand more clearly how far the understanding of Christianity has been influenced and patterned by pre-Christian religion and social structure.

An illustration or two may make this clearer. In the Marshall and Caroline Islands Christianity is understood and practised in an excessively legalistic form with gradations of membership and rules and punishments appropriate to the different grades. Some of the situations this produces are alarming. In Niue there is a Sabbatarianism of such high feeling-content that its origin is certainly not in exaggerated and ill-balanced teaching, but in the transference to the Christian Sunday of the meaning and fears attached to days in the pagan past when noise as well as activity were forbidden for fear of the wrath of the gods. There is also a kind of 'holiness' attaching to church buildings, and a fear of pastors, mercifully now weakening somewhat, which have their source also in the pre-Christian religious pattern.

This more realistic appreciation of the various church situations has been reached partly by more insistent study and partly because the rapidly changing situation in the Pacific has brought to light things which formerly were comfortably hidden. Some in the Churches were beginning to raise questions about the new situations and how the Church should confront them, while others, in fear of where all this would lead them, were hardening in their attitudes. The Churches were clearly not equipped for the new and different day into which they were entering. In particular the way and terms in which the Gospel had been for the most part received made difficult an understanding of its revolutionary character. The Gospel was primarily seen as some-

thing extremely 'precious', something to be thankful for, to be cared for, to be nursed—it was not seen as dynamite; and the social, ethical, and cultural consequences have been less than otherwise might have been the case. Behaviour patterns have been very stubborn in their resistance to the Gospel. But a decade or so ago there began to be signs that the Gospel could not be contained in this 'precious' way, that it was beginning to break out of its swathing bands. The new situations arising in the increasing breakdown of the isolation of the islands, the breaking in of the world, were forcing the issues. The relevance of the Gospel to all that was happening had to be worked out and recognised.

Out of all this came a new spate of missionary activity. The London Missionary Society became busier about the Pacific than it had been for several decades—put in more missionaries, helped to finance some significant transfers of centres of work, encouraged further training for young Church leaders, shared with the Churches a consideration of their life and work and order. All this has been designed to help the Churches to equip themselves to meet the new challenge, and to do this not by means of new devices but by a fundamental reformation in accordance with the Word of God. It would be foolish to exaggerate what has been accomplished but all of the Churches are moving along this road, though at very different speeds. But when one thinks of the Samoan Church's Commission on its life, work and order and all that has come out of it; the rapid development of the Cook Islands Christian Church in the last ten years; the new life and interest which has come into the Ellice Islands Church in the use of the vernacular in worship and generally in the life of the Church; and the first meeting of the Assembly of the Gilbertese Church in which it will face many radical questions following changes which bring the Church more fully into the stream of the Colony's life—there is much cause for thanksgiving. The Cook Islands Christian Church is a member now of the New Zealand Council of Churches. The Samoan Church, which is to become known as the Congregational Christian Church in Samoa, has applied for membership in the World Council of Churches and has been invited to apply for membership in the International Congregational Council.

In the course of all this activity and change it became clear that something ought to be attempted on a wider front. The Island Churches were far too much isolated from one another. They needed fellowship with those facing some of the same problems. In it they might well learn from one another and together what they would not so easily learn from Western contacts however helpfully designed they were.

Correspondence was therefore opened up in April, 1957, with all the Protestant Missions and Churches at work in the South Pacific (using the area of the South Pacific Commission) proposing a Study Conference. After two years it was possible to convey a warm invitation from the Churches to the International Missionary Council to convene the Conference, and so it came about that we met together at Malua, Samoa, on April 22nd, 1961—delegates from all the Churches of this vast area; consultants from the International Missionary Council, the East Asia Christian Conference, and the World Council of Churches; and observers from Mission Boards. As one who has many conferences to his credit said, 'We are at any rate sure that this is a conference the Churches really want'. But it was more than that. 'It is the gift of God to us' was how the Chairman of the Samoan Church spoke of it in his address of welcome.

The I.M.C. has published an excellent report of the Conference under the title 'Beyond the Reef'. It deserves to be widely read. Here we can do no more than state the main theme, the subjects of the Commissions, and the steps which were taken to provide for follow-up.

What has been said above will make plain why the Conference main theme was 'Law and Gospel' and why the Bible Study was of the Epistle to the Galatians. The Commissions were concerned with—The Ministry; The Unfinished Evangelistic Task; The Relevance of the Gospel to Changing Conditions of Life in the Pacific; The Place of Young People in the Life of the Church; and The Christian Family. The work done in the Commissions owed much to the reports of preliminary surveys and studies made in the various Churches and also to the main lectures by which the subjects were introduced.

The Conference was very concerned to ensure adequate arrangements for following up its work. A Continuation Committee of six was appointed, four Islanders and two Europeans. The Chairman is a Fijian. The other members were each given responsibility for following up the work of a Commission. The Continuation Committee was to meet in a year's time. In the meantime the appointment was asked of a Secretary to travel through the area, helping the work of the Committee, and encouraging further growth of fellowship among the Churches. In response to the unanimous request of the Committee the I.M.C. has appointed Pastor Vavae Toma, the General Secretary of the Samoan Church, which has released him for five years for this important task.

The Conference was followed immediately in Suva, Fiji, by a Consultation on Theological Education in the Pacific. It was convened by the Theological Education Fund. There was excellent representation

of the Theological Colleges of the Pacific. In the outcome much was done to encourage theological thinking and teaching in the Pacific including the establishing of a Pacific Journal of Theological Studies, and to help the Colleges to examine themselves and their work, to effect improvements, and to relate themselves to the new Central Theological College which it is proposed to establish in Suva. This last is a project of the greatest importance. There is already promise of generous financial help from some of the Churches in the Pacific and the Theological Education Fund is looked to for a major grant, but the project will not be possible unless there is substantial help from the Missions and their related Churches. It will be a serious setback if this is not available.

Those who have known the Church situation in the Pacific for any length of time were very conscious that they had shared in decisive events.

The Rev. C. Stuart Craig is Islands Secretary of the London Missionary Society and author of a number of books about Missions in the South Pacific.

Delegates at Malua

Mission

The following extracts are from 'Essays on Mission' (London; Livingstone Press, 2/6) by the Rev. Ronald K. Orchard, and are reproduced by permission. Mr. Orchard is London Secretary of the International Missionary Council and a member of the Executive Committee of the International Congregational Council.

The Bible repudiates a private god, a deity confined to a single group and manipulated to suit their own ends. Such deities are mere Baalim —lordlings; they have no power. Can you imagine the Lord's comment on the suggestion that 'The Indians, the Chinese have their own religion, haven't they?' Do you suppose He might say that the Lord is the God only of the British?

To affirm that God's purpose in creation is disclosed in Jesus Christ surely means that we Christians in the West are not inviting men to find the key to reality in a sectional god, in the private deity of our Western world, but in the God who created the whole world and who is in control of all human history. We are not inviting Asians and Africans to repudiate their own cultural tradition and accept ours. That were to make Christ our idol, our Baal. We are inviting them, from within their own cultural tradition, to see it by 'the Light of the world' and to discern its meaning in terms of conformity with, or rebellion against God's hidden purpose disclosed in Jesus Christ. At the same time we are exposing our own cultural tradition to the same scrutiny, so that we—and others—may learn from what that light discloses of our obediences and disobediences in our own history.

To point men to the Light of the world—yes, that is the heart of the task of the Christian mission. To point beyond ourselves, beyond our way of life—whether it be Western or any other—beyond even the Church, to Jesus Christ, the Light of the world: and to trust the Holy Spirit to make use of our pointing that men by his illumination will see that light for themselves and walk by it, and live.

To be a real believer in Jesus Christ is to expect miracles. The miracle that He will take us out of our isolation from one another and set us in the Holy Spirit alongside our fellows in another country, another milieu, another culture, and enable us to talk together so that through our conversation we together see the Light of the world: the miracle that these self-sufficient, rebellious, idolatrous societies in which we live are brought to the places where they begin to consider the ultimate issues of the Gospel.

Essentials of Faith

First Steps towards Rotterdam

From July 4th to 12th this year there will be gathered in Rotterdam in the Netherlands more than 400 Congregationalists from nearly all the areas where we are to be found. It is part of the miracle of the Christian Gospel that shared faith and churchmanship should draw us together from New Zealand, Jamaica, Hawaii, South Africa, Australia, Sweden and Finland, North America and South America, from across the Channel in Britain, from the mission fields and younger churches, and friends from Germany and France. In addition almost a hundred young people will come from many different lands to share in the conference and also have a special programme of their own and housing together.

An essential feature of all such gatherings—and this is the ninth—is the sheer enjoyment of the privilege of sharing even for so brief a time in such a world-wide fellowship. Only in people—in eating, talking, praying, thinking with them—does the wonderful fact of this fellowship become real. And Rotterdam will provide this.

At the same time each place of meeting makes its own contribution as setting, and Holland one of particular significance. Here an independent and vigorous people had been pioneers in the imaginative and intellectual insights of the Renaissance and bold in acceptance of the Reformation. Here in the Remonstrant Brotherhood the Reformation had been carried further than many saw or dared in other lands. We shall meet against the background of this story and within the setting of its modern development.

The Approach

All general conferences of this kind, held at long intervals and of mixed company, tend to be on the same theme—a reiteration in some form or other of those convictions which form the bond of union. More particular themes require specialised occasions. Rotterdam will be no exception. We are to consider 'Essentials of Faith'.

What is different on each occasion is the approach. Even since Hartford there have been significant changes in the life of the Christian Churches. In the larger context there have been the achievements of

New Delhi, involving a sharpened apprehension of the unity of church and mission, a greater urgency in the achievement of Church Union, and more realism in the need of adequate communication in a world spiritually empty and hungry. In our own 'communion' there have also been changes, some involving important constitutional developments, others restatement of faith and principle. Of greatest importance have been the pressures upon us from the outside. It is significant that while we have been much more concerned with organisation on the large scale and with the ministry, others have been discovering and emphasising the importance of the local church and the laity. Perhaps we have something valuable to say about organisation and the ministry. Perhaps —and this we strongly believe—the time has come when we ought to state for ourselves and others what are the insights into the essentials of faith which are particularly Congregational. Such a statement must be a contemporary one—not a rehash of what was once discovered and affirmed so boldly in word and deed in seventeenth century England and America, though we shall doubtless also want to claim our kinship and continuity with pride. Towards such a statement the morning sessions at Rotterdam will move.

Congregational insights

When our Congregational forefathers presented a standard by which they upheld their own and sometimes condemned the churchmanship of others it was that of 'agreeableness to the Word of God'. By this phrase, 'the Word of God', they always meant the Holy Scriptures. Indeed at times they went as far as to insist that this agreeableness meant identity with the pattern of the Church of New Testament days.

This use and understanding of the Scriptures as carrying the absolute and final authority in matters of faith, conduct and church polity was part of the essential 'Reformation' inheritance. The discovery and use of the Bible was one of the central elements both in the break from the authority of Rome and also in the building up of the positive side of Protestantism. But from the beginning there was another element in Congregationalism: the conviction equally strong that the essential word of God was the Holy Spirit speaking directly to the individual human heart and to the gathered Church in each day and generation. This conviction did not deny the authority of the Scriptures, and it would be inconceivable that there should be opposition between the two authorities. Congregationalism has in fact in its gathered churches always sought to hold them together (see the article in this issue by Dr. John von Rohr). What it means that we are at once a 'people of the

Word' and 'a community of the Spirit' forms the subject matter of two morning session addresses at Rotterdam.

Our insights and experience have also led us to hold together two other convictions which may seem contradictory but are in fact complementary. We have always believed and continue to believe in the importance of the individual as a person. We have objected to and campaigned against all restrictions on his liberty of thought and faith and mode of worship and form of Christian community We have emphasised the radical importance of personal faith as the basis of church membership, of personal conviction and integrity in matters of belief, and in personal responsibility in conduct.

At the same time we have never believed in isolation, but also in the importance of belonging to a community of faith. We have set confession of faith and the joining of a church together in one act. Within the church we have emphasised the importance of shared communal responsibility by means of the church meeting. That this may be real responsibility we have vigorously opposed its diminution by surrender to outside and imposed authority by bishop or council. Congregationalism is sometimes defined in terms of its polity. Such a definition is only true if it is understood not as standing for any particular form as such, but because the form permits and encourages the growth and full life both of the person and the community, and of that kind of community in which the free person may exist. Two of the morning sessions at Rotterdam are given to this important insight of Congregationalism.

Principalities and Powers

These considerations cannot be held in a vacuum. They must have relevance to the world of our own day. Our age has been subjected to a most severe analysis. We may at times seem to consist of thoughtless and careless agnostics, but this age is equally characterised by its desperate awareness of and concern for its own spiritual sterility and a longing to find a way through the problems and frustrations and dilemmas of our time to life and meaning.

Much that torments us is born of the very achievements and triumphs which are our pride. The greatest acquisition of this age is power, awful and tremendous power. And the agony is that it would seem that we must either live by this power or be destroyed by it. We must either become a vast, efficient, technological society, or be overwhelmed by another such. In such a dilemma some seek to escape by running

from life into a form of 'naturalism without morals' (like D. H. Lawrence), or the anonymity of the armed forces (like Lawrence of Arabia), or the art-refuge of the beatniks. Others revolt against 'organisation man' and all he threatens by becoming 'hipsters'—individualists concerned only with their own self-assertion.

In all this agony and under the pressure of the very machinery which is now essential to civilisation, man wants to discover how he may be still a person and may still live in community without being crushed into conformity. These are the 'principalities and powers' of our age concerning which we pray that the manifold wisdom of God may be made known through the church (Eph. 3, 10). And it will be to seek this knowledge that we shall turn ourselves in the evening sessions at Rotterdam.

R.F.G.C.

Rotterdam Addresses

The Living Past by Dr. James Gustafson—the place in Faith of tradition and history.

The Word of God by Dr. H. Cunliffe-Jones—the written and the inner Word of God.

The Meeting Place by Dr. Paul Minear—the personal relationship of God and man.

The Beloved Community by Dr. W. R. M. Noordhoff—the gathered local fellowship of faith.

Human and Divine by Dr. Roger Shinn—the encounter with Humanism.

Science, Faith and the Church by Dr. Roger Pilkington—the encounter with Science.

The Larger Patriotism by Mevr. dr. J. Verwey—the encounter with Nationalism.

The Kingdoms of this World by Dr. E. Sundström—the encounter with Secularism.

Gathered Church and Covenant

JOHN VON ROHR

This is a precis of a chapter in a book entitled 'Perspectives on a College Church' (Association Press) and is printed with the permission of the publishers and the Danforth College Church Study at the Claremont Colleges, Claremont, California. The author of this chapter is Professor of Historical Theology and History of Christianity at the Pacific School of Religion, Berkeley, California.

In the light of the common designation of Christian churches as 'Catholic', 'Reformation', or 'sectarian', the 'gathered church' present in historic Congregationalism stands at the juncture of the latter two of those traditions. In its identification of Christ's community the Reformation tradition produced 'the Church constituted by the Word', with emphasis upon the Word's proclamation in sermon and sacrament and the hearer's response in faith. In similar fashion the sectarian tradition produced 'the church constituted by the spirit', with emphasis upon the presence of the Holy Spirit as that which binds men together in church fellowship. The Reformation tradition, however, was compelled to place its essentially 'gathered church' concept within the framework of 'national Church' structures, and thus its 'true' Church was invisible rather than visible and universal rather than local, being the unseen totality of those who responded in faith to the Word. The sectarian tradition emphasised the local and visible character of the true church, but frequently courted the danger of a spiritualistic subjectivism, basing the church on mystical vagaries rather than upon an historically grounded revelation. So the 'gathered church', present, among other places, in historic Congregationalism, joined the two by stressing the proclamation of the Word and the response of faith as the bases for an ecclesiology of a free church type which found the true church in each local congregation of believers.

The common basis for the gathering of the local churches in Congregationalism was the covenant. Actually, the employment of the covenant goes back to the very beginning of the Protestant free church tradition as witnessed through its use by some Anabaptists of the early sixteenth century as well as by many Baptists of a century later. That the early English Congregationalists made it central in their understanding of the nature of the Church may be clearly seen from the writings and work both of such separatists as Robert Browne and

Francis Johnson and of such non-separatists as Henry Jacob and William Ames.

In America the churches of the New England Puritans were all founded on covenants, and major presentations of this matter were set forth in their early writings. Thomas Hooker, for example, spoke of a church as having three underlying causes. The 'principal' cause is the initiating action of God which calls the Christian life and its institutions into being. So a church is not simply an association of like-minded individuals, but a society resting upon the prevenient operation of divine grace. Here, indeed, the Reformation tradition made its explicit contribution, for the New England divines, as much as Luther and Calvin, understood men to be called to their new life as Christians and to their participation in Christian fellowship through the proclamation of the Word, which, under God's power, could work its wondrous effects upon their hearts.

The second or 'material' cause, according to Hooker, is the Christian people, the 'visible saints', of whom the Church is composed, those who are 'effectually called' and can witness to their calling. It is here that the sectarian principle came to the fore and thus provided the conviction that the true church can indeed be a visible and identifiable community. Inwardly it was believed the presence of God's work could be experienced and discerned. Outwardly it could and should be exhibited and was subject to the judgment ('in charitable discretion') of the community.

But there must be a third and 'formal' cause of a church, said Hooker, and that is the Church Covenant. A church can come into existence only as a group of Christians gather together, satisfy one another that they are men of faith, and then covenant together to adhere to the commands of the Lord. It is in the mutual consent of these individuals and in their agreement with each other that the establishment of the Church is to be found. Actually this commitment has two dimensions. One is the mutual exchange of promises among men, the foundation indeed for both responsibility and authority within the church estate. The other is the pledging of a corporate fidelity to God in which all bind themselves as a group to walk in his ways and to be faithful as his people. The Church Covenant binds men to each other and, as a church, to God.

Among the implications of the Church Covenant for the life of the gathered churches of New England three especially may be noted. First, the churches gathered by covenant were always particular local churches, each possessing self-government and all that is necessary by

way of ecclesiastical rights and power. This meant that no church could be ruled by either a synodical body or episcopal office. At the same time autonomy for the local church did not mean mere self-determination but autonomy under Christ. Rejection of other authorities was in fact because each congregation understood itself to be subject directly to Christ. Freedom was thus limited to freedom to obey him. This entailed also a clear recognition of the responsibilities for inter-church fellowship, and the local church could not be excused from the obligation to share co-operatively in that wider life of the churches which is itself under the Kingship of Christ.

A second implication was that the government of the church rested properly in the hands of the members. It is they who constitute the Church and to whom the powers as well as the responsibilities of church life are given. Their initial duty was the selection of persons deemed gifted by Christ to be their officers. Both the right to elect and the right to ordain belonged to the members. Though much authority was granted to such officers, the liberty to censure and dismiss was also retained by the members.

A third implication was that of the responsibility accepted by the congregation for the nurturing of its life through the use of the sacraments. There is central here the church's following the ordinances which Christ had laid upon it, and though customarily carried on by means of delegated ministerial authority, this was the community acting in obedience to its Lord. To the congregation was given the power of the keys which it assumed in covenant relationship.

It is possible and proper to speak of the 'gathered church' as being a valid form for today, without implying that this is necessarily the only valid form available for the Christian community. It provides a point of meeting for many who look to both the Reformation and the sectarian traditions. This gathering of the church must not carry with it the implication of withdrawing the church's ministration from society nor overtones of exclusivism or pride in being a community 'set apart'. The gathering by covenant should be for more effective service, rather than for reward, and though even a sense of mission can itself become a source of prideful assertion, there is saving grace in the basic Protestant realisation that even the saints of the gathered community are still sinners and thus that the Church itself needs to live not so much off its own aspirations as off the endless mercy of God. But churches can yet find their foundation ground in those promises which constitute the Church Covenant. This Covenant should rest upon the central affirmation of Christian loyalty as it is directed to the God whom we

know through Jesus Christ and must also involve the assumption of those mutual obligations present in the congregation's life. Christians of the present can continue to come to the privileges and responsibilities of church estate through covenanting with the Lord and with one another.

Early Congregational Church Covenants

1629 The Covenant of Salem Church, Massachusetts:

'We covenant with the Lord and one with another; and doe bynd our selves in the presence of God, to walke together in all his waies, according as he is pleased to reveale himself unto us in his Blessed word of truth'.

1648 The Covenant of the Church at Bury St. Edmunds, Suffolk:

'We whose names are here subscribed do resolve and engage by the help of the Spirit of God to walk in all the ways of God so far forth as he hath revealed or shall reveal them unto us by his word, and in all duties of love and watchfulness each to other as becomes a church of Christ'.

1651 The Covenant of the Church at Cockermouth, Cumberland:

'Wee poor worms, lost in Adam, being by the grace of God, through the Spirit, called to be saints (conceiving it to be our duty to observe gospel ordinances), for the future do agree together to walke as a people whom the Lord has chosen, an holy communion of saints; and we do mutually promise to watch over one another in the Lord, and to do all such things, according to our best light, that are required of a church in order, and to submit to our lawful officers, that shall from time be chosen out from among us. And this in the presence of the Lord wee resolve and promise, hoping that of his goodness, and according to his wonted dealing with his people, he will carry us on to his praise'.

Poissy: 1561 and 1961

In September last, Poissy, 'Saint Louis' town', witnessed a joint Protestant-Roman Catholic commemoration. Many of the faithful of both confessions felt as if they were tasting the long-delayed fruits of that other conference 400 years earlier.

Calvin's plenipotentiary Theodore Beza and the delegates of the French reformed churches were received at Poissy in September 1561 with much pomp by the Queen-Regent, courtiers and Catholic prelates. They came in high hopes of the restoration of the unity of the Church. Beza presented at the outset a summary of Reformed Faith which went almost beyond the limits of orthodoxy itself. His statement was neither studied nor refuted point by point as he wished. The discussion centred on the Church and the Eucharist. The chief Catholic spokesman, the Cardinal of Lorraine, on hearing the Reformed doctrine of the Sacrament declared that it expressed the faith which he too had always held and that while he believed in the doctrine of transubstantiation he regarded it as a secondary affirmation which should not be a cause of division. The outcome was a joint statement signed by five members of each party. It was now believed that union was assured.

This hope foundered on the rock of the intransigeance of the Sorbonne theologians (the body which at that time was regarded as the guardian of Catholic orthodoxy). Five months later the massacre of the Protestant congregation at Wassy unleashed the ghastly Wars of Religion. Slaughter, persecution, exile, and the adroitness of the Counter Reformation utterly dismantled the Reformed Church, and when it rose again after a century of silence it was but the debris of an abortive undertaking.

Poissy 1961 opened with solemn mass in the Collegiate Church of St. Louis. It closed with Catholics and Protestants together reciting the 'Our Father' and chanting, at Abbe Herisse's request, the twenty-third Psalm 'Le Seigneur est mon berger'.

What lessons could be drawn from the failure of Poissy 1561? *First*, the Catholic preacher, having appealed for reconciliation, warned the faithful against seeking a political and opportunist unity effected against this or that common peril such as communism, atheism, materialism. The unity desired by both confessions must be one established in the heart and a creation of the Holy Spirit. Pastor Bourguet emphasised

that the origins of Poissy 1561 lay largely in reasons of State, viz. in Catherine of Medici's desire to reconcile Catholics and Protestants in face of a divided kingdom and in order to consolidate the throne of the young king her son. Pastors and prelates came together in obedience to the Queen, not solely to Jesus Christ. The intransigeants of the Sorbonne at least were clear about their end in view—'one king, one faith, one law'. Doubtless God is able to use all sorts of persons and circumstances to call His Church to order. It was through a Mussolini that the New Testament came to be distributed throughout Italy; did it not require a new regime beyond the Iron Curtain to end abuses about which Christians had been complacent? All the same, advances so achieved usually bring heavy servitude in their train and the ecumenical quest cannot be fulfilled by order.

Secondly, the intransigeance typified by the Sorbonne was eventually to make the very name of theologian odious. And yet this can be said of Poissy 1561, that its hour of hopefulness was when separated brethren studied the record of the eternal revelation with equal liberty and equal ardour and without hierarchical considerations. Its common declaration of faith was the work of theologians working together in charity. Prof. Burgelin has said that 'we live amidst an impatience which would persuade us that, in face of present perils, all our divergencies are of no moment and that every concession is a possibility. Such urgent cries are not without value, but they run the risk of falsifying everything'. To which may be added these words of P. Bourguet: 'Those who, despising History, imagine that it is only in the present hour that we come face to face with the real issues may yet come to agree that words have been spoken in the past which have lost none of their virtue because they remain lucid, unconstrained and increasingly prophetic'.

Finally, Christian unity will be that which is more and more evangelical i.e. according to the increasing measure 'in which we receive from Christ the communication of His own life like a transfusion of His blood'. We must ask ourselves whether we truly desire to be recognised as Christians according to the marks stated by Paul: 'the fruits of the Spirit are love, joy, peace, patience, good-will, fidelity, self-mastery'. Let no historic or doctrinal passion influence our sentiments towards—not the ideas we deem erroneous—but the men and women who uphold them. The Church has constantly to guard against allowing its institutional life to be an obstacle instead of a bridge between Christ and men. Nothing was more atrocious, after Poissy 1561, than the similarity between religious politics and the classic antagonisms of the world.

Glynmor John.

John Penry

W. T. Pennar Davies

Many to whom his name is familiar have but the vaguest notion of his character and mission. He is often thought to have been a man of piety or fanaticism (according to the way you look at it) much belauded by Welsh 'Nonconformists' and therefore presumably either a musty and prolix divine or a dramatic preacher noted more for his lungs than for his learning. The strangest ignorance about Penry prevails in the most unexpected quarters.

A bare outline of his short life of thirty years can be given in a few sentences. When he was born at Cefn Brith, in Breconshire, Queen Elizabeth I had been on the throne for some five years. He was hanged thirty years later. He had entered Cambridge at the age of seventeen and spent a little time at Oxford too before, his university career now crowned with academic success, he began at the age of twenty-four to seek to stir the public conscience about the sad spiritual plight of his native Wales. Penry believed heart and soul in the preaching of the Word, by which alone salvation could come to men. No part of the country was worse supplied with preachers than Wales.

This was the burden of his first plea for Wales, 'The Aequity of an humble supplication', printed in 1587, for which he was imprisoned. In 1588-89 he was closely connected with the secret and hunted printing-press that produced those lively satires (on Whitgift and his bishops) known as the Martin Marprelate tracts. For three years (1589-1592) Penry was a refugee in Edinburgh and then, still nursing his hope of saving Wales, he went to London and there joined the Separatists. He was arrested and after a travesty of justice was hanged in 1593. He left behind him four little daughters to be cared for by one of the most devoted wives in history, Eleanor Godley, of Northampton. The names of the daughters, Deliverance, Comfort, Safety, and Sure Hope, reflect their parents' faith during the vicissitudes of the last years of Penry's life.

We will now seek to answer four questions commonly asked about Penry. First, was he a *pioneer of Congregationalism* and Free Churchmanship? Congregationalists have been prone to claim him as their own, and Welsh Independency in particular has tended to hail him as its morning star. This is partly due to Congregationalism's hospitable willingness

to open its doors to those rebels of history whom other denominations do not care to claim—the kind of charity that led the late John Morgan Jones of Bala-Bangor to say of William Erbury: 'Who will own this strange figure if we Independents do not?' On the other hand it is pointed out that Penry's work was largely forgotten by the Welsh in the years following his death, and further that it was only in the last tragic episode of his life that he identified himself with the fortunes of the Separatists. Yet the claim that he was a pioneer of Congregationalism and Free Churchmanship is well-founded.

There were two types of pioneer—the doctrinaire and the evangelical —though neither type existed in absolute purity. The most brilliant example of the former, in his creative period, was Robert Browne. John Penry is the noblest example of the latter. He began as a lover of the Gospel who desired to free the Gospel in his own land. Hindered, abused and imprisoned for his pains, he naturally sought the reform of the ecclesiastical organisation whose leaders obstructed the Gospel and persecuted its champions. Gradually his sense of the radical corruption of the state-managed compromise between reformation and tradition grew, and there was tension within him between this conviction and his desire to remain in communion with fellow-Christians within the establishment. But, as Barrow clearly saw, his progress to Separatism was inevitable. Browne perceived, as by sudden illumination, the glorious liberty of the children of God as expressed in the voluntary fellowships and charismatic ministries of the New Testament. The assault upon his mind and body drove him gradually into a reluctant and erratic conformity. Penry's development was in the opposite direction. Beginning with reformism he found his way to radicalism. Even at the end, as his posthumously printed 'History of Corah, Dathan and Abiram' shows, he was seeking, not to remake the Church on the basis of New Testament teaching and example, but to find a purified churchmanship free from prelacy and state-control. It was Puritan evangelicalism that brought him to Separatism and, at the last, the freedom of the congregation was for him implicit in the freedom of the Gospel.

Second, was he a *Welsh patriot?* He has long been regarded as such. His associates in his work were, however, mainly Englishmen, his wife was English, and he gave his children English names. Clearly he was not a political patriot, but of his evangelistic patriotism there can be no manner of doubt. He shared nevertheless the helplessness and bewilderment of Welshmen who had hailed the enthronement of the House of Tudor but who were prevented from envisaging any future for their nation other than becoming merged with England. In his

first work, for instance, he used the term 'this poor Island of England' indicating that for him Wales was part of the realm of England, and yet in the same work is seen the germ of a new critical attitude towards the Tudor monarchy; he regarded the spiritual neglect of Wales as a blot on the honour of the realm and sharply reminded the Queen of the signal service rendered by the Welsh to her grandfather Henry VII to enable him to mount the throne. The initial impulse in Penry was, in any case, his compassion for his own people. 'Hell is enlarged to receive us', he wrote, 'O you inhabitants of Wales, why will you die, saith the Lord'. 'I see you as my dear and native countrymen perish. It pitieth me; I come with the rope about my neck to save you'. It was the total lack of response to his appeal that drove him to undertake his forlorn fight against the prelates. Another patriot, Bishop William Morgan, by using other methods, won some support among the authorities and published his magnificent Welsh translation of the Bible about the same time, in 1588. We cannot, however, doubt Penry's simple claim during those last days in prison: 'I am a poor man born and bred in the mountains of Wales. I am the first, since the last springing up of the Gospel in this latter age, that publicly laboured to have the blessed seed thereof sown in these barren mountains'. He maintained that in proclaiming the Gospel the Welsh language should be used where it was the native speech, and that it was as copious as any other.

Third, *was he Martin Marprelate?* I find it fairly certain that he was. That his enemies were convinced of it is shown by the haste and furtiveness of his execution and by the fact that in the proceedings against him they quoted from Martin's works as if they were Penry's own. Martin himself boldly incriminates Penry—no doubt because Penry, as author, desired to exonerate others. Sharpe the bookbinder turned informer against him. Though Penry made agonising attempts to save himself at the end he never accused anyone else or supplied the authorities with facts which might have led them off on a different scent. His virtual silence as to the identity of Martin is more significant than his desperate denial that he himself was the mocker for whose blood the prelates thirsted. Professor David Williams of Aberystwyth cannot believe that a man of Penry's piety would have brought himself to lie when face to face with death. But it was not a matter of simple Yes or No. Even if he were the great masquerader, we know that he must have owed the dead Field both the satirical purpose and much of the damaging information, and that parts of the tracts were written by others. The most credible explanation is that Penry took the torch from the hand of the dying Field and, with the encouragement of squires

and even perhaps of courtiers, marred the prelates with a brilliance that amazed all alike. Others like Throckmorton joined in the fun, but it was Penry who in 1593 paid Martin's account in full. Piety has found it hard to accept this explanation, but after all the arguments are weighed my own verdict as to whether Penry was guilty of Martinism is Guilty. By this time, we can surely allow his guilt to become an important aspect of his glory.

Finally, was he in truth *a martyr?* Burrage denied this claim, and in a short history of the Welsh Church, written some years ago, from the Anglican point of view, a whole closely printed page was devoted to Penry only to prove he was not really a martyr, but merely a traitor. A fair reading of the evidence at his trials cannot fail to show that Penry was brow-beaten and condemned without fair hearing and hustled off in the middle of a meal without the courtesy of a farewell speech and that the prosecution shifted its ground more than once; the process against him was animated by a desire for vengeance and by a fear of what his genius and energy might do in the future. Had his witness been less daring and his gifts less magnificent, he might have lived longer—but that can be said also of Huss and Savonarola. Penry, like Barrow, died a martyr for free speech and free churchmanship. He died also for the Gospel's sake.

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He has written the volume on John Penry in the series of Heritage Biographies now published by Independent Press Ltd.

Images of the Church in the New Testament by Paul S. Minear (Lutterworth, 30/-).

The Secretary of the Faith and Order Commission of the World Council of Churches explores nearly a hundred of the images of the Church used in the New Testament, examines their interdependence, and asks what they contribute to a more adequate comprehension of the nature of the Church.

Calm Delight by Elsie Chamberlain (Hodder & Stoughton, 1961, 2/6).

A paperback in which a phrase from the hymn 'Eternal Light' forms the basis of a thought for each day of the month, with meditations, quotations and prayers.

Christian Worship by T. S. Garrett, (Oxford University Press, 1961, 15/-).

A concise but comprehensive introduction to a study of worship and liturgy in the Church of the East, the West, and the Reformation, by a minister of the Church of South India.

Differing Colours All

R. Tudur Jones

Like many of his Congregational contemporaries, Morgan Llwyd, who ministered at Wrexham until he died in 1659, was as much exercised by the obvious evils of sectarianism as he was by the dangers of uniformity. In one of his delightful English poems he describes the variety to be found amongst Christians,

> Know that Christs army hath two wings
> and differing colours all
> his house hath divers sorted roomes
> his trees are short and tall
>
> Mens faces, voices, differ much,
> saincts are not all one size
> flowers in one garden vary too
> lett none monopolize.

These words reflect the condition of Puritanism and, indeed, of Congregationalism in the middle years of the seventeenth century. In Wales, as in England, Congregationalism tended to be a compound of many elements.

At first glance, Welsh Congregationalism might seem to be nothing more or less than an importation from America. At least, we are assured by men of such honesty as William Erbury and Henry Maurice that the first Congregational church on Welsh soil was organised 'according to the New England pattern'. That was the church incorporated at Llanvaches in Monmouthshire in November 1639. But, then, in adopting the fashions of New England, it was but imitating old England for were not the Independent churches there born of Mr. John Cotton and others?

Llanvaches was a portent. When it was incorporated its leaders had shown their sense of continuity with the tradition of John Robinson by inviting Henry Jessey, the minister of what used to be Henry Jacob's church, to come down and contribute to the solemnities. His visit had impressed him with the challenge provided by Wales. True enough, Llanvaches was an outpost of Puritan missionary expansion but it was still very much an Antioch in Gentile country. The most

promising element in this new development was that the new gospel, despite obvious connections with Southwark and with New Plymouth, was being propagated by Welshmen. Men reared in that borderland where England and Wales meet and where there was a long tradition of opposition to the established order were becoming missionaries in their own country. Along the border from Cardiff and Llanvaches through Brampton Bryan and Shrewsbury, to Wrexham in the north, men like Walter Cradock, Vavasor Powell, William Erbury, Sir Robert Harley, Richard Symonds and the young Richard Baxter were inspiring one another for a concerted attack on ungodliness.

Then came the wars. Wales was overwhelmingly Royalist and the Llanvaches people had to flee, first to Bristol, then to London. Similarly all the leaders of Puritanism in Wales fled to the Parliamentary strongholds or joined the Roundhead armies. With the coming of victory and the elevation of Oliver Cromwell to the position of supreme authority in the Army, the Welsh Puritans began to hope for better times. The provision of salaries for half a dozen preachers to start work in Wales at once and the appointment of Puritan sympathizers to some livings was but a beginning. If any impression was to be made on the vast majority of the population something far more drastic and revolutionary was necessary. Some machinery had to be devised that would enable the zeal and earnestness of the Welsh Puritan leaders to be harnessed to an effective nation-wide missionary offensive. And all those Puritans who had been schooled in the New England Way were quite clear in their minds that the whole question was one to be tackled by the government. The result was the passing of *An Act for the Better Propagation and Preaching of the Gospel in Wales* on 22nd February, 1650.

This remarkable Act (which had a parallel in a similar Act passed a week later for the four Northern counties of England) expresses in legal terms that fusion of politics and missionary enterprise which characterised Puritanism.

First of all, authority over the financial and material aspects of the life of the Established Church in Wales was vested in a body of seventy-one Commissioners, containing amongst them the cream of the Puritan gentry of Wales headed by the three redoubtable Colonels, Thomas Harrison, Philip Jones and John Jones. They were empowered to review the personnel of the church, to eject those who were unfit and appoint in their places men who could be relied upon to do their work as ministers. They were responsible, too, for staffing schools for 'the education of Children in piety and good literature'. To recommend

suitable candidates as ministers and schoolmasters, a body of twenty-five Approvers was created and the leading lights among the Welsh Puritan ministers were named to serve on it. Such was the machinery. How well did it work?

The Propagators had inherited an extremely critical attitude towards the Anglican episcopal church. For them, it was a church which employed far too many lazy, ignorant and immoral parsons. On the other hand, the Puritans had a very high ideal of what a 'godly minister' ought to be. When these influences were strengthened by the political exigencies of an age of revolution, it was inevitable that rather more zeal than discretion should be evident in overhauling the personnel of the Church. The result was that no less than 278 ministers were ejected by the Propagators—more than double the number that was to suffer during the Anglican revenge in 1660-1662.

At the same time, the Propagators were engaged in a fascinating experiment. The Act had said that the Approvers should recommend to the Commissioners 'godly and painful men of able gifts and knowledge for the work of the Ministry, and of approved conversation for piety'. The Act says nothing about theological belief or about convictions on topics of church government. It was an attempt to recruit into the service of the church godly men, whatever their convictions. To use the vocabulary of a later age, it was an attempt to create a non-denominational established church. True enough, the bias was in favour of Puritanism, and Episcopalians were not allowed to use the Book of Common Prayer because it was a denominational badge. Even so, the experiment is a noteworthy one in the history of ecumenical activity.

But it was easier to remove parsons from their livings than to find suitable Puritan ministers to replace them. Under the auspices of the Propagation Act an effort was made to evangelise Wales by means of itinerant preaching. Ministers took whole counties as their field of activity and preached here and there as opportunity offered. The sixty-three new ministers appointed by the Propagators (even though they were helped by the Approvers and a host of local preachers) could not cope with the task set them. Many parishes heard a sermon but rarely and some never heard a sermon at all.

In this valiant attempt to turn Wales Puritan, men of different convictions learnt to work together. Presbyterians, Episcopalians, Baptists and Congregationalists all co-operated and although the Propagation Act was not renewed after 1653, it marked an important step in the history of religion in Wales.

From 1654 onwards Wales, like England, was organised for religious purposes by the central committee known as the Triers. But that was part of the Lord Protector's attempt to settle the abstruse question of the public religion of the country. And there were in Wales people who took the strongest possible objection to the assumption of the title 'Lord Protector' by Oliver Cromwell. The most energetic of these critics was Vavasor Powell who fomented opposition amongst those churches in mid-Wales where he had most influence. These churches were Congregational and Open Baptist. Here we have the emergence of a new element in Welsh Commonwealth Puritanism. It is very significant that Vavasor Powell later describes himself as standing in the tradition of Henry Barrow and John Penry. So the older Separatism, with its deep suspicion of organisation and government interference re-emerges. William Erbury who died in 1654 had developed Separatism in the direction of stark individualism, while Morgan Llwyd, in Welsh prose of classical beauty, expounded a subjectivist theology closely akin to Quakerism.

Thus we find early Congregationalism in Wales developing a wide variety of emphases that were to stay part of its tradition. And in spite of the time wasted in bickering, it is good to read of Walter Cradock and others diligently seeking suitable people to collect money in Wales for John Eliot's missionary work amongst the Red Indians.

The collapse of the Puritan regime after the death of Oliver Cromwell was a sad blow to Puritan hopes. But it was not unmitigated disaster. It removed the Puritans from the temptations of place and power. And the Puritan ascendancy had lasted long enough for Congregationalists in Wales to lay foundations on which the future could build. By the middle sixties when persecution was stalking the land, the words of Morgan Llwyd took on a prophetic ring,

> Agree Agree. You sing one song
> but differ in the tone
> Else Christ or Antichrist will come
> and make you run in one.

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Book Reviews

Technology, Community and Church by Dr. H. Cunliffe-Jones (Independent Press, 1961, 16/-).

This book provides substantial proof that some, at least, of the leaders of the churches are determined to do all they can to help them break out of their suburban ghettos. The larger part of the book is taken up with a patient, fair-minded, and very clear discussion of the impact of science and technology upon society, and the institutional life of the churches is dealt with only in the concluding section.

The author, who is Associate Principal of the Northern Congregational College, takes a very positive view indeed of the function of science and technology. While insisting on the primacy of personal relations, he will have no truck with any idea of 'two cultures'. He boldly insists that 'men come to their fullest recognition of their life as persons not by trying to halt the march of science and technology but by giving them free rein and rejoicing in their progress'.

This is well said, especially as against those sections of the Christian community who look with undue suspicion on science and technology, but one wonders whether it does not need a little more qualification than Dr. Cunliffe-Jones gives it. The demons are not dead, even in a scientific age, and many difficult problems about the social impact of technology are touched upon very lightly here. All the same, this is exactly the kind of book which scientists, technologists, business men, teachers and parsons should be studying together in their suburban churches.

D.J.

Histoire Generale du Protestantisme by E. G. Leonard (Pr. Univ. de France, 80 NF).

Enormous erudition combined with an historical competence matured by more than twenty years of persistent labour has produced a monumental work which commands respect and admiration. M. Leonard powerfully demonstrates that the Reformation cannot be explained solely in terms of economic and political causes. No reader will fail to appreciate either the piety of the late Middle Ages, born of a need of the Bible and of an astonishing thirst for God's immediacy, or the Christian humanists such as Ficino and Pico della Mirandola in Italy, Lefevre in France, Colet and More in England, and Erasmus of Rotterdam, who strove to satisfy those aspirations. M. Leonard has a nostalgia for the little evangelical groups that flourished in France prior to 1500. So, while it is Luther above all others who fascinates and captivates him, it is his pages on Calvin which are perhaps the most original. He portrays Calvin as the partisan of an oligarchy rather than a pioneer of democracy, as an enemy of all insurrection bent on creating a "presbyterocracy' (and himself in this respect romanist in disposition), and as tainted by an anti-ecumenical exclusivism.

M. Leonard does not gloss over the pettiness, the contrivings, even the pride and hypocrisy of the men who overthrew the society of their time, but all in all his history illumines the thought that the Word is carried in vessels of clay, for all these men were sinners like ourselves yet with them God won souls, reformed the Church, awakened Rome herself, and got ready his kingdom.

G.J.

Youth Visits

Each year the International Congregational Council arranges a number of Church Youth Group visits across national frontiers. In 1961 groups from England visited Germany and the Netherlands, and a group from the Netherlands came to England. These brief reports, one by a Dutch pastor and the other by an English girl, help to show the value and importance of this service.

None of us had heard before of a place called Barnet, but now it means a great deal to fifteen prospective young church members, a youth leader and myself, their minister. For ten days in July last we were the guests of the Congregational Church in this suburb of London. We have not stopped talking yet about this Church. The Rev. T. Perry with his deacons and many others had made excellent preparations for our stay. We received hospitality in the home of church members so that personal links could be made. All of our group have kept up correspondence with our English friends made in this way. We saw many beautiful things on our excursions and particularly enjoyed the fellowship on the church tennis courts, in the socials, and in the homes.

We were especially struck by the friendliness and cordial hospitality we experienced everywhere. This was particularly significant for us who do not easily find a community of ethos in Holland outside our own circles. Apart from slight differences in the ordering or worship we felt the same spiritual climate. We sensed that the strength of the bond within the congregation was stronger than we often find within our own churches. Much of the social life of the members takes place on the church premises and within the family of the church.

I had the impression that our visit also had a stimulating effect on the Church's life. In the speeches of the last evening, when the Rev. Glynmor John was present, there was a tone of genuine happiness about this contact, and from both sides. We felt ourselves to be unreservedly a part of the fellowship of faith.

We are already looking forward to the return visit of our friends from Barnet, and we hope that they will be as enthusiastic as our little group.

T. Mayer

The Greeks considered hospitality towards strangers an almost sacred duty: the bond of guest-friendship was inviolable. And it often

led to deeper and more personal friendship. I think of this now as I look back in appreciation of the warmth of our welcome last summer to Holland and the lasting friendships which have grown from it.

In 1960 the Remonstrant Brotherhood congregation at Amersfoort sent some of their members to be the guests of the Eltham Congregational Church near London. A year later it was our turn to visit them. No mention is to be made of the Channel crossing from Harwich to the Hook of Holland—the elements were decidedly against us! Our hosts and hostesses, in contrast, gave us the warmest of welcomes. Soon we were scattered with the families with whom we were staying and having fun in using our wits and ingenuity to overcome language difficulties.

Our Dutch friends had planned to show us as much of Holland as could be seen in a time that was all too short. The programme suited us very well and we enjoyed with a keen and lively interest our visits to Amsterdam, Rotterdam, Spakenburg, Oudewater and the Hague. A visit to the 'Delta Works' induced great respect for the Dutch in their constant struggle to contain the sea, to control it and to take living space from it.

It rained continuously, but a holiday is what one makes of it. Our enthusiasm certainly was not dampened. We were pampered with attention and wholesome Dutch food. None of us learned more than a few words of the language, but the effort was mentally stimulating. Our only criticism—the visit was not long enough. However, we have made friends with whom we correspond regularly, and in friendship across national boundaries there is already a 'common market'. I would like to see such exchanges become a tradition in my Church.

Linda Jamieson

Exchange visits between England, Sweden and Germany are already in hand for 1962. Some are of youth groups, but others are between members of a church in one country and members of a church in another. These family church holiday visits hold particular possibilities.

Who's Who in the U.S.A.

The United Church of Christ

President: Dr. Ben M. Herbster, E. & R.
Secretary: Dr. Fred S. Buschmeyer, Cong. C.
Treasurer: Mr. Charles H. Lockyear, E. & R.
Moderator: Judge Donald W. Webber, C.C.
Assistant Moderators: Mrs. Alfred C. Bartholomew, E. & R.
Dr. Stuart LeRoy Anderson, C.C.
Ex V-Pres. Board Homeland Ministries:
Dr. Truman B. Douglass, C.C.
Ex V-Pres. Board World Ministries: Dr. Alford Carleton, C.C.

General Council of the Congregational Christian Churches

Moderator: Mrs. George E. Kahlenberg
Secretary: Dr. Stanley U. North
Treasurer: Dr. John T. Beach

The National Association of Congregational Christian Churches

Moderator: Mr. Laurence E. Frost
Assistant Moderator: The Rev. Raymond A. Waser
Secretary: Mrs. Robert S. Reese
Executive Secretary: The Rev. Neil H. Swanson

The United Church of Christ came into being in July, 1961, as a union of the Evangelical and Reformed Church on the one hand and on the other of thirty-five conferences, 164 associations and 3,547 local Congregational Christian Churches.

The General Council continues in order to discharge necessary legal functions and to effect the transfer of its other functions to the United Church.

The National Association was formed in 1955 to represent those Churches opposed to entry into the United Church. It has a present membership of over 300 churches.

Dr. Ben M. Herbster comes to office after thirty years as pastor of Zion Evangelical and Reformed Church in Norwood, Ohio. In his denomination he has served for eleven years on the General Council. Described as 'a quiet man of deep humility', he is nevertheless endowed with the capacity for bold leadership. He has worked vigorously towards the formation of the United Church of Christ. He has been an exchange preacher in Britain.

Mrs. Mareta Kahlenberg is the second woman moderator of the General Council. She has given her Christian service at every level—local church, state conference, national committees, and internationally as a member of the Executive Committee of the International Congregational Council. Beyond her notable record of achievement and her devotion to duty, her election is also a tribute to the inner glow and outward graces which distinguish her.

Dr. Fred S. Buschmeyer has been since 1957 assistant general secretary of the National Council of Churches and director of its Washington office. From 1949 to 1957 he was associate minister and secretary of the Congregational Christian General Council and director of its Department of the Ministry. Dr. Buschmeyer is also a member of the Executive Committee of the International Congregational Council.

NEWS ROUND THE WORLD

Australia

State Assembly meetings have included the centennial celebration of the Congregational Union of Queensland at which Dr. Leslie E. Cooke of the World Council of Churches was the principal speaker. His challenging addresses have been an inspiration to fellow Congregationalists in a number of States.

Australian churches are being strengthened by a helpfully large intake of ministers from England at this time through the Commonwealth Missionary Society.

Preparations are in hand for important biennial meetings of the Union in May in Adelaide. Some of the State Unions are being challenged to rethink Congregational work and witness in these days, and also the possibility of a new relationship to overseas mission.

N.C.W.

British Guiana

On the eve of self-government a significant event took place in the capital, Georgetown. On Emancipation Day, August 1st, Dr. C. H. Benbow, President of the League of Coloured Peoples, presented to the Congregational Churches of British Guiana a bronze bust of the Rev. John Smith. The bust, set on a marble pedestal, was the work of an Italian sculptor and was the gift of Don Luis De Veaux. The Rev. John Smith was sent out to Guiana in 1808 by the London Missionary Society, and died there in prison for the cause of the slaves who were freed in 1834. The presentation was made in the churchyard of Smith Memorial Congregational Church. Those taking part included Mrs. Edith Brown, the Rev. Pat Matthews, and the Rev. C. G. Stallan.

P.M.

Canada

The United Church reports a 2% increase of members in 1960 bringing its total for the first time over the million mark, or nearly double the figure with which the Church began in 1925. The increase is most marked in those who have come through the church schools.

In 1961 the United Church *Observer* reached a circulation of over 300,000, a phenomenal rise from 13,000 in 1936 and 54,000 in 1946. This represents almost one copy for every three members of the Church. Over 2,000 congregations take a copy for every church family. It had been decided to publish a new monthly magazine *The United Church Woman* to represent all women's interests including those expressed in *The Missionary Monthly*, scheduled to disappear at the end of 1961. Now it has been agreed that the *Observer* shall be enlarged to include all these women's interests and shall be the sole publication as a 48-page fortnightly from January 1st. At the same time the United Church is now producing four new weekly papers for differing age groups of church school children. Their total circulation is over a quarter of a million.

The United Church marked the 25th year of ordination of women by ordaining its 49th and 50th women ministers.

E.E.L.

England and Wales

In addition to the death of Dr. S. M. Berry the Union has suffered by the passing of the Rev. W. Griffith-Jones (Moderator for Wales), the Rev. Alan Green (former Moderator for London), and Mrs. Mellor, who gave sensitive and greatly appreciated service to the Congregational Welfare Fund. New appointments have been made in Miss Betty Wright to the Union staff as Teacher Training Officer and the Rev. W. J. Samuel as Moderator for Wales.

At the Council meetings in November a report was presented by a Union Commission on "ways in which the Union can more effectively exercise moral influence in the life of the nation and how local churches may do this in the life of their communities'. The Union's Theological Group presented a statement on 'Baptism'.

A larger number than ever attended the annual 'Forum' in Derbyshire. The Union was represented at the All-Christian Peace Conference in Prague.

The London Missionary Society has announced that in 1962 it will turn over all its activities in the Australian territory of Papua (New Guinea) to its 60,000 Papuan adherents. The new Papuan Church will take over all the Society's churches, schools, hospitals, teacher training centres, and nursing and infant clinics in the area. Generous legacies have enabled the Commonwealth Missionary Society to make considerable building and other grants in support of Congregational Churches in British Guiana, Jamaica and South Africa.

G.J.

Jamaica

There has been considerable recent church building activity. New causes at Penwood and Shady Grove have erected a building and a shed respectively. Crooked River church has just completed a new building after worshipping for many years in a school. A new building has been completed at Thicketts after some years in a rude structure. North Street Church, Kingston, has finished a large programme of renovation and extension.

Over 80 young people from Congregational churches all over the island attended the annual Youth Camp at Clarendon College in August.

A scheme for Ministers' Superannuation begins in January with the help of the Commonwealth Missionary Society.

S.A.W.

Netherlands

After being closed for more than 150 years the Remonstrant church at Nijmegen was revived recently and now has almost 200 members under the vigorous leadership of a woman minister. In September an attractive modern building was completed and opened. Special features are the beautiful windows and the provision of good accommodation for the many activities of the congregation.

H. de K.

New Zealand

The cause at Papatoetoe has now become a church was received into the Congregational Union at the Assembly held in October. Another new cause, Te Atutu, also near Auckland, has been linked with the church at New Lynn, to sustain a joint pastorate.

The new Union Chairman is Mr. S. C. Ennor, LL.B., a well known Auckland barrister, who has been active in the development of the Pacific Islanders' Congregational Church in New Zealand, in the affairs of the London Missionary Society, and in the Commission of the Churches in International affairs.

In the Church Union negotiations consideration is now being given to the Statement of Faith which will eventually form the preamble to the Basis of Union.

G.G.E.

Scotland

The Scottish Congregational College celebrated its triple jubilee by means of public meetings in Glasgow in May and by a more domestic occasion in Edinburgh in October. Three students are taking post-graduate courses in the United States and in France. The College faces the future confidently under the experienced leadership of Dr. Charles Duthie.

The Congregational Union of Scotland is involved in discussions with its sister Union in England and Wales about their involvement together in overseas mission.

P.N.W.

South Africa

The 101st Annual Assembly of the Congregational Union of South Africa met in Johannesburg in October with the Rev. D. J. Williams as Chairman. Outstanding speaker was Prof. A. S. Geyser, now being charged with heresy by his Church, particularly for his attacks on apartheid. It was agreed to pursue with urgency the aim to unite the work of the Congregational Union, the London Missionary Society and the American Board in South Africa, Southern Rhodesia and Bechuanaland. A conference is to be held in May, 1962, to prepare a plan for union. These same 'Churches' are to unite in forming a new Adams College in connection with the Federated Theological Seminary to be formed at Lovedale.

At the end of 1961 Dower College will close after 40 years' service in training Coloured school teachers. It has been compulsorily handed over to the Government. The College has not only given academic training, but imbued men and women with Christian ideals and a spirit of service for the community.

The Rev. Basil H. M. Brown, for twenty years Congregational minister in Cape Town has been appointed Secretary of the Christian Council of South Africa. The new Chairman of the Congregational Union is the Rev. G. Owen Lloyd of S. Rhodesia. He will be followed by the Rev. E. F. Green of Natal.

V.E.M.

Sweden

The Mission Covenant Church Board had nominated Olle Engström, M.A., as the new President of the Theological Seminary at Lidingö, in place of William Bredberg, D.D. Mr. Engström is well known in international and ecumenical circles.

The Rev. Erland Johansson has been granted leave of absence as General Secretary of the Youth Movement of the Mission Covenant Church to serve as teacher in a new school taken over by the Church as a Training Institute for

Youth Leaders. He has been temporarily replaced by the Rev. Karl-Axel Elmquist.

In July two solemn ceremonies took place in the Congo when the Evangelical Church of Manianga-Matadi in the former Belgian Congo and the Evangelical Church of the Congo Republic, Brazzaville, became autonomous Churches. An agreement was signed whereby the Churches have now taken over the properties formerly owned by the Mission and missionaries are now at the service of the Churches instead of the Mission. The Church of Manianga-Matadi has applied for membership in the World Council of Churches.

A.S.

United States of America

Congregationalists in the U.S.A. have set their sights on a goal of $11,500,000 for mission-giving this year to make some advance upon the world's need in the name of Christ. Dr. Truman Douglass has made a vigorous call for unity in mission in American Protestantism by merging board and agencies to cut out competition and waste.

The United Church Herald has completed its third year and has won a coveted journalistic citation for its distinguished work.

Dr. Douglas Horton, former Moderator of the I.C.C., is using his home and adjacent mountain site to develop a summer school for lay people.

New appointments include those of Dr. Everett Babcock as treasurer of the Board of World Ministries and Dr. Oliver K. Black as chairman of the Executive Committee of the General Council. Deaths include that of distinguished missionary to China and executive, Dr. Wynn C. Fairfield.

'United Church Women', representing some 12 million Protestant and Orthodox women have elected Mrs. Theodore F.Wallace of Kansas City, Mo., as President, and Mrs. Stuart Sinclair of Greenfield, Mass., as a vice-president —both of the United Church of Christ.

H.G.L.

Wales

The Annual Council of the Welsh Independents met in September in Pontarddulais and gave special attention to the spiritual needs of the churches, the recruitment of ministers and the inadequate stipends paid to ministers. The grouping of churches, the size of the theological student body and the receipt of generous gifts were encouraging. Consideration was also given to proposals for undertaking overseas missionary enterprise in relationship with the Congregational Union of England and Wales, some hesitation being expressed.

Wales has been greatly disturbed by the new Licensing Act and social workers are appalled at the magnitude of the problem. The Anglican Archbishop has allied himself with the brewers and caused a deep rift within his own church. He and the Bishop of St. David's are also doing limitless disservice to the ecumenical movement and causing embarrassment to the majority of their clergy by viewing 'Nonconformist' ministers as 'intruders in the Lord's Vineyard'.

The Welsh Presbyterians, the Methodist Church, the Independents and now the Welsh Baptists are preparing proposals towards organic union.

E.L.E.

WORLD CONGREGATIONALISM

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WORLD CONGREGATIONALISM

Ninth Assembly

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To the Church We Love

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1662-1962 — Glynmor John

New Movements in South Africa — R. J. McKelvey

Worship in the United States — Chalmers Coe

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News Round the World

Vol. IV

Number 11

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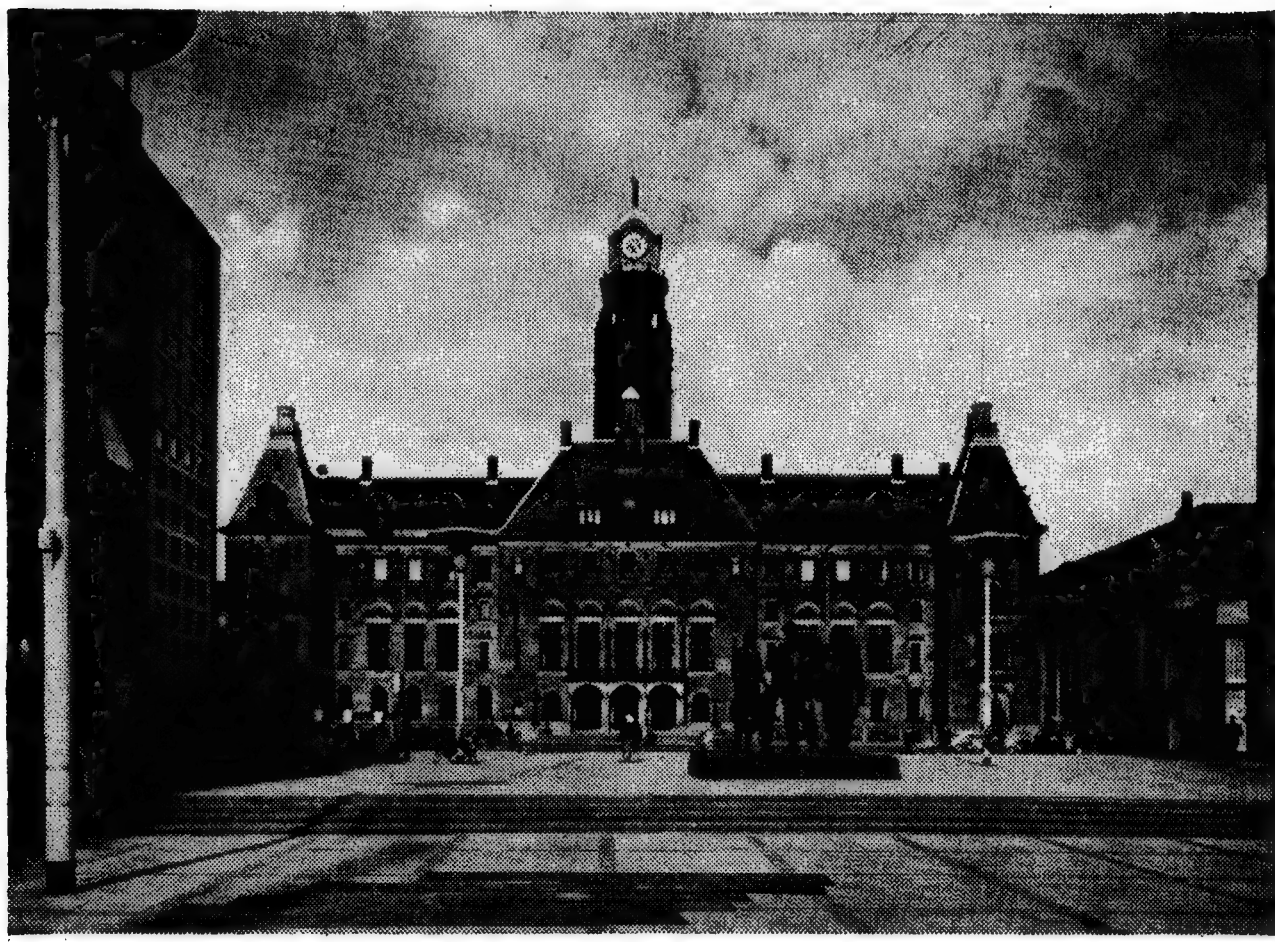
The Ninth Assembly

Rijn Hotel complex



Rotterdam Town Hall

The City where we gather

In the delta where the rivers Rhine, Meuse and Waal meet there lies the second largest port in the world, a crowded gateway of Europe.

Rotterdam is an old city . . . and a very modern one. It acquired city-rights in 1340, and is justifiably proud of its long tradition as a city of culture: rich in paintings, sculpture, ceramics, lace, and craftsmanship in precious metals.

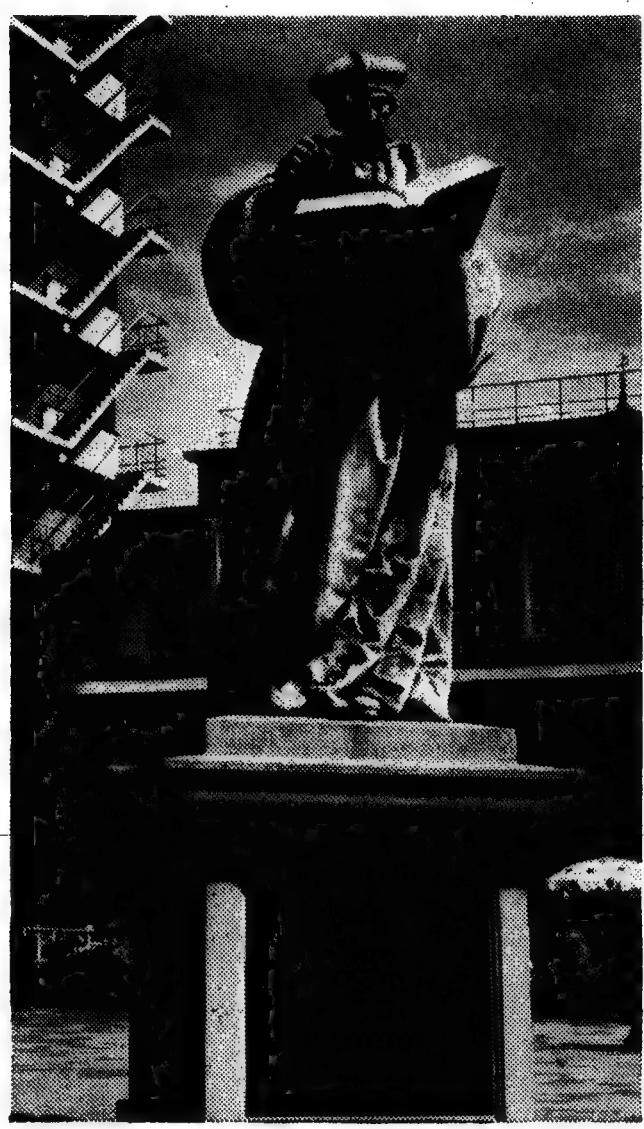
Its history began a new chapter when the whole heart of the city was destroyed in May, 1940. Delegates will see how the city's architects seized the opportunity to apply the most modern city-building principles when the time became ripe for reconstruction. Yet here and there some venerable monuments had survived the holocaust. One of these is the Town Hall where we shall be honoured with a Civic Reception. Rotterdam also has a world-famous Zoo, and here one evening we shall dine together, and consider the Christian significance of the work of one of Holland's greatest artists, Rembrandt.

Rotterdam preserves countless memorials of her most famous son, Erasmus, the great and pacific Christian humanist, who was born there in 1469. He will be the subject of an address by Dr. G. J. Hoenderdaal.

The Church that Welcomes us

Long before Luther's and Calvin's Reformation there was in the Netherlands a movement of Biblical devotion and practical Christian piety, with which is associated the names of Thomas à Kempis (author of the *Imitation of Christ*) and Gerard Groote. When Calvinism entered from the south and developed in the direction of rigidity and intolerance, there came a reaction on the part of those who wished to combine a moderate Calvinism with the earlier Dutch tradition. The followers of Jacob Arminius presented in 1610 a REMONSTRANCE to the States of Holland, the central theme of which was the universality of God's saving Grace. From that time dates the name of the Remonstrants. The condemnation of their views at the Synod of Dort in 1619 led to the secret formation of the Remonstrant Brotherhood. Many of their ministers were banished or imprisoned. Among those exiled was Hugo Grotius, theologian as well as lawyer and statesman.

After 1630, when the persecution gradually ended, the Remonstrants were allowed to build their own churches, provided that they were not visible from the streets. In 1634 a seminary for Remonstrant ministers was started in Amsterdam with Simon Episcopius as its first Professor. In the 19th century it moved to Leyden where it is to-day in association with the University.



In the Remonstrant Brotherhood the heart of church-life beats in the congregations, which are free communities of faith. By their sympathetic sensitiveness to the cultural and intellectual strivings of man, by their feeling of responsibility for the public life of their nation, by their sense of Christian calling to give service to the community, the Remonstrant Brotherhood exercises an influence in these domains out of all proportion to their numbers.

Erasmus Memorial, Rotterdam

Jacob Arminius

There are in fact 34 congregations, with 20,700 members and 42 ministers in pastoral service.

Thus within the International Congregational Council is embraced a European Continental Church whose historical origins, traditions and witness enable it to make a distinctive contribution to the rich variety-within-unity of our world-family.

Not only so, but the Remonstrant Brotherhood and its leaders have taken upon themselves what for a community of its size is a very exacting burden by offering to be hosts to the Assembly. Their magnaminity, their hospitableness, their organising skill and (may we be permitted to say this?) the joyfulness with which they do us so great a service, these graces have already made us their most grateful and lasting debtors.

Our Theme

The concern of the Assembly is that we shall set out and consider those particular insights and emphases which are essentially Christian and not denominational, but which have marked the best thinking and the best churchly life and witness of those who by the name Congregational or by any other name have been gathered into the fellowship of the International Congregational Council. For a fuller statement of this purpose and a list of the main subjects and speakers you are referred to the last issue of '*World Congregationalism*'. The theme title is 'Essentials of Faith'.

Our Affirmations

On the last two mornings at Rotterdam the Assembly will be asked to consider a number of 'Affirmations'. It is hoped that the text of these will be available to delegates as you read this. If approved, as presented or amended, these Affirmations will become the 'message' of Rotterdam. They constitute thus one of the principal reasons for our gathering together.

What then will they say and what is their purpose? We can say at once what they are not. The International Congregational Council is not a 'confessional body', in the sense of being bound to or bound together by an authoritative statement of faith which marks us off from other Christians. Our Affirmations will not be a confessional statement in this sense.

As we move forward in ecumenical solidarity we see at best only as in a glass darkly what the Church yet to be will be like in its fulness. But we are not therefore just in a state of waiting and expectancy. The Church is already here, constantly 'becoming', ever being reformed, growing continually towards the maturity which avails for it in Christ.

The Church in its fulness will not be a mere piecing together of separate contributions, but a new creation under the Holy Spirit, and in which all the separate Churches will in a real sense be transformed. As this takes place we need to clarify our minds about those particular insights and convictions of ours which ought to be carried forward. It is this with which we shall be concerned.

We shall look at our past and review some of our historic affirmations in the light of the position to which God has led us to-day. It will not be our distant past only that we shall review—the 17th century—but the way along which we have been brought and the fresh leadings we have known up to the present. We shall seek to do this with hearts and minds turned in prayer and dedication to the Church that is to be. We believe we shall find ourselves led to reiterate historic affirmations; we think, indeed we hope, that we shall bring out of our experience of the leading of the Holy Spirit fresh insights and deeper understandings as well. We shall also extend our sight beyond our own particular slice of history, for we must try to glimpse what God has been doing and is still doing throughout the Church entire.

The Sectional Meetings

Women. There will be two meetings for women. At one the business of the Fellowship will be considered after an address by Mrs. C. G. Hoff-Vermeer, chairman of the Vrouwencontact of the Brotherhood. At the second the speaker will be Mrs. George Kahlenberg, Moderator of the General Council of Congregational Christian Churches in the United States.

Laymen. There will be two meetings for laymen. At the first there will be talks and discussion on the 'Laity' statement given at the World Council of Churches Assembly at New Delhi. At the second the subject will be 'The Christian Use of the Press', with talks by the religious editor of the *Nieuwe Rotterdamsche Courant*, and Dr. Cecil Northcott.

Ministers. There will be two meetings for ministers. They will consider 'Faith and Despair in Modern Literature' under the expert leadership of Dr. W. J. B. Martin and Prof. dr. L. J. van Holk.

The Interest Groups

'*The Church as Worshipping Community*'. Two sessions with Prof. Lucien Rimbault of the Reformed Church of France, Principal John Huxtable of London, and the Rev. Harland G. Lewis of the United States.

'*The Church as Teaching Community*'. Two sessions under the leadership of the Rev. Edward A. Powers of the United Church of Christ.

'*The Church as Witnessing Community*'. Two sessions with Dr. Robert Spike of the United Church of Christ, and speakers from Germany, Scotland and Sweden.

'*The Church as Serving Community*'. Two sessions with Sir Harold Banwell of England, Hr. Augustinus Keijer, M.P., of Sweden, and Mr. W. S. Kilpatrick of the World Council of Churches.

De Tempel

The Youth Group

In addition to the officially appointed delegates about 80 young people will attend the Assembly. They will come from Australia, England, Holland, New Zealand, Scotland, Sweden, United States and Wales. They will participate fully in all the meetings and occasions, but they will also enjoy a particular life and unity of their own.

The Youth Group will be housed together in 'De Tempel', a residential conference centre belonging to the city of Rotterdam and situated in a suburb in the direction of Delft. It consists of a large house with an even larger annexe set in most attractive grounds. Here the young people will sleep and have some of their meals, being transported into the city by special buses for the major meetings and occasions.

There will be, however, a number of special occasions for the young people themselves, including two afternoons already set aside for discussion programmes. For social occasions, in addition to those of the Assembly, there will be visits to the Zoo and the Euromast. On the Sunday it is hoped that the young people will be guests in the homes of the young people of the Remonstrant Brotherhood in Rotterdam and about. And it is planned that there should be a return of hospitality one evening in 'De Tempel'.

The leader of the Group will be the Rev. Eric Burton of England, supported by the Rev. Scott Libbey of the United States.

New Members

Applications for membership in the International Congregational Council have already been received from three churches and have been approved by the Executive committee.

The United Church of Central Africa in Rhodesia

This Church represents the growing together in recent years of a variety of African Missions and European Churches of various denominations. Our vital connections are through the work of the London Missionary Society and the United Church of Canada.

It is a multi-racial Church with about 15,000 members, 132 congregations, 73 local evangelists and 35 ministers. There is a very considerable and vigorous organization and life—expressing itself particularly in the Mindolo Ecumenical Centre (the leader is an Australian Congregationalist), the Mindolo Training College, courses for lay leadership, rural women's work, literature, etc. The organisation is of a presbyteral kind, but has been closely studied and approved in England.

The Church was accepted into membership of the World Council of Churches at New Delhi, and has applied also for membership in the Reformed Alliance.

The Bantu Congregational Church

This Church has grown out of work begun in Zululand by the American Board in 1835. It has been self-directing, self propagating and self- supporting for many years. Its government is Congregational, every congregation being represented in the general assembly, though the central executive has considerable powers. Five American missionaries serve the Church as 'advisors', two of them in the theological school.

Church membership is about 13,500, with 35 African ministers and evangelists. The Bantu Congregational Church was received into membership in the World Council of Churches at New Delhi.

The Congregational Christian Church in Samoa

This Church of 68,000 members has its origins in the witness and work of the London Missionary Society and was admitted into the World Council of Churches at New Delhi. More about it will be included in our next issue.

The Culmination of the Assembly

The fact that we meet in the Netherlands will impress two things upon our minds. The first is that it was in the Netherlands—in the congregations of English exiles—that Congregational polity underwent its growing-pains to become a tested and working church-order. The second is that the International Congregational Council has grown beyond the stage of being an almost exclusively Anglo-Saxon community. We expect proceedings in Rotterdam to give still further evidence of this enlargement of our 'family'. In this there is legitimate ground for joy, but also for further enquiry.

There are many Christians who are uncertain in their minds about the rightness or the proper purpose of what it is becoming customary to call 'the confessional bodies' (not a wholly accurate name in our case). We shall have this question much on our minds in Rotterdam. It has indeed largely determined our choice of themes. Our discussion will not be about our *place* in the ecumenical movement, but about our contribution within it, in the understanding of Christian Faith, the essentials of Churchmanship, and the Church's ministry to the world. That our place is and must be within ecumenism is not for us an open question. We want, however, to try to be very sure that what we believe God in Christ has done amongst us and bestowed upon us is truly of His provision, and essential for the equipping of the whole Church for the work of witnessing and ministering.

In the closing sessions of the Assembly we shall appoint a new Moderator and partake of Communion together. We shall also consider a series of Affirmations. Pray that the Holy Spirit may guide the Council and sustain the new Moderator. Pray too, that in the work of preparing the Affirmations, as well as in the discussion of them, He may so direct us all that we may confirm one another in those things wherein we ought to be confirmed, and lead us to render the service we would render henceforward for the upbuilding of the communion of all Churches and for the redemption of the world.

Afterwards

As soon as possible after Assembly a volume of 'Proceedings' will be published. All delegates will receive in terms of their registration fee. Others who would like to receive should place an order before the end of August with the International Congregational Council, 110 Memorial Hall, London E.C.4, England. The cost including postage will be £1 or $3.

The Laity: The Church in the World

A statement made at the Third Assembly of the World Council of Churches by Klaus von Bismarck, E. V. Mathew and Mollie Batten.

We have spoken to you from three quite different situations in this world: from industrial Great Britain, the world of law courts and nation-building in India, and the world of divided Germany. We spoke as members of the laity who in their world try to *be* the laity, that is God's people in the world. Now we would like to sum up our main concerns, and we hope we speak as representatives of other laymen in this Assembly and in your churches.

The Manifold Ministries

Our first concern is the recovery of the manifold ministries within the Church and their unity in Christ's ministry of reconciliation for this world. We may define the nature and task of clergy and laity quite differently, some making a clear distinction between the two; others saying that the frontier between them is, and must remain, very fluid. But one thing is our firm conviction: we not only belong together, we complement each other. Together we are God's people; all of us who bear the mark of baptism. Of course we have varied functions and ministries, but all these different ministries find their origin and purpose in Christ's ministry to the world.

We laymen need you, our pastors, priests, theologians and church leaders. We could not live and work as Christians in our secular occupations without the Word of God being continually addressed to us in worship and Christian teaching, without the support of the sacraments, without this liberating opportunity of the confession of sins and the promise of the remission of sin addressed to us by our Lord through your ministry.

But do not forget that from the pulpit you can never fully appreciate, understand and speak to our situation. Even less can you from the pulpit really penetrate the world with Christ's word and act of redemption. This penetration of the world belongs far more to *our* ministry. It is to a great extent through *our* ministry that Christ manifests the cosmic dimension of his victory on the cross. And therefore you need us. You need to listen to us. And take care: you need not only to listen

to your lay helpers who sometimes have become 'domesticated and pastorized laymen', copies of yourself. You need to listen to Christians who gain their livelihood in a secular vocation and are therefore fully immersed in the structures and powers of secular society. Our Christian ministry in these secular jobs is a vital complement to your ministry.

This then is our first plea to you: become our partners and let us be your partners. Do not continue to play only solo instruments but let us join into Christ's great orchestra so that *together* we can play the symphony of redemption.

The Equipment of the Laity

Our second concern is the equipment of the laity for their particular ministry. Much money in our church budgets is being spent for the training of the clergy and their professional and non-professional lay helpers. This is indeed very important. But do you spend at least as much money for the equipment of those Christians who try to do God's work in a secular job and who after all form about 99 per cent of the church membership?

In this equipment Bible study is of great importance. But Bible study means for us not listening to a double sermon or just learning a bit of the academic exegesis which you have learned in your theological Colleges. Bible study for us means listening to God's Word spoken into our concrete life and work situation. For this study you must become our teachers and partners. Yet how few pastors have learned to lead this kind of Bible study and to participate in it!

But Bible study is not enough. To the equipment of the laity belongs also the opportunity for laymen to examine their life situation in the light of Christ's cosmic redemption. In this way we can help one another to be obedient to our Lord in our daily decisions.

Do not misunderstand us. We are not expecting from you the formulation of general Christian principles which often are rather a hindrance than a help. What we need, and what we plead for, are opportunities within the life and structure of our churches where we can critically reconsider the accepted criteria, norms and customs in church and world; opportunities where, in the light of Christ's ministry, we can examine the decisions and attitudes in our secular work. We need occasions when our ethical imagination can be trained and exercised so that in the thick of our daily life we may make fewer wrong and disobedient choices.

But even with our best equipment our hands will get dirty. The most important element of this equipment of the laity is therefore a

constant reminder that we have a gracious Father to whom we can confess our sins and who gives us the courage and joy to proceed from error to error, from dilemma to dilemma, in his way.

Christ Incognito

The third thing which has become for us a deep conviction is that Christ is not imprisoned in our churches. Christ is *incognito* already present in the structures and power systems in which we have to live our Christian life. Not all 'principalities and powers' are against God. When we speak about Christ to our neighbours and colleagues who are not church members, it is never a oneway communication. Christ is between us and teaches us both. When in our daily work we fulfil our task in the welfare state together with our non-Christian colleagues, Christ serves not only through us but also through them. When we take part in the struggle for power which so often leads to war, the sinful rebellion against our servant Lord comes not only through our non-Christian neighbours and colleagues, but also through us. All this brings us into an intimate solidarity with our neighbours whether they are Christians or not, a solidarity of rebellion so that we both need forgiveness and a solidarity of purpose when we are both used by Christ for his ministry of reconciliation.

We sometimes have the feeling that you have little understanding for this our solidarity with our non-Christian neighbours and colleagues, because your professional concern is so much concentrated on the Church when it is assembled for corporate worship, witness and service. You often press us to become quite consciously the light of the world, to be known as Christians, for form Christian cells in the world of our work and neighbourhoods. Often such reminders are quite necessary. But more often our Christian obedience demands us to remain *incognito* and thus serve Christ. It may then happen that suddenly, to the amazement of our non-Christian friends, the light of Christ reflects itself in us. It is then not our work but his, not our light but his.

Reprinted with the permission of the World Council of Churches.

World Laity Leader

New Secretary of the World Council of Churches' Department on the Laity is 46-year-old Ralph C. Young. To undertake this task he has been granted three years' leave of absence by the United Church of Canada, of whose Board of Men he has been secretary since 1951.

Ralph Young is the son of a minister and almost became one himself. But his chief interest was in children and young people and he started his career as a teacher to 11 pupils in five grades in a tiny settlement in Nova Scotia. After war service in the Y.M.C.A. he went back to the Maritimes to spark its work with boys and girls. In this he was wonderfully successful, and from it he graduated to men's work just over ten years ago.

He started in Toronto alone. In the ten years the organization has grown out of recognition. More important, by conferences and programmes of training and by his personality he has achieved his ultimate purpose of convincing thousands of men that their pulpit was their job, and of helping them increase their faith to be worthy of their opportunity.

When he talks of his work with the World Council, over and over he repeats: "Laymen are the church. We are not to think of the church as a place to which we escape. We have to see that we are not to stay there, but only to prepare ourselves to go into the world."

With acknowledgments to the United Church Observer (Canada) and the World Council of Churches.

To the Church we love

Two weeks ago new babies were baptised in our church. We're a young congregation, and most of us know one another, for we have had to work hard these years to get started on the new church. We are small enough yet for the minister to say a prayer of thanksgiving for the new life that has come into one of our homes every time a new baby has been born—or has been adopted. We know who is expecting a baby. And we're glad when it arrives safely, and is baptised.

When our babies are brought forward for baptism our minister always asks the congregation to stand. And we know why. We are assuming responsibilities for the spiritual nurture of the new little members. In the years ahead we shall have to work and sacrifice that they may be taught in the Church School, and be provided with wise leaders and a good place to meet through the week. We know that our example will be important; that like the elders we, too, will be expected 'to live godly and sober lives and frame and fashion our lives and the lives of our families', that none of the little children may be offended or neglected.

'Seats, not Pews'

Each Sunday in our church, the front seats—we haven't pews yet—are filled with little children of the junior choir in their pretty gowns. They nudge each other and whisper a little and crane their necks the better to see the little babies. Of course the rest of us stretch our necks a little, also. And our senior choir, usually very dignified up front, relaxes a little. The young mothers and older sisters among them smile and whisper a bit, too, as the young parents promise to bring their children up 'in the fear and admonition of the Lord.'

Baptismal Sunday in our community with its well-mortgaged houses full of children, is a day we love.

Confirmation

Last week young people who have been studying with the minister all winter stood before the congregation, made their vows and were confirmed.

We listened, solumn and subdued, when they said they believed in Christ as Saviour and Lord. They promised to 'endeavour to keep

God's Holy will and commandments and to walk in the same all the days of their lives.' And they said, too, that they would 'make diligent use of the means of Grace and in all things seek earnestly the peace and welfare of the Church of God.'

And we older people thanked God, whether those nice young folk came from our homes or the homes of our neighbours. And our minds went back to the churches we came from, to good teachers, faithful ministers, devoted parents, and all those influences that years ago brought about our own strange warmings of heart.

Communion

Next Sunday will be communion in our church. Communion for some of us is a lonely service, as often the great high moments of life are lonely. But in this sacred act there is strength and comfort. Our fellowship next Sunday will not be just with God and the other worshippers, but with that great host of God's people from whom we are separated. We are with the friends who are far away. We are joined with those we loved and lost awhile. And sometimes on Communion Sunday we see the assurance of this in the faces of the people about us, lost in awe and wonder and memories and hopes that are deep.

Means of Grace

The minister teaches us that 'communion' is a means of Grace. And that is what it is, as all our services are.

These are days when we hear numerous, and sometimes very bitter criticism of the church, for not doing this or for saying that. We know we need to be criticised, for our aspirations are far beyond our deeds, and our hopes not near fulfilment. We, too, can criticise, harshly and deeply, for we do come from inside, and out of love, and know what the church is and how great it could be, if only we were all saints and not ordinary human beings; sinners saved by Grace.

But we love our church, our own little part of it, and the great body of believing people to which it belongs. We know that we are part of the family and household of God, brothers and sisters in Christ.

This 'testimony' is reproduced from 'The United Church Observer' (Canada), by permission of the editor, Dr. A. C. Forrest, who wrote it.

Swedish Five Year Plan

LIEF STEGELAND

For the next five years the Swedish Mission Covenant Church will be deeply involved in implementing a 'plan' which has been devised for almost all the life and activities of the Church from the local to the national level. A number of important considerations have led to this decision.

In the general background of the life of the country great changes have taken place in recent years and continue. More and more people, especially young people, are moving from the countryside to industrialized communities, to cities (and in particular to the crowded areas round our three biggest cities). There has been a considerable rise in the standard of living in Sweden, revealed in the great increase in automobiles and in the use of such mass-media as television. There is also under way an important reform of our public school system which will probably result in larger units, located centrally to serve regional communities.

These changes in social conditions are, of course, affecting our church life in several ways. Sixty-per cent of our churches are situated in rural areas or in small communities. Of our 1,550 congregations more than 1,000 have less than 50 members. Through our sunday-schools, youth work, social activities, women's groups, and, of course, through our regular services it is estimated that we touch about half a million people continually. But touching is not enough. Contact must be completed. We want opportunities to teach these people, to present the Christian faith to them, to establish personal relationships between the parents of our young people and our members. And above all, of course, we want if possible to win these people to Christ and bring them to join the church.

These were the facts we faced and which decided us to take action. Last year numerous meetings and discussions took place. Plans for the next year were outlined, but not detailed. In order to co-ordinate and supervise both the future planning and the actual work a full-time personal assistant to the President of the Church was appointed. But all personnel at headquarters and in the districts will be involved in the planning and the work.

What do we hope to accomplish? Our primary aim is to help our members and churches to experience a deepened spiritual consciousness, and experience of inspiration and renewal. We want them also to get a deeper insight into the purpose and function of the Church and to relate all Church activities to this. We hope also to put a stronger emphasis on Christian education, in fact to create a new concept of Christian education.

How will all this be carried out? We plan to work in two ways, using two different approaches. The first method is that of concentrating for each of the five years on a particular theme, the preparation having been done during the preceding year. The themes for the five years are 'The local church'; 'Mission'; 'Evangelism'; 'What we believe'; 'The Fellowship'.

In order to help the churches, and especially ministers and leaders, there will be a large-scale production of programme-materials, bible-study plans, folders, posters, film-strips, etc. Each year will have its own distinctive colour. It is not aimed to establish new activities or new ways of work, but rather to fill the old vessels with a new and concentrated content.

The second approach is more on the administrative level, and deals chiefly with problems which we wish to solve during this period of five years. There are, of course, some projects which we cannot complete in one year or five, but we propose to work constantly at these in the hope of real development.

For example, because of the social changes to which reference has been made we plan a comprehensive study by the superintendents of our 16 districts. This will be concerned with population distribution in prognosis for a period of years, with the school situation, and economic developments in relation to our church work. From these studies we hope to be able to blueprint the future. In particular we hope to be able to plan larger and more suitable units in rural areas, to order our church building programme, and to start a more school-centred youth work. We are completely revising our church-membership rolls. We have a great improved and enlarged scheme for leader-training, and have in fact already purchased a school outside Stockholm for this purpose.

The Rev. Lief Stegeland is himself the full-time assistant for the Five Year Plan.

Among the Sames in Sweden's Lapland

In Lapland in the very north of Sweden for about six weeks in the summer the sun never sets, and for the same period in the winter it never rises above the horizon. The original people of Lapland are the Sames. They are of short stature, good natured, and live by reindeer breeding. During summer they stay in cone-shaped huts high up in the mountains; but when the thermometer stands at −40 Fahr. in January and February they move down into the woodland. They wear gaudy clothes and fancy headgear.

In 1880, only two years after the Mission Covenant Church of Sweden was founded, work was started in Lapland. For the last 30 years the Rev. Sven Freidwall has been in active service there. With his headquarters in Storuman in the centre of Lapland, he covers an area of about 250 km by 150 km.

Sven Freidwall is a vigorous and cheerful minister. When he goes itinerating he is away for a week or a fortnight. Often he had to get across trackless country and skiing was the only way to get through, but where he could use his bicycle he did. Nowadays where there are roads he uses a car, but not without his skiis on top of it.

His main task is to preach the Word and distribute Christian literature. When he arrives in a community he goes house-visiting and invites people to attend evening service. It is mainly in the summer that he visits the Sames in their huts in the mountains. He sits with them round the fire or in the open air and gives Bible talks. It is a kind of Bible study with questions and answers. Illustrations drawn from real life among the Sames are much appreciated.

In Hemavan, not very far from the Norwegian border, the Mission Covenant Church of Sweden has opened a holiday centre. Here hundreds of young people, and even older ones, gather for skiing. Other attractions are walking tours, visits to Same camps and to see the reindeer. Young English speaking people are heartily invited to visit the centre.

Bible study in the open air—Mr. and Mrs. Freidwall and a Same woman.

Poor Man's Lawyer in Harlem

CECIL NORTHCOTT

In the toughest quarter of East Harlem, where the police go in fours, lives a young Harvard law graduate of thirty-two, perpetually immune from being beaten-up, a friend to Negroes and Puerto Ricans.

He probably knows more secrets of what goes on in the dim backwaters of 100th Street than anyone, for he's now been in Harlem for four years on his self-dedicated task of living out his Christian vocation of poor man's lawyer.

Ten Years Ago

It all began for Bill Stringfellow ten years ago when he was serving with the American Second Armoured Division in Germany. He found himself stuck one day with absolutely nothing to read except the Bible. So he started to read it seriously for the first time. He'd been through it in Sunday School, and as keen young layman of the Episcopal Church he was supposed to be a good churchman and to know his Bible.

That reading of the Bible was the turning point in Bill Stringfellow's life. It haunted him as he went through his law studies at Harvard, and when the time came to graduate he threw in his lot for a short time with the East Harlem Parish Church, under a courageous group of young American ministers of all denominations who are carving out of Harlem's congested misery a few havens of hope and happiness. Bill Stringfellow became legal counsellor to the venture.

He's a small, slight man and a bachelor. He lives in a block of twenty-six tenements with an office, living room, kitchen and bathroom. Cockroaches and vermin crawled up the walls until Stringfellow took twenty pounds of putty and sealed up the cracks. His bed is a couch by day, and the Harvard lawyer dresses in slacks and sport shirt except on the days when he appears in court in his best suit of lawyer's black.

Among his Clients

He chose to live in Harlem amongst his clients because he believes that helps him to understand their problems. He could have commuted from a comfortable New York suburb, but this would have frustrated his sense of vocation. He's in Harlem as a kind of combination of

unordained parson-lawyer, believing that legal counselling and pastoral care often go together. He says that a lot of people in Harlem would sooner confess their sins to a lawyer than to a parson.

To his little room up the old ricketty staircase of a once prosperous New York block comes an endless stream of clients. He calls them clients because each one pays a fee according to his means. In this way the ex-Harvard man manages to keep himself just above the subsistence level. He makes no claims to sacrificial sanctity or anything which may appear to have a special sort of merit. Living in simple poverty is part of the conditions of his job as he sees it.

Living on the edge of tragedy Bill Stringfellow is often in the midst of it. One of his first cases was that of a Puerto Rican father who brought an action against his landlord because his baby had been killed by rats in their apartments. Several times his office has been a refuge for a young man fleeing from a gang fight. One night a young woman burst into his room in her pyjamas pursued by her father with a knife.

Decency

After years of living along One Hundredth Street where the junkies, muggers, zip-gun artists swarm by day and illuminate the bars by night, Bill Stringfellow is still convinced of the fundamental decency of human nature. Women go to him with their most intimate problems, and the drug addict climbs his stairs in the fight to break his habits. Stringfellow sees his strange law practice as an extension of the Christian church. In fact, he says, this is where the church must come alive if it is to be alive at all. In the lawyer's poverty-stricken office is a clinic for human life which needs redemption, and Bill Stringfellow is supremely happy in his vocation.

Reprinted by courtesy of the editor of the 'British Weekly' in which it appeared in 1961. Dr. Cecil Northcott is an English Congregational minister and Editor of the Lutterworth Press. The East Harlem Protestant Parish is supported by the United Church of Christ.

Lawyer Stringfellow is not now Associated with the Parish and we understand his circumstances to be somewhat altered from the time the above was written.

Reality

Man naturally avoids reality. It poses too many problems and involves too many embarrassments for natural man. Whether he is young or old, naive or sophisticated, educated or illiterate, he finds reality a hard pill to swallow. He softens its shock, builds illusions out of nothing, keeps his back turned and his eyes shut both to the world in which he must live and die and to himself.

But the man of the gospel not only returns to reality, he runs to it, throws his arms about it and embraces it with joy as if it held his greatest benediction. Indeed, how else can we understand the Beatitudes? Blessed are the poor, the meek, the mourner, the persecuted! Everything that was distasteful, negative and threatening now opens into a kingdom of grace. Listen to Paul: 'Neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.' He is in all these experiences we dreaded. God moves in the wilderness and the desert shall blossom.

Read the testimony of them all. They return to their humanity; they speak out of its hunger and sin; they take their places in the ranks of suffering mankind; they utter the cry of the lost and they lay hold of hope from the depths of their profound despair.

Nothing could be more instructive to the church than this fact. The failure of the church to be redemptive is in its infernal arrogance in thinking that it does not need redemption. It is forever escaping reality—the reality of this world, of this flesh, of these hearts and minds—and instead of articulating our hunger and prayers it softly intones a catalogue of perfected answers.

It rides high, wide and handsome in a stratosphere of ecclesiastical respectability so impeccable that real sin could not be confessed without offending the sensibilities of the righteous. It gives the impression that there is no mystery to be feared, no tragedy that cannot be resolved, no question that cannot be answered. By avoiding the cross that every man carries, it has no resurrection. When men lose the sense of their humanity in the church, the church becomes the devil of their damnation.

Samuel H. Miller, Dean of Harvard Divinity School, from the 'United Church Herald' (Nov. 30 ,1961) and reproduced by permission of the editor.

Faith

As a boy Dag Hammarskjold was greatly influenced by Archbishop Soderblom, one of the architects of the Ecumenical Movement. This personal statement of faith is quoted from 'Arveht fron Hammarskjold' (Stockholm, 1961).

Faith is a state of the mind and the soul. In this sense we can truly understand the word of the Spanish mystic, St. John of the Cross: 'faith is the union of God with the soul'. The language of religion is a set of formulas which register a basic spiritual experience. It must not be regarded as describing, in terms to be defined by philosophy, the reality which is accessible to our senses and which we can analyse with the tools of logic. I was late in understanding what this meant. When I finally reached that point, the beliefs in which I was brought up and which, in fact, had given my life direction even while my intellect still challenged their validity, were recognised by me as mine in their own right and by my free choice. I feel that I can endorse those convictions without any compromise with the demands of that intellectual honesty which is the very key to maturity of mind.

The two ideals which dominated my childhood world met me fully harmonized and adjusted to the demands of our world of to-day in the ethics of Albert Schweitzer, where the ideal of service is supported by and supports the basic attitude to man set forth in the Gospels. In his work I also found a key for modern man to the world of the Gospels.

But the explanation of how man should live a life of active social service in full harmony with himself as a member of the community of the spirit, I found in the writings of those great medieval mystics for whom 'self-surrender' has been the way to self-realization, and who in 'singleness of mind' and 'inwardness' had found strength to say yes to every demand, which the needs of their neighbours made them face, and to say yes also to every fate life had in store for them when they followed the call of duty, as they understood it. Love—that much misused and misinterpreted word—for them meant simply an overflowing of strength with which they felt themselves filled when living in true self-oblivion. And this love found natural expression in an unhesitant fulfilment of duty and in an unreserved acceptance of life, whatever it might bring them personally of toil, suffering—or happiness.

I know that these discoveries about the laws of inner life and of action have not lost their significance.

1662-1962

GLYNMOR JOHN

St. Bartholomew's Day 1572 has shone with a lurid light in the history books of Protestantism, for on that day took place the massacre of the Huguenots in France. The Free Churches of England also have their St. Bartholomew, not anything like as ruthless as the French, but even so one that has deeply impressed itself on their memory and has had profound effects on their mentality. It was by the Act of Uniformity, made effective on August 24, 1662, that Nonconformity became politically and socially as well as religiously a distinctive phenomenon in English life. The third centenary of that event is to be specially observed by the Free Churches.

Why? What justification is there for fanning the memory of 1662? What bearing has 1662 on church life and relationships in England in 1962? To answer these questions let us first rehearse the circumstances of the time.

Nearly 2,000 ministers were exluded from the Church of England because conscience would not allow them to submit to the demands of the Act of Uniformity. This Act was something of a reversal of roles. Under the Commonwealth, during the Puritan supremacy, an even greater number of clergymen had been deprived of their livings, and the use of the Prayer Book had been made illegal. Not all had been excluded on ritualistic grounds; many had suffered exclusion because they were judged personally unfit to be ministers. Among the Puritans the ideal of the entire nation as a Christian Commonwealth had held powerful sway, not least among the Presbyterians with their firm concept of a national Reformed Church.

In the restoration of the monarchy in 1660 the Presbyterians hoped that Presbyterianism might become the state-established national church of England. In this hope they were frustrated. It was to Anglicanism with its episcopal government that the Cavalier Parliament gave this status. The Puritans, of all shades, having failed to hold the popular imagination, now had to chose between obedience to the Act of Uniformity and exclusion from their livings. Most of those thus ejected in 1662 were Presbyterians. A larger number of Independents

had already been deprived in 1660 and 1661. Now the Presbyterians found themselves in the same state of nonconformity.

There was some justice in the Anglican case. In a period when the idea of one national Church still held sway, and Parliament decided that the national Church was to be Anglican and episcopal, with uniform worship according to the pattern of the Prayer Book, the right might be conceded to Parliament and Anglican Church to determine the grounds on which men might be the recognised ministers of that Church. Already, however, the ideas of a State Church and of enforced uniformity had come under powerful challenge. The Independents, both Congregationalists and Baptists, had thrown up bold opponents to the whole idea of the character of the Church being determined by political power. Here lay the deeper issues of 1662. It is remarkable that there were so many ministers who felt them to be cardinal matter of conscience.

It was in what followed from 1662 that the real importance of this event lay. Space demands that we merely list the historical effects.

(*a*) A large and important part of the nation were depressed on religious grounds to the rank of second-class citizens. Further enactments of Parliament severely curtailed the rights of assembly of nonconformists, forbade them from holding their own schools, excluded them from the universities (of Oxford and Cambridge), denied to them participation in public office, imprisoned them for preaching the Gospel in fields and on the highways, prohibited them from reading and expounding the Scriptures in the homes of the people. Even Anglican incumbents were prevented from preaching outside their own parishes without permission of their bishop.

(*b*) The issue joined in 1662 in the social field was that of the basis of common citizenship—whether or not England was to exhibit a citizenship unrestricted by religious qualifications.

(*c*) Politically 1662 meant that for several generations the government of England lay predominantly in the hands of the squirearchy.

(*d*) These disabilities tended greatly to create in nonconformists not only a minority-complex, but an inferiority-complex, and also sowed the seeds of the long bitterness between "Church" and "Chapel". Their exclusion from public office threatened to affect the nonconformists' sense of responsibility for the total life of the nation.

Nonconformists apart, however, there was much dissatisfaction in the country with these punitive measures. Many local magistrates showed themselves reluctant to apply the full severity of the law; juries often declined to pronounce the verdict of guilty; and many Anglican

incumbents evinced a gracious magnaminity towards persecuted nonconformists.

Other reactions also set in, such as a deep distaste for religious "enthusiasm" and fanaticism—a distaste which often became an indifferentism towards religious differences altogether. This coincided with, and was strengthened by, the onset of the "Age of Reason", in the course of which English Presbyterianism largely disappeared into Unitarianism, and the Anglican Church itself became strongly Deist.

There set in for nonconformists, too, a grey period, providentially relieved by hymnwriters like Watts and Doddridge, and by the growth of the dissenting academies (from which our English Congregational seminaries mostly descend). These academies served the traditional Puritan ideal of a learned ministry and endeavoured (often with astonishing success) to make good the loss suffered by nonconformists by their exclusion from Oxford and Cambridge. It was not until late in the 19th century that the way was opened for them to enter the ancient universities, and it is of interest that the University of London came into existence to provide a university education without creedal conditions.

Tercentenary Celebrations

Friday, August 24, 1962, *in the City Temple, London.*

A service at which the Rev. Principal R. D. Whitehorn, M.A., D.D., will preside and the Rev. H. F. Lovell Cocks, M.A., D.D., will preach. His Grace the Archbishop of Canterbury will be present.

Tuesday, October 23, 1962, *in the Royal Albert Hall, London.*

A public meeting at which the speakers will be the Rev. E. A. Payne, M.A., D.D., and the Rev. Howard S. Stanley, M.A.

Tercentary Publications

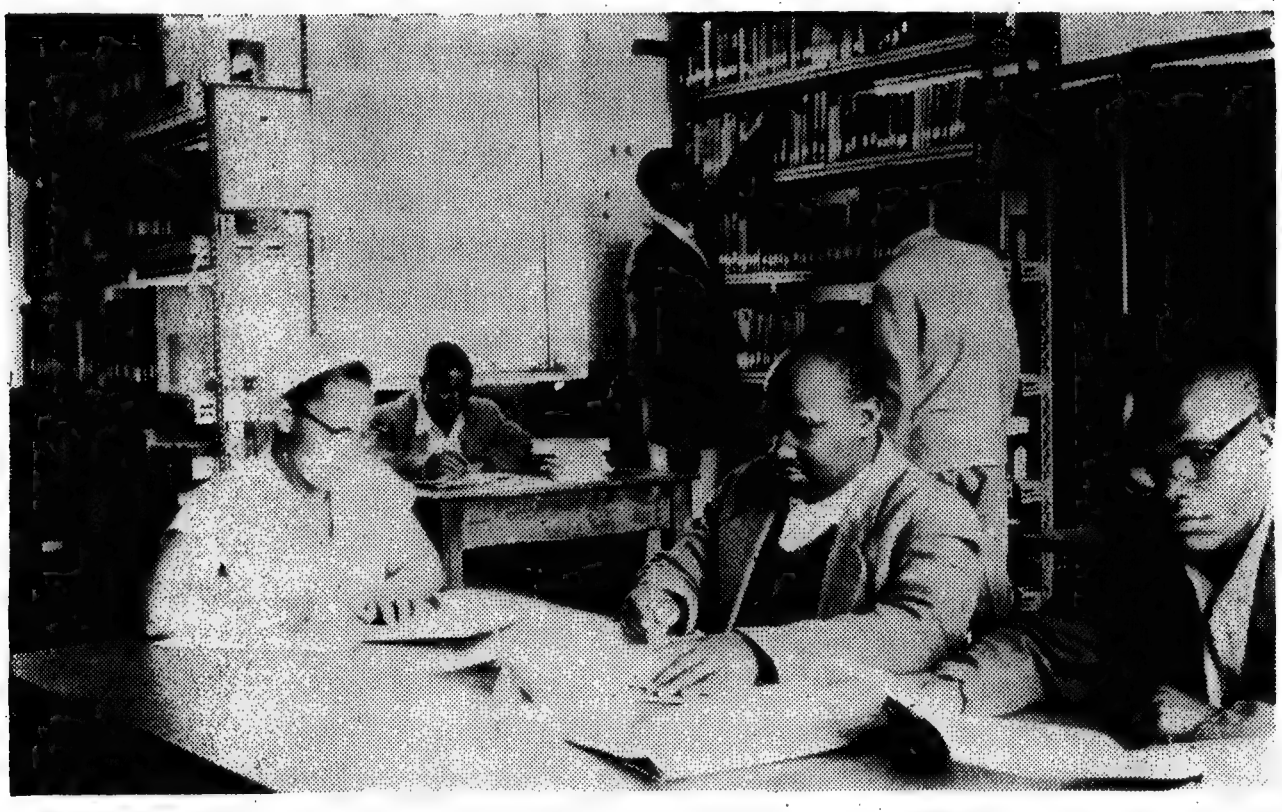
From Uniformity to Unity, 1662-1962 (S.P.C.K.)—a symposium edited by Professor Owen Chadwick and Dr. G. F. Nuttall.

Rooted in Faith by F. G. Healey (Independent Press, 9/6).

The Story of Congregationalism by Erik Routley (Independent Press, 10/6).

Heritage Biographies (Independent Press, 2/- each)—a set of twenty-eight short biographical studies of outstanding Non-conformists, including Robert Browne, Barrowe and Greenwood, Richard Baxter, John Owen, John Penry, John Robinson, Oliver Cromwell, John Milton, John Bunyan, Isaac Watts, Joseph Parker, R. W. Dale.

Congregationalism in England, 1662-1962 by R. Tudor Jones (Independent Press, 63/-).



New Movements in South Africa

R. J. McKelvey

It is commonplace to talk of the winds of change which are blowing across the continent of Africa these days. The metaphor represents a truism which only the unthinking will want to dispute. But essential as the recognition of this fact is what is important is how one responds to it. Our response will be one of fear of faith. Christians who believe that the God they worship is the Lord of history will want to ask what God is doing in these apocalyptic times. While others are tempted to despair and develop the shelter-complex, the man of faith affirms quiet confidence in God: 'I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me' (Habakkuk 2:1). There is no doubt that God is at work in South Africa today. Had I the space at my disposal I might write about the various movements of the Spirit of God in our midst. As it is I now confine myself to mentioning one which concerns Congregationalists more directly.

In the September, 1961, issue of *World Congregationalism* I wrote about Adams United Theological School and its work of training ministers for our African churches. I now wish to tell you something of the proposed new Adams United College and the significant role it will play in promoting church unity.

South Africa is notorious for its multiplicity of denominations and sects. And Congregationalism has shared the dividedness of South African Christianity generally. There are the churches of the Congregational Union of South Africa (membership in the Republic 61,500), those of the Bantu Congregational Church (membership 12,000) founded by the American Board of Mission the Congregational Christian Churches of the U.S.A., and those of the London Missionary Society (membership 9,000) established by missionaries of the Congregational churches of the United Kingdom and elsewhere. There also are a number of smaller sect Congregational bodies. In all fairness it ought to be said that with the exception of the latter Churches the pattern which Congregationalism exhibits in this country is due largely to historical circumstances and not to a fissiparous spirit. The L.M.S., who were first in the field, followed Moffat and Livingstone to the north and worked among the Bechuana; the A.B.M. went east to evangelize the Zulus in Natal; while the Congregationalists of South Africa developed a pattern of work which included European and Coloured as well as African churches. But ties of kinship were maintained over the years. It was never forgotten that it was an L.M.S. missionary, Dr. John Philip, who founded what later became the first Congregational Church in South Africa and had much to do with the beginnings of A.B.M. work in this country.

Nevertheless it has to be confessed that although our three churches had so much in common each went its own way and carried on its work quite independently of the other. Reasons of geography, it is true, contributed to our apartness as much as anything. In recent times, however, the urbanization of our African people has led to a crossing of the lines with the result that in one place you will find a Congregational church and an L.M.S. or A.B.M. church side by side. We thus face the palpable fact that we are separate where we could easily be united.

This highly unsatisfactory state of affairs exercised many of our ministers and missionaries. Here and there local unions have taken place, e.g. the Witwatersrand Congregational Church (1934), and the United Church at Welkom in the Orange Free State gold fields (1955). The formation in 1956 of the Adams United Theological School was a further expression of the need for closer working between our churches. The same desire for unity is to be seen in the fact that the Congregational Church in Bulawayo has an L.M.S. missionary as its minister. The success of these local unions has caused many of our people to ask whether God is not leading us towards a wider union. There is no

doubt that this is the case. Representatives from each of our three churches who met in Johannesburg in 1961 saw very clearly that this is God's will for us. Another similar meeting will shortly be held, and a constitution for a 'United Congregational Church of Southern Africa' drafted. The proposed new church is an exciting prospect on any showing. Thoroughly multi-racial in character, it will not only embrace the aforementioned churches in the Republic of South Africa but also the large L.M.S. membership in Bechuanaland and Southern Rhodesia. In other words, the new church will cover the whole of southern Africa.

The theological college which will serve the new church will be known as the Adams United College. It will grow out of the present Adams United Theological School, which is already gearing itself to meet the needs of the new church. Already we are training ministers for all three negotiating churches. The new Adams, it should be noted, will be a constituent college of the new Federal Theological Seminary of Southern Africa. Plans for the latter are now nearing completion. Situated on historic ground at the old-established Presbyterian mission of Lovedale in the eastern Cape Province not far from Rhodes University, this new 600,000 rand (£300,000) institution promises to be one of the most significant developments in the younger churches. Founder members are the Anglican, Methodist, and Presbyterian Churches, and ourselves. With a staff of twelve and first class facilities it will endeavour once and for all to raise theological education in southern Africa to the level at which it ought to be.

Some will doubtless wonder whether a federation of separate colleges will do much to help overcome South Africa's denominational problem. They will ask whether something more ambitious in the nature of a united seminary ought not to have been attempted. I can only answer that a united Seminary was our original objective, but that a federal seminary is what we have been able to achieve. Nevertheless we thank God for leading us thus far. Those who have some knowledge of the tardy state of church relations in this country will concede that what we have been able to achieve does represent definite progress. For that reason the Theological Education Fund of what was formerly the International Missionary Council is making a generous grant towards the erection of the central buildings. We may, I believe, see promise of better things in the fact that although the founding members of the new Adams are all Congregational bodies the college will be much more than a Congregational concern. It will, in fact, as its name indicates, be a united and uniting college, and continue the tradition of the present Adams in admitting students from other churches.

Our new college will provide accommodation and facilities for thirty-six students and four staff members. Provision will be made for the wives and children of those students who are married, because experience has taught us that for an effective ministry the wives of ministers also require to be trained. The estimated capital expenditure (R132,000), not to think of administrative costs, is demanding a considerable amount of faith on the part of all concerned. But as we survey the long and often difficult path we have travelled in reaching this greatly-desired objective we cannot but believe that God will also help us finally to achieve it. The difficulties have been matched only by the opportunities provided for producing the well-trained and dedicated ministry Africa needs in her hour of crisis. That, I think, is the thing which is helping us toward the realization of our goal. It is our prayer that the new Adams will worthily maintain the best in the long traditions which lie behind it and at the same time understand how it may best serve the church of our day.

'The old order changeth giving place to the new'. The winds of change are for us the opportunity to hoist the sails of faith and assure the church of a place in the new age. For we have heard the voice of the Lord of hosts in the storm. We believe that God not only is, but that he is ruler still. We therefore look to the future not only with hope but with confidence. For this reason we invite the readers of *World Congregationalism* to strengthen our hands in this work.

The Rev. R. J. McKelvey, B.A., M.Th., D.Phil., is a member of the staff of the Adams United Theological School.

As this goes to press we hear that the Commonwealth Missionary Society has voted £1,000 a year for five years to sustain a second member of staff. This has made possible the immediate appointment of the Rev. Stanley Herbert Russell, M.A., B.D., D.Phil., trained in New and Mansfield Colleges, and presently minister of the Congregational Church of Oundle, Northants.

It is the hope of the Executive Committee of the International Congregational Council that there will be a lively interest among our member Churches in this important movement for the strengthening of the ministerial leadership of Africans to their own people. We shall hope in some way to use our Project Fund to this end and will gladly use any gifts received.

Worship in the United States

CHALMERS COE

The tension between the liturgcial tradition of the Christian Church, however drastically reformed it may be, and the natural religious piety of the race is nowhere to be seen more clearly than in America. Roughly speaking, the most numerically powerful and institutionally successful Christian bodies in this country are those which have adjusted, one might almost say submitted, to the rites and ceremonies that typify cultural religion. Presidential inaugurals are characteristic of the 'order of worship' which is frequently to be found in the average Protestant congregation of today: invocation; song; speech; song; and benediction. The similarities are obvious, and the comparison of a churchly with a political event is not inappropriate. To a very large extent natural religion dictates the liturgical patterns of church life.

The exceptions to this fact constitute special cases and do not destroy it. Roman Catholicism and Lutheranism, guarded as they are on the one hand by ecclesiastical rule and on the other hand by national and cultural traditions from oversea, are in a measure exempt from cultural pressure that make for the distortion of Christian worship. Even in them, however, the pressures have some effect: as Lutheranism becomes less Germanic or less Scandinavian with the passing generations it relaxes its liturgical guard; and nowhere are the hoary hymns of 19th-century Protestant devotion more popular than in a Roman parish church. Anglicanism, and even more strikingly Orthodoxy, are too small to be considered powerful in the crude sense, however faithful to their traditions they may be.

The Congregationalists are more or less disposed to accept that cultural dictatorship in worship which the Methodists and Baptists have also accepted and even encouraged, but we try to be genteel about it. We are as much the victims of natural religion as are our countrymen of other communions, the difference being that more of us know it; and the presence in our company of an extraordinary number of men who, although they are not 'Congregational theologians', are at least theologians who happen to be Congregationalists means that we are not for long allowed to forget our shortcomings. The New York hierarchy, furthermore, contains certain persons who, unlike their

counterparts in other Protestant bodies, are both knowledgeable in these matters and troubled by the present state of affairs, and keep the liturgical question before the churches. The result is that people who have called themselves Congregationalists are at least in a position to criticize themselves; they do not always give way unthinkingly to the forms of American piety which, we are told, spring in large measure from its frontier background.

But what of subjectivism? Is it not the case, the reader may ask, that Protestant worship generally is the creature of its moods and that those who carry forward the Congregational tradition in America are sharers of that predicament? Have we not abandoned strict biblicism as well as traditional sacramental religion, and do we not, on that account, wallow in the miasma of uncontrolled religious feeling? If these questions are to be answered affirmatively the answerer must qualify his reply very carefully indeed. Reformed worship in America, apart from the tendencies of certain sects, has rarely given way to emotional enthusiasm since the early part of this century. Revivals have little, if any, effect on the life of American Congregationalists today. It is quite true, of course, that a typical Protestant may begin every statement of conviction with the words, 'I *feel* that . . .' But it is less an indication of his subjectivism than a proof of his individualism. The drive for churchly, institutional success alone would keep the adherents of any major Christian communion from requiring too much of a prospective member in the way of a 'gracious heart' in any form recognizable to Jonathan Edwards. You do not pry with excessive zeal into the motives of a man who may become a strong supporter of the annual parish drive for funds. Religious pluralism in America, and the ecclesiastical competition it creates, are stronger factors in shaping patterns of worship than subjectivism is. Schleiermacher seems less important than Madison Avenue.

What are discerning persons attempting to do to solve the problem? The liturgical movement has, in attenuated form, made certain advances among us. One hears a good deal about the 'historic order of worship' among the seminarians and those ordained since about 1945; the two-fold structure of Liturgy of the Catechumens and Liturgy of the Faithful has made itself a familiar acquaintance among those who wish to escape the depressing spectacle of one more Sunday morning entertainment but who at the same time dislike the charge of having imitated the Episcopalians. The books of Dix, Maxwell, Davies, and Abba are very much quoted by members of the liturgical *avant-garde.* Add to this, in the United Church, the presence of men who represent the

Mercersburg inheritance begun by Philip Schaff and John Williamson Nevin—'crypto-Catholics' according to the accusations of strict Calvinists a century ago—and you have a promisingly strong weapon to use against the prevailing culture-piety. The questions a critic is forced to ask about these new high churchmen are at least two in number. (1) Does their movement have a sufficiently firm dogmatic, or theological principle to sustain its followers when opposition appears, or is it really one more ephemeral hobby? (2) Is their movement sufficiently related to the social situation which the Church is set, or is it an aesthetic and ritualistic diversion from the real world? The suspicion arises from time to time that a negative verdict is partially justified in each case.

Meanwhile those who advocate the reformation of worship by the use of psychological devices and by borrowing from the 'riches' of mediaevalism have their continuing influence. It is still a powerful influence and is, of course, associated with the older liberalism. Services of Tenebrae abound. Chancels are installed with no particular attention to the theological rationale of their arrangement—beyond a firm belief that choirs (whose members often wear academic hoods) must be crammed into the tiny area formerly occupied by a pulpit platform. And the result, often seemly and in relatively good taste, strikes the observer as singularly artificial. An Anglican priest, formal and Catholic though he is, may seem very natural indeed as he holds the chalice high during his walk from altar to communion rail; a Congregationalist is likely to seem hugely embarrassed by the simple necessity of handing a tray of communion glasses to a deacon. But the beautifiers have an easier time than the reforming high churchmen, for their task is simpler; they accept, by and large, the dogma of American religious liberalism —so much more extreme than Christian liberalism elsewhere in the world—and have no basically critical task to perform.

What the future has in store it is not my task to predict. One fact of major present importance remains, however, and in the nature of things it is hard to describe. It is an essentially liturgical fact which clothes itself in a variety of ritualistic garments, the variety depending upon time, place, and circumstance. It is this: in America, as elsewhere, Congregationalists do grapple from time to time with the Word of God in Holy Scripture. Preachers and congregations do engage in frank discourse with the men who bore witness to the truth as it is in Jesus. When that occurs, and when it culminates in the breaking of the bread and the pouring of the cup, *the* liturgical act is taking place. It will create its own forms in our time, however respectfully—and properly

—men may attend to the practices of the past and even to the emotional needs of the worshipping congregation. In all likelihood the welcome revival of biblical theology as an academic discipline will stimulate this process.

Surely one further recent phenomenon deserves mention, for sooner or later it will issue in fresh liturgical development: I mean the renewed interest in the doctrine of the Church. We are coming—and in this respect attention is not limited to the clergy—to a new appreciation of the significance of the Church as the 'laos' of God, in which all are equal in status (although one man's function may differ from that of another) and in which every Christian is his brother's priest. This appreciation is bound to have considerable effect upon the liturgical life of the churches. For it means, on the one hand, that changes in corporate worship will be in the direction of true congregational action, generally and not only during the Lord's Prayer and the suffrages. And, what is just as important, it means that any decision made by a church in the matter of worship will be more than a ratification, or sullen acceptance, of what the minister has done by a kind of *coup d'etat;* it will be an act of obedience made by the people of God themselves in the light of their study and reflection. Signs are not wanting that, in this sense, the Church in America is being awakened to an awareness of its liturgical responsibility.

Dr. Chalmers Coe, formerly a member of the faculty of Hertford Theological Seminary, is now minister of Frist Congregational Church, Columbus, Ohio.

Ascent to the Cross by Erik Routley (S.C.M., 5/-).

A book of devotional addresses and prayers based on Psalms 120-134, by a well-known English Congregational minister.

The Sixth Race by Robert Merrill Bartlett (Blackie, 12/6).

An attractive collection of eleven brief biographies of outstanding men of our time whose lives have benefited mankind, by an American Congregational minister. With photographs, a remarkably cheap production.

The Ministry of the Spirit by Roland Allen (World Dominion Press, 12/6).

Selected shorter writings with a memoir of one who has made an oustsanding contribution to the missionary thinking of our time.

Protestant Patriarch by G. A. Hadjiantoniou (Epworth Press, 35/-).

Cyril Lucaris was the first important theologian of the Greek Orthodox Church since the fall of Constantinople in 1483. It comes as a great surprise to discover that he was a Protestant in faith, having advanced to his Evangelical belief by way of Uytenbogaert, successor to Arminius in the Remonstrant school of theology. His *Confessio Fidei* is published for the first time for 300 years.

Look to the Rock

HARRY R. BUTMAN

During the past two decades American Congregationalism has been torn by a conflict fully as intense and damaging as that which occasioned the Unitarian Departure almost a century and a half ago. The purpose of this article will be to state, as lucidly as scant space will allow, the convictions held by those who have refused to enter the United Church of Christ and have gathered the National Association of Congregational Christian Churches. I will neither refight the merger battle, nor comment long on the organizational stress with which the ecumenical mind is currently so engrossed, nor present novel notions. I will write of ecclesiastical principles which had their shaping in England in the 16th century at the hands of Robert Browne, Henry Barrowe, Francis Johnson and Henry Ainsworth, who in turn took them from the pages of the Gospel. The contemporaneous importance of these doctrines lies in the fact that some 200 Churches and 80,000 Congregationalists deem them to be of sufficient significance and vitality to warrant the long and toilsome task of incarnating a national fellowship about them. Continuing Congregationalists in America are harking back to English Independency, not because it is old, but because it is true and strong. We are heeding Isaiah's word, 'Look to the rock from which you were hewn, and to the quarry from which you were digged'.

I being with an elementary preface. There are four major types of church government: congregational, in which the local Church is the ultimate authority; presbyterial, in which power resides in the presbytery; episcopal, in which a bishop is the key figure; and papal, where final authority is with the Pope. There is a present day tendency to blur these time-tested types of government, or to dismiss them as unimportant. But it is not wisdom blithely to ignore the importance of polity. The basic issue in the struggle over the United Church of Christ is not doctrine or liturgy; it is polity. Nor is polity a meaningless point of contention: there is truth in the after-dinner word of an Episcopal bishop to me, 'The mind of Christ is to be found in polity'. The following definitions of Congregational principles may seem familiar to the point of triteness; they are presented without apology because they should be said clearly and unambiguously. Although many consider

them obsolete, irrelevant to the times, and ineffectual, others are ready to defend them at cost and to give them social reality.

The Biblical Basis of Classical Congregationalism

Classical Congregationalists accept the Bible as a sufficient rule of faith and practice. They therefore base their polity upon Scriptural foundations. The great central text of Congregationalism is Matthew 18: 18-20, in which Christ says to the early Church, 'For where two or three are gathered together in my name, there am I in the midst of them'. From the whole passage we draw two principles: the Headship of Christ, and the completeness of the gathered local Church.

The Headship of Christ means that Christ is the Head of each local Church. It is commonly but erroneously supposed that Congregational Churches are democratic, or majority-ruled. This is an arithmetical heresy; Congregationalists do not determine ultimate matters of right and wrong by counting noses. The true Congregational Church is a theocracy; it is ruled and guided by God as revealed in Christ.

The completeness of the local Church is based upon Christ's words to the Church, 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.' This means that God has given to the local Church every power necessary for its spiritual functions. A local Church is not a basic unit or branch of anything; it is a whole, healthy, complete Church. It does not need the authority of a Pope or general council or any other ecclesiastical body exterior or superior to itself. The difference between this concept and that of the One Great Church, the Una Sancta, cannot be overstated; the two have no concord.

The Practice of Classical Congregationalism

In historical usage in America, Congregationalism has come to stand for two basic principles; these are the foci of the Congregational ellipse. They are the independence and autonomy of the local Church, and the fellowship of the Churches. Autonomy, self-government under God, is the distinctive witness of Churches of the congregational order. The small 'c' is deliberate here in order to include such denominations as the Baptists, the Disciples, and the Unitarians which have a like polity. Lower case congregationalism is statistically the most popular polity in the United States. Autonomy means that the local Church is free from the bondage of ecclesiastical control and creedal conformity.

I make an extended definition of fellowship because of the popularity of the unjust charge that classical Congregational Churches are isolated,

atomistic entities. But we are not neo-separatists; we do not intend that the National Association shall be a mere sand heap of Churches, each grain separate and unbound. We may begin to define the Congregational principle of fellowship by a series of negatives. Fellowship has no elements of compulsion or force; no ecclesiastical body external to the local Church can exercise authority over it. In fellowship no finding of a council has more force of wisdom in it lies. Fellowship obeys no book of discipline; its manuals are compilations of useful forms and procedures, not legal principles and precedents. Fellowship is no matter of money; it may not be denied because of unpaid dues. Fellowship is without judicatories, owns no binding national creed, knows no heresy trials. Fellowship exerts no political pressure on Churches or men, grants no hierarchic status to officials, is not at home in great organizational structures, is not legislative.

Simply and positively expressed, *the fellowship of the Churches is a free relation of affection.* It is clearly recognized in the New Testament that while men do not and ought not to live alone, they cannot truly be held together by external necessity or compulsion. They must be joined by love of the brethren, good will, benevolence. In the New Testament we find the Churches associated with one another as equals, with neither one Church claiming authority over the others, nor the several Churches lording it over the one. The early Churches lived together in an atmosphere of mutual love, not in a relationship of dominance and submission.

For nearly four hundred years Congregationalists have made a serious and successful application of the principle of the fellowship of the Churches. Congregational Churches have walked together out of mutual desire, not because a book of discipline or official mandate has made them do so. Their association is voluntary, devised for mutual counsel, help, and inspiration. In fellowship the ultimate power lies with Christ, who is the Head of each local Church, and whose informing Spirit gives a common mind to the several Churches. The Congregational documents which deal with the relationships of the Churches have consistently maintained that power under God resides in the local Church, and that love, not law, is the link that binds Churches together. The fellowship of the Churches is a free relation of affection.

Classical Congregationalism and the Constitution

Now someone may say, 'But cannot these Congregational convictions be carried into the ecumenical movement, particularly into the United Church of Christ?' Permit me a personal statement. For some fourteen

years I have been in the thick of the merger controversy: I know too well the intellectual clashes, the emotional tensions, the legal strife, the rough politics of a denomination in turmoil, the acrimonies and the bitternesses. Through these years I have retained a respect and affection for many men who have accepted membership in the United Church of Christ; they are men of generous heart, clear mind, and prayerful spirit. But this is an issue on which intelligent men of good will are sundered by deep convictions. One man says with all honesty, 'The essential Congregational freedoms and rights are embodied in the constitution of the United Church'. His friend regretfully replies, 'I do not see there what you see.'

American Congregational Churches were asked, in the year 1961, to vote on a particular instrument, the constitution of the United Church of Christ. In the Churches which did not accept the constitution (and there were about 1,900 of them) were Congregationalists who maintained that the constitution embodied serious departures from classical Congregationalism. One of these was the fact that a single overall governing instrument for the whole denomination at every level was itself a basic departure from historic Congregational practice. The constitution took power from the local Church and placed it in the association, the conference, and the General Synod. The paragraph written with the thought of protecting the inherent powers and privileges of the local Church was not placed beyond reach of amendment; it was amendable, not by the Churches concerned, but by the General Synod only. The local Churches were alienated from their rights in the temporalities of the new denomination. The paragraph of liberties was further negated by severe and sharp-toothed bylaws, upon which the Churches were never given the chance to vote. The constitution brought into being a single national Church, a body corporate and politic, no longer a voluntary fellowship of free Churches. The constitution was an earnest but unsuccessful attempt to mix the oil and water of presbyterial and congregational polities. To say all briefly, the constitution marred the completeness of the local Church and made fellowship a thing of the letter, not of the Spirit. Therefore there were many who, after long thought and heart-searching, could not bring themselves to that abandonment of principle which their entrance into the United Church of Christ would have necessitated.

We of the National Association are quite aware that we stand athwart the path of today's ecclesiastical trend. Noted scholars (perhaps not uninfluenced by the 20th-century mood of enmassment) have learnedly minimized the witness and worth of Nonconformity; denominational

executives have pointed out the inefficiency of the Congregational Way; the free Church ideal is foolishness to the wise of this world. But we continuing Congregationalists are by no means persuaded that progress comes with the circling of the suns. And while we look to the rock from whence we were hewn, our strength and hope lie not in yesterday, but in today and tomorrow. We exist; our existence must be reckoned with. We stand in the long and honourable tradition of dissent. We are convinced that the Congregational Way is an enduring outward expression of the timeless inner reality of the freedom of the Christian man; a Way in which we hold fast to the liberty of the single soul and the local Church, while continuing to honour in love the corporate bond. We have a word which our time ought to hear, and we stand apart to speak it because it is a quiet word which would be lost among the loud voices of the crowd. If need be we are ready to cry it long in the wilderness.

Dr. Harry Butman is minister of the Congregational Church of the Messiah, Los Angeles, California. His article appears as written, in order that there may be some understanding among non-Americans of the views of those who did not accept the opportunity to form the United Church of Christ. The article should be read with that by Hartland G. Lewis in the September issue of 1961. *It is not intended to debate the American situation in this magazine.*

Continued from following page

Nauruan young people went to their normal daily jobs and returned to the camp in the evening. After tea we shared a Bible study on the New Delhi theme, then went on to discussion of problems of youth work and organization.

Once this was finished and supper taken we spent an hour or so in recreation and conversation. Days were occupied in fishing, swimming and sharing experiences with our Nauruan brothers and sisters. When our day of departure came, with but two hours to pack and be aboard our vessel, we were very sad, but rejoiced that we had shared Christian fellowship with these members of world Congregationalism.

John Ward is in charge of 'Pilots', the missionary movement for children, in Australia, and is a recognised leader of the Congregational Youth Fellowship in Australia.

Youth Camp in the Tropics

JOHN WARD

A holiday on a tropical island is a dream that we all have at one time or another. For me the dream came true last October when with Miss B. Lavis of New South Wales I was able to accept an invitation of the Protestant Church of Nauru for two young Congregationalists to visit the Church.

Nauru is a phosphate producing island of only eight square miles and situated in the centre of the Pacific Ocean. It has a population of approximately 4,000. The phosphate is worked by the British Phosphate Commission which also runs the only passenger service to the island. Gathering my passport, income tax clearance and other paraphernalia for the coming expedition, my plans were thrown into confusion by the ship leaving four days early.

Once on board we enjoyed eight days of rest. Arriving at Ocean Island we landed by launch, an exciting experience but a damp one. Unfortunately we landed too late to attend the morning service at the L.M.S. Church. Gilbertese and Ellice Islanders are brought on two-year contracts to Ocean and Nauru to work the phosphate. The Church was built entirely by voluntary labour. One thousand people attended the early morning service. We took morning tea with the Gilbertese Pastor Kameriki.

Then on to Nauru just one day's journey away. The next morning when we went on deck we saw a vista of blue and white surf, yellow sand, green palms and brilliant blue sky. This was Nauru. Once more we went ashore by launch. We were warmly welcomed by the Rev. Itubwa Amran, the Nauruan minister, and the Rev. R. Foreman, L.M.S. fellow worker. The Church is a member of the Congregational Union of Australia, and its membership and adherents are about 85% of the population.

The greater part of the time we were on Nauru we spent at their Youth Camp, built and financed by the young people. This is not so difficult as no walls are required, the climate being so pleasant. The huts are a wooden frame, thatched roof with a crushed coral floor. The most pleasant camp experience I have had was spent here. The

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Equality and Excellence

In his book *Equality and Excellence* (S.C.M. Press, 21/-) the Rev. Daniel Jenkins, the General Secretary of the Christian Frontier Council, has given us a valuable Tract for these times. This book will be of great service not only to Christians (and others) in Britain, but also to our brethren in many lands. Indeed it will prove invaluable to all those who wish to have at their disposal a reliable appraisal of the development of British Society since the war. This is not to say that the book is beyond criticism. In a way it was bound to have some weaknesses, and to some extent to be open to the charge of superficiality in dealing with certain problems, because it ranges over such an extensive field.

This review is being written some months after the publication of the book and one is able to say that few serious works in recent years have been so widely acclaimed by sociologists, politicians, and the rank and file of those who are concerned with the whole field of Christian Social Responsibility. Certain criticisms have been levelled against the chapter on Education. However, it is our view that even in this chapter Dr. Jenkins has put his finger upon a number of vital issues. We were particularly pleased with his judgement on the need at the present time, not so much to raise the school leaving age in Britain, as to initiate measures to bring school and factory much closer together. This is typical of the prophetic insights which one meets again and again in the pages of this book.

He has telling things to say on the 'Responsibilities of the Controllers', on 'The Real Problem of the Mass', 'Christianity and Money', 'Class and Future', and we rejoiced to read the chapter on 'Britain and the Rest of the World'. Incidentally it is startling to read that the British people spend four-fifths more money on feeding budgerigars than on overseas missions!

This book has been produced out of a large number of discussions which have taken place under the auspices of the Christian Frontier Council. One hopes that it will result in a wide-ranging debate among all those who have a real concern for the health and well-being of democracy, and especially that it will stimulate Christians to think and act on the vital issues it raises.

Dr. Jenkins is minister of the King's Weigh House Church, London, Professor (part-time) of Theology in the University of Chicago, and a member of the Executive Committee of the International Congregational Council.

Norman Charlton.

Book Reviews

The Theology of Oepke Noordmans

To me Dr. Noordmans is one of the greatest theologians of the Netherlands, a modern Church Father. Yet he never left his village pastorate. His theology reflects life on the land—the slowness, thoroughness and depth of the plough driven through the obstinate soil; the reality and concentration of the silence in which all events are confronted by the word of God; the love for man and creation of a village pastor who having no car walked his ways between the rye fields and knew every joy and sorrow in the farmers' homes. His style, too, is aphoristic and associative, not fashioned by endless iron logic but by abrupt intuition and a sudden grasp of the essence—a brother in spirit to the British Forsyth.

The third and fourth parts of his greatest work 'Gestalte en geest' now appear in a German translation entitled 'Das Evangelium des Geistes' (The Gospel of the Spirit), Zurich, 1960. The main theme is the passing of Peter and the advance of Paul in the progress of the early Church. Peter wanted to regulate, conserve, stabilize; Paul ventured on the freedom of the Spirit—the Spirit who is the interpreter of Christ and also the re-creator by whom alone we know God the Creator, because it is the spirit who takes away the veil of existence and points us towards God's activity and fulfilment. Roman Catholicism looks back to history; Protestantism, forward to eschatology. Noordman's dispute with Rome is fascinating, often amusing, always daring. This publication is timely in these days of Assembly and Council.

Herman Heering.

The Free Church through the Ages by Gunnar Westin (Broadman Press, $4.75).

In his native Sweden the Professor Emeritus of the University of Uppsala is outstanding among church historians. This book, admirably rendered into English by Virgil A. Olson, is a testimony to his prodigious labours. Its purpose is to give information concerning a current within Christianity which has received little consideration in the larger works of church history. Rightly viewing the New Testament churches as 'free', Professor Westin has given a comprehensive survey of the history of the free churches from the beginning to the present day. As a Baptist he could be expected to pay much attention to the Anabaptists. This he does, but all in good perspective. Indeed, we should be grateful to him for taking full account of the recent extensive research in their history, for we find here an enthralling and inclusive picture of that often maligned movement—a movement which, for all its weaknesses, had insights which are now being more fully recognised as essential to the inner logic of the Reformation. But naturally, too, Professor Westin pays much attention to the British Isles and to the United States (where the anabaptist congregational concept had its opportunity), while in his full treatment of the free churches on the Continent of Europe in the 19th and 20th centuries he is especially at home. In short, this book is outstanding and eminently readable.

G.J.

The Story of Congregationalism by Erik Routley (Independent Press, 10/6).

Dr. Routley sets out to explain to the ordinary reader how Congregationalism has come about. His fluent pen provides something which a busy person will find quick and easy to read. It is illustrated and remarkably cheap. Not only is there a survey of our history but information and opinions are given on a variety of matters from church architecture to International Congregationalism.

Inevitably people will differ with Dr. Routley over what he has chosen to include and what to omit from his little book. Most will surely welcome his provision of a chapter on the Savoy Declaration. Historians on both sides of the Atlantic will greatly regret not merely the rather bare reference made to the Pilgrim Fathers, but the more serious omission of our common heritage in such eminent men as William Ames and John Cotton, the founders of classic Congregationalism.

Here and there one could easily be misled over historical details. For example, one would think that Robert Browne was at least a curate at Dry Drayton 'where for a time he ministered;' he only preached there occasionally. Robert Harrison we are told was 'as we should say, head of the grammar school' at Norwich; he was in charge of the Old Men's Hospital. We should never dream from the text that not merely Browne but Harrison and many of their congregation all fled to Holland. The historical side of the book at least must be treated with caution. By the absence of any acknowledgement in the Preface it seems that no one checked the manuscript. We all make mistakes and it is a shame to spoil a good production through such an omission. John H. Taylor.

Paternalism and the Church by Michael Hollis (O. U. P. 9/6).

In this well-written, frank, poignant, stirring book Bishop Hollis describes and suggests remedies for one great weakness in the Church of South India. In so doing he has said things of fundamental importance for the Church everywhere.

He judges the greatest error of the pattern of Western mission work to have been paternalism; in other words, for all practical purposes the Holy Spirit as a personal reality was left out of the calculations of the leaders of the Church. Greater belief in the present reality of the Holy Spirit might well have lead to the appearance of a more responsible, more adventurous, more truly Indian and more truly Christian Church. This is the main thesis of the book; it is presented from several angles and illustrated from the appreciative and compassionate experience of a man who has served for twelve years as a bishop in South India, followed by four years' teaching at Bangalore Theological College.

Of immediate interest to Congregationalists will be his declarations that 'the whole Christian society and in a very special sense each local manifestation of it, each church, is to be one in God', that 'there can be no place for purely passive members who merely receive and are acted upon', that 'the whole body is priestly, ministerial, an expression of God's saving love for the world', that 'the whole body can play its full part only when every member does what the Holy Spirit allots to him or her as a function within the fellowship of the one body', and that 'in a real sense we all need to start by being "Congregationalists".' We wonder what percentage of Congregationalists themselves see in what sense that last statement is true.

This is indeed a book that is both topical and urgent, and one we would hope to see widely read and deeply pondered. G.J.

NEWS ROUND THE WORLD

Australia

The Biennial Assembly of the Congregational Union of Australia will this year be held in Adelaide, South Australia, in the last week of May.

The Rev. J. F. Dickinson has succeeded the Rev. Horace Read as General Secretary of the New South Wales Congregational Union.

The Rev. Dr. Harold Leatherland has been appointed Principal of the Congregational College of Victoria. He was formerly Principal of the Camden Congregational College, Sydney. The Rev. Trevor Watt, now of Union Seminary, New York, has been appointed Principal of the Queensland Congregational College and Chaplain of Cromwell College, Brisbane.

The Congregational Union of Queensland has for some years supported a distinctive social service in the Marsden Home for Boys. The work has now been extended by the addition of another such Home.

Fellowship with the Nauruan Protestant Church has been strengthened by a visit to Nauru of two representatives of the Congregational Youth Fellowship in Australia. Many Nauruans are now travelling to Australia. The new secretary of the Church is Mr. Deraoadi Dieve.

N.C.W.

British Guiana

It can be happily reported that the rioting which took place early this year following the general election and the presentation of a national budget did not result in damage to any church properties. The life of the country has been considerably disturbed, however, and the churches are not unaffected. Many Church-Schools have been taken over by the Government.

The Commonwealth Missionary Society has made a generous grant to the improvement of a number of church buildings and the completion of others. This has been a great encouragement. Now consideration is being given to salary scales, retirement insurance and transport.

The United Church at Mackenzie continues to flourish, and a young assistant pastor, a Moravian, has been added to the staff. A new cause has been started in a community two miles away.

P.M.

Canada

The most ambitious single project being undertaken by the United Church is the production of a new curriculum for its Sunday Schools. Research and planning were authorized by the General Council ten years ago. Field studies and consultations with authorities in theological and educational disciplines have been held, and their findings approved. By 1959 an over-all outline had been accepted and writers secured for the actual preparation of the material which will cover a three-year cycle. The material is now being issued by the Boards of Christian Education and of Publication.

It is planned to engage the adult membership of the churches in study and fellowship groups over the next two years. Books and teaching guides will be available for all groups. The concern is for an understanding of the message of the Gospel and commitment to it. We believe that this new curriculum could be an instrument of renewal in the United Church. The three annual themes are; God and His Purpose; Jesus Christ and the Christian Life; The Church and the World.

Discussions toward church union have been going on between The United Church of Canada and the Anglican Church in Canada since 1943, but with very little progress. It has become plain that wider knowledge and concern are necessary in the congregations of the two Communions. A study guide has, therefore, been prepared and is being widely used. A 'League of Prayer for Union' has also been formed.

E.E.L.

England and Wales

There is ample evidence that sustained discussion is going on in the churches on the Reports of Commissions 1 and 5. The first stage of the discussion at national Assembly level will take place in May.

The Report of Commission 1 is an interim one. The Commission was charged with making a study of the nature of the Church, with special reference to (i) the relation of our Congregational Churches to one another in the Council and Assembly, (ii) the nature of Christian unity and its challenge to our churches, (iii) the nature of Christian oversight (episcope). The interim Report presents the conclusions on the nature of Christian oversight and the relation of the churches to the Union. The Commission is 'united in the view that the member churches of the Union should be invited to enter into a Covenanted Relationship with one another', and recommends that the churches be asked whether it is now appropriate that the Covenanted Fellowship should be named 'The Congregational Church in England and Wales' or 'The Synod of the Congregational Churches in England and Wales'.

Commission 5 was asked to consider the nature of the Church's missionary obligation and 'to advise the Council and the Assembly as to the changes which ought to be made in the relationship between the Union and the London and Commonwealth Missionary Societies', to the end that the churches might most adequately discharge their missionary obligation. The conclusion to which the Commission has been led is that a serious attempt should now be made to create a single organisation responsible under God to the churches for the work both at home and overseas. The Commission has produced a draft plan of the national picture resulting from the recommendations of Commissions 1 and 5.

By the death of the Rev. K. L. Parry we have lost an eminent minister who made exceptional contribution to Free Church relationships and to hymnology.

Mr. Bernard Honess has resigned from the Managership of the Independent Press. The Press has well served our Congregational churches and published innumerable important books, especially perhaps the works of P. T. Forsyth. Mr. Honess will give his full time to the Managership of the Memorial Hall.

G.J.

Finland

Connections between the Free Church of Finland and sister churches abroad have recently become far livlier than ever before. With our nearest neighbour, the Swedish Covenant Church, we have always been in frequent and blessed contact: lately even more so, because our Church has joined their work in the mission field in the French Congo. We have sent six missionaries there.

In 1960 my wife and I visited England, Scotland and Germany to get acquainted with the life and activities of the Congregational Churches. We are grateful for arrangements and contacts made by the I.C.C. In September 1961 we were very happy to receive among us Dr. Charles S. Duthie and his wife from Scotland, for a fortnight. In Helsinki Dr. Duthie lectured to fifty ministers of our Church. He then visited our churches in Kotka, Jyvaskyla, Tampere and Lahti and preached at the services. Dr. Duthie's visit was very fruitful and inspiring.

The effective replanning of the training of our ministers is an urgent question in our Church. We are considering different possibilities. Arrangements have been made to send some of the best of our younger ministers to get additional tuition in the theological seminaries of our sister Churches abroad.

The work of the Free Church of Finland progresses in spite of difficulties, and we have been able to build some new churches.

M.H.

Jamaica

The Commonwealth Missionary Society has made a handsome gift towards building projects. As a result at least three new buildings are expected to be ready in April for dedication during a visit of the Secretary of the Society.

Our only Secondary School—Clarendon College, with 700 pupils—celebrated the 20th anniversary of its founding on February 2. A drive was launched for the building of a multi-purpose Assembly Hall.

Our first Congregational Rhodes Scholar, Mr. Earl Thames, has decided to answer the Call to Christian Ministry. He will finish at Oxford University and enter New College, London. He is the son of a deacon of North Street Church, Kingston.

S.A.W.

New Zealand

The new building in Auckland for the Pacific Islanders' Church will be officially opened in May. It is to be a modern structure, preserving effectively some of the traditions of the three Island groups who will meet in it together and as groups.

The old building at Timaru has been sold and a new site bought. The congregation is at present meeting in a house.

In the Congregational College there are students this year from Samoa, the Gilbert Islands, the Ellice Islands, Nuie and New Zealand. One of the students has accepted a call to a church in South Australia. We are glad thus in some measure to give repayment for the many ministers we have received from abroad. Our own shortage remains, however.

The centenary of 1662 will be celebrated here in New Zealand by a feature radio programme written by the Rev. Stuart Jackman, by an Assembly occasion and by articles in our magazine.

G.G.E.

Scotland

The Congregational Union of Scotland has set up a Commission on Stewardship to review the whole life, work and structure of the Union and to make recommendations to Assembly. An interim report, which will deal with Life and Work, Finance and Committees, will be submitted for discussion at a Special Autumn Assembly this year. This Assembly will also mark the 150th anniversary of the formation of the Union.

In view of the entrance of the Russian Orthodox Church into the World Council of Churches the Ecumenical Committee recommends study of the great Eastern Churches. The Fellowship of St. Andrew has recently been formed for this purpose, and it plans to hold a conference this summer at Scottish Churches House, Dunblane.

The 80th birthday of Professor J. G. Mackenzie was celebrated by a Dinner given in his honour by the *British Weekly*, to which he has been a regular contributor for many years.

P.N.W.

South Africa

Mr. A. Frazer has resigned as Treasurer of the Congregational Union after many years of careful and valued service.

In the death of Mr. B. K. Anderson the Union has lost an outstanding Christian layman and servant of the Churches. The Africans called him in their own tongue 'The man who gets things done'. If something needed to be done B.K.'s reaction was swift, characteristic and practical, whether it was helping cripples to walk, building a church or a hospital, giving needy children a holiday, or serving the community in which he lived. Beneath an exterior that could appear gruff and intimidating he had a heart of gold. He never sought popularity but earned it by sheet integrity of character. He loved his native land, his church in Port Elizabeth, and the Union. He was Chairman of the Union in 1951, and served also the Finance Committee, Dower College and every good cause.

V.E.M.

South India

It is of special interest that the new Moderator of the Church of South India is a former Congregationalist. The Rt. Rev. Arnold H. Legg, Bishop in South Kerala, was trained at Cheshunt College, Cambridge, and served with the London Missionary Society. His predecessor, Bishop H. Sumitra, was also a Congregationalist.

Sweden

The Youth Department of the Mission Covenant Church has brought to Sweden a young man from the Congo, Samuel Nkailu, to stimulate interest in mission work, and particularly in the Congo. He is at present studying Swedish at a church folk-high-school.

An article on the Five-Year Plan appears elsewhere in this magazine.

United States

Congregationalists are sharing in the establishment of a 'New College' in Sarasota, Florida, a fast growing population frontier. Money from the Christian Higher Education Fund will be used to shape a school committeed to excellence in education.

A new concept in retirement homes is being launched by the United Church through its Board of Homeland Ministries. The first, in Lorain, Ohio, opens in January, 1964, to provide independent living at minimum cost.

Centenary celebrations are being planned of the founding of the great schools for Negroes which were founded by Congregationalists just after the Civil War. A new library has been dedicated at Dillard University, American Missionary Association school in New Orleans.

A new theological seminary is being established near St. Paul, Minnesota, from the former Yankton School of Theology (CC) and Mission House Theological Seminary (E & R).

The retirement of three State Superintendents is announced. Dr. Nelson C. Dreier had been for 7 years General Secretary of the Hawaiian Evangelical Association. During this time the new Memorial headquarters were built and a number of churches. Membership of the churches in Hawaii has greatly increased. He has become secretary of tours and exhibits for the Stewardship Council. The Rev. Joseph J. Bevilacqua succeeds Dr. Dreier. Dr. Jesse Perrin has resigned the Superintendency of the Southern California Conference to accept responsibility for the administration of the Retirement Homes in the State. Dr. James F. English is to retire soon after more than 40 years in the ministry, the last 25 as Superintendent of the Connecticut Conference. Church membership in Connecticut has increased by 50,000 in that time.

Dr. Robert F. R. Peters of Cleveland, Ohio, has been appointed assistant to Dr. Ben Herbster, president of the United Church of Christ. Dr. Frederick W. Whittaker, president of Bangor Theological Seminary, Maine, has been elected mayor of Bangor City Council.

H.G.L.

Wales

The death of John Edward Daniel in a road accident has removed one of the most brilliant intellects in Welsh Congregationalism. A triple-first in Classics and Theology at Oxford led to his appointment as Professor at Bala-Bangor Independent Seminary in 1925. In him were combined the greatness of the classical world and the majesty of the Christian faith. His place in the history of theology in Wales is an important one, for he was one of the first in Wales to react from theological liberalism. He did so with a mind so penetrating and a power of epigrammatic speech so memorable that whether or not his students followed his own theological path they could never feel that theology was a discipline of little account. A man of great moral courage, his espousal of certain public causes led to his suffering scurrilous abuse, the effect of which was to enable him the more to face criticism and hatred without bitterness. In 1946 he was appointed one of Her Majesty's Inspectors of Schools in Wales.

LIBRARY OF PRINCETON
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SEPTEMBER 1962

WORLD CONGREGATIONALISM

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What They Said about Rotterdam

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J. M. Henry (Ireland)

Stanford A. Webley (Jamaica)

Hendrik de Kievid (Netherlands)

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The Rev. Norman Goodall, M.A., D.Phil.
Moderator of the International Congregational Council

What Happened at Rotterdam

Those who came

Of the sixteen Member Churches of the International Congregational Council (now nineteen) fourteen were represented by delegates at Rotterdam. There were 225 officially appointed delegates, 155 associate delegates (who participated fully but did not vote), 80 youth delegates, 32 representatives, and about 60 officially registered visitors. This made a total of 550. In addition there were many visitors from the Remonstrant Church, four or five U.S. chaplains, and two groups of American young people. On the occasion of the dinner in the Rotterdam Zoo there were fully 750.

The representatives included a number, of course, from other Churches in Holland, but also two from the Reformed Church of France and eight from the United Protestant Church of the Palatinate in Germany. The Evangelical Covenant Church of America was represented and also the World Alliance of Reformed Churches. There was also a colourful group from Africa—from the Bantu Congregational Church and the United Church of Central Africa in Rhodesia (both of which were received into membership), from Angola also and the Congo. And the furthest came from the Congregational Christian Church in Samoa and the Cook Islands Christian Church. Greatest regret was expressed that there did not finally appear two representatives of the Unity of Czech Brethren, a Church in long continued fellowship with the I.C.C.

Our Hosts

"The Remonstrant Brotherhood acted as hosts to the Assembly and wonderful hosts they were". This sentence is taken from the report on the assembly in *The Scottish Congregationalist*. Similar words will without doubt appear in every written and spoken account of the meetings. For the extent and competence of the hospitality and service given by the Brotherhood were outstanding.

This began almost two years ago when the Rev. Hendrik J. de Kievid, one of the Assistant Moderators, put forward the bold proposal that we should meet in Rotterdam. Thereafter every encouragement and full support came through Dr. Carrière, chairman of the Brotherhood's central committee, and Dr. W. R. M. Noordhoff, minister of

The Rijn Hotel Conference Hall

the Rotterdam congregation. Well-deserved public tribute was paid to Mrs. T. M. B. van Beusekom, the general secretary, and her staff, for their outstanding service in all the arrangements which had to be made in Holland itself. And this tribute must include the considerable number of those who gave unstinted voluntary service—not forgetting the many young people who helped as guides.

To the Rotterdam congregation we owed much. Not only did they grant us extensive use of their premises, but more significantly they allowed us to share in their Sunday morning service, and helped to make our closing communion a deeply moving occasion.

To the Brotherhood we were especially grateful for the arrangements which made possible the civic reception, and for the generous gift to the delegates of the unforgettable trip by boat to see the Delta works.

It is difficult not to begin to name those who gave of themselves in special ways, but this would take too long. But one special word must be added to express our thanks to the very many who gave the hospitality of their homes, and cars and hearts to the delegates. To quote *The Scottish Congregationalist* again: "I cannot leave this report without expressing a word of real appreciation for the Dutch people who organised the hospitality for the Assembly. There are only thirty-four Remonstrant congregations in Holland, and obviously only a few of

Dr. Norman Goodall with Mr. H. M. S. Makanya of the Bantu Congregational Church and Mr. Henry Sukuakueche of Angola

these in and around Rotterdam were able to help, but this was done with tremendous enthusiasm and obvious pleasure. They were, indeed, the perfect hosts."

Membership

Three new Churches were received into membership of the International Congregational Council: the Bantu Congregational Church, the United Church of Central Africa in Rhodesia, and the Congregational Christian Church in Samoa. Representing 100,000 members these Churches by their coming amongst us wonderfully enlarged not only or particularly our numbers, but the extent and variety of our company. All three are Churches which have developed from the missionary enterprise of modern times. All have grown into a maturity which has been recognised by membership also in the World Council of Churches. For the Anglo-Saxon majority within the Council they will enrich immeasurably the nature and quality of our fellowship and our understanding of the Gospel.

The situation among our brethren in the United States was one which brought mingled joy and sorrow. In welcoming the United Church of Christ as carrying on the membership of the General Council of Congregational Christian Churches we welcomed also those who had

come into the fellowship from the Evangelical and Reformed Church. But we were not able to receive into membership the particular body which represents some of the churches which have elected to remain Congregational outside the United Church.

The resolution passed did not represent any failure to recognise the right of Congregational churches to reach their own conscientious decision in matters of church union. It certainly did not represent any failure to recognise the particularly Congregational convictions of those who had formed themselves into the National Association. And there was no other desire than to hold its churches and members in continuing international fellowship. But long and careful consideration and hearing of evidence compelled the view on the Executive Committee that the National Association was so constituted as a body and was in such indeterminate relationship to others as to make it impossible for it to be received into membership of the International Congregational Council.

On the recommendation of the Executive Committee the Assembly accepted the following statement with four dissenting and some abstentions:

"The International Congregational Council has received an application for membership from the National Association of Congregational Christian Churches in the United States of America. After very careful consideration the Executive Committee has come to the conclusion that it is not able to recommend acceptance.

"Although the application of the National Association is and must be denied, the International Congregational Council wishes to hold in fellowship all our Congregational brethren in the United States of America and earnestly desires to see a resolution of the present unhappy difficulties. The Council therefore wishes to offer itself in any acceptable ways which may help towards this end.

"The Executive Committee is of the opinion that the task of resolving the present difficulties would be made harder if this matter were further discussed in Assembly, and therefore asks that the Executive Committee be requested to make this its continuing concern."

Addresses

Lack of space makes it impossible to make an assessment of the many excellent addresses given at the Assembly. Their high quality was a matter of general comment. Nor is it possible to quote extracts. The papers may be read, however, in the printed volume of *Proceedings* to which reference is made elsewhere.

Appointments

The following appointments were made:

Moderator:	The Rev. Norman Goodall, M.A., D.Phil.
Assistant Moderators:	Mr. John F. Dey, LL.B., Australia
	The Rev. Fred Hoskins, D.D., U.S.A.
	The Rev. Gösta Nicklasson, Sweden
Minister and Secretary:	The Rev. Ralph F. G. Calder, M.A., B.D.
Associate Secretary:	The Rev. Glynmor John, M.A.
Treasurer:	The Rev. Arthur S. Wheelock, D.D.
Assistant Treasurer:	Mr. Kenneth W. Thorndyke, M.B.E.

Dr. Norman Goodall received his theological training at Mansfield College, Oxford, and was ordained to the Congregational ministry in 1922. He held pastoral charges in Walthamstow and New Barnet before becoming Foreign Secretary of the London Missionary Society in 1936, with responsibility for the India and Pacific fields. In 1944 he was appointed Secretary of the International Missionary Council and Editor of the *International Review of Missions*, and when in 1955, with a view to closer relations between the International Missionary Council and the World Council of Churches, the Joint Committee of the two Councils was reconstituted, he became its full-time Secretary. After the integration of the WCC and IMC he became Assistant General Secretary of the World Council of Churches.

He was Chairman of the Congregational Union of England and Wales in 1954-55, and in 1960-61 the Chairman of the London Missionary Society. He is Chairman of the Board of Education of Mansfield College, Oxford.

Dr. Goodall is author of *With All Thy Mind; Pacific Pilgrimage; One Man's Testimony; The History of the London Missionary Society*, 1895-1945; and *The Ecumenical Movement—what it is and what it does.*

Mr. John Dey is a lawyer in Sydney, Australia, Vice-President of the Congregational Union of Australia and a member of the Executive Committee of the New South Wales Congregational Union. Dr. Fred Hoskins was Minister and Secretary of the General Council of Congregational Christian Churches and Co-President of the United Church of Christ in the United States. He is now professor in Chicago Theological Seminary. The Rev. Gösta Nicklasson is General Secretary of the Swedish Mission Covenant Church.

By invitation of the Executive Committee the Rev. Glynmor John has come into full-time service of the I.C.C. as Associate Secretary.

Policy

The following statement of policy was adopted:

"In the period since the Objects were formulated in the Constitution (1949) the context in which the churches live and bear witness has changed considerably. Other tasks have become imperative in the ecumenical setting of these days. The Executive Committee is, therefore, requested to consider a revision of the Constitution at this and any other points where it may seem necessary and give due notice to the Member Churches of any proposed amendment for action by the next Assembly.

"The International Congregational Council regards itself as being within the ecumenical movement and not as standing over against it. Like its Member Churches it must be open to the challenges and gifts which the Spirit is offering at this time. The International Congregational Council seeks to serve its Member Churches to the end that they may effectively participate in the movement and share in that renewal of their life, that search for unity and commitment to world mission to which all the churches are being called at this time. We do not desire to engage in undertakings which are being or can be accomplished on an ecumenical basis by such agencies as the World Council of Churches. We would rather reinforce such ecumenical activities and ourselves only

The Moderator and Secretaries confer

undertake such services to the churches as may not be otherwise provided. We express the hope that with other world "confessional" bodies the International Congregational Council would refrain from doing separately those things which we can and should do together."

The stated objects of the International Congregational Council are: to promote regular consultation and effective co-operation among its constituent churches; to devise measures and maintain agencies for the advancement of their common witness; and to strengthen the Congregational contribution to the World Council of Churches and to the ecumenical movement generally.

Structure

The Executive Committee was asked to implement the following decisions:

Assembly. The Council should continue to function and reach its climax in representative assemblies, the next to be held in six years' time. Assemblies should involve the delegates in more active participation in policy and business, preparations and programme being designed to make this possible. There should be a re-examination of the allocation of places to Member Churches, and consideration should be given to the financial problems involved in securing fully representative delegations.

Executive Committee. This committee should consist of at least one representative of every Member Church, the present larger representations being perhaps reduced so as not to have too large a committee. The power of co-option should be used to ensure a proper balance of representation of concerns at other than national levels. In particular at this time an additional woman should be added. It is suggested that in view of the important tasks before it the Committee should meet twice before the next Assembly.

Advisory Committee. This should be a sub-committee of the Executive Committee to accept responsibility for programme and administration between meetings of the Executive Committee. It should meet at least once every year in which there is not a meeting of the Executive Committee. It should consist of six members elected from the Executive Committee, the Moderator, the Assistant Moderator of the area of meeting, and the Secretaries.

Assistant Moderators. Consideration should be given at some time to the appointment of an Assistant Moderator from the general area of Africa.

Programme

The following were among the proposals agreed for the action of the General Committee:

1. the availability of the Council to all Member Churches for consultation and the sharing and dissemination of experience, e.g., as in situations involving the consideration of church union.

2. a special concern for the smaller churches.

3. the setting up of a Studies Commission to further such concerns as that for a statement on "Essentials of faith and churchmanship" and studies with the Reformed Alliance.

4. implementation of the encouragement given to the Women's Fellowship of the International Congregational Council.

5. consideration of suggestions made by the theological teachers' conference held in Rotterdam.

6. a study of the involvement of mission boards in the corporate life of the churches.

7. presentation of the International Congregational Council to those areas where the assemblies are never likely to be held.

8. intensification of the travel programme.

9. improved schemes for ministerial exchanges.

10. reconsideration of the use of national journals for giving international information, and of the purpose and form of "World Congregationalism."

Essentials of Faith and Churchmanship

It was by resolution of the Executive Committee that this became the central theme of the Assembly. There were three reasons for this. First, Congregationalists nearly everywhere seemed under compulsion to rethink and restate what they might consider to be distinctive of themselves in the twentieth century by the challenge either to church union or continued but perhaps reorganised separateness. Second, the World Council of Churches had urged upon the world "confessional" bodies that they were under an inescapable obligation to give an account of themselves—their raison d'être, their historic basis, their cardinal convictions, their peculiar purposes. For the very fact that Churches and families of Churches hitherto isolated now stood together within the World Council put a question mark against every one of their separate traditions. Third, we had undertaken with the World Reformed Alliance to re-examine and re-assess our common

The Secretaries and Dr. Leslie E. Cooke with Dr. Visser 't Hooft at Geneva

Reformed heritage, particularly with reference to the Reformed understanding of the nature and unity of the Church. It seemed right that we as Congregationalists should prepare the ground for this joint task by questioning and examining our own basic historic positions.

It was hoped that the Assembly might reach its climax in the study, and possibly the adoption, of a document of "Affirmations". Our actual experience, however, was of frustration. A small British group discussed a brief paper prepared by Glynmor John and agreed on the need for a presentation in terms of four central traditional principles. Out of the discussion grew a much more extensive document which attempted to represent the variety of emphases within the family of the International Congregational Council and also to discuss the unity in which we stand. A condensed form of this was offered to the delegates to the Assembly. In preparation for its consideration the morning speakers took up in their own way the four major themes.

Reactions from a large number of representative persons to whom the large document had been offered for comment varied from high praise to severe criticism. It became clear that the task was much more difficult and required much more time than we had planned. Other matters pressed their urged claims on the few hours allocated at the Assembly. It was finally agreed to be wise that Glynmor John should

make a presentation himself on the purpose of this concern. Assembly had already sanctioned the setting up of a Studies Commission. The completion of this task was, therefore, then laid upon the Commission as an urgent responsibility.

In the past, Glynmor John reminded us, there have been many definitive statements of the principles of Congregationalism. Inevitably they have been written in terms of "Anglo-Saxon" concepts. By now, however, the International Congregational Council has become a fellowship of much wider diversity, embracing Churches in whose history the "classic Congregational" formulations have not played the role they have played in the English-speaking world. And some of them have found themselves Congregational out of very different backgrounds. The Swedish Mission Covenant Church, for example, sees its distinctiveness in terms of what is best and still relevant in original Lutheranism.

Whatever it may look like to the outsider, to us who are within the unity of the International Congregational Council, it is an authentic gift of God, a completely undeniable and valid fellowship. And the most astonishing thing is that somewhere, in that Anglo-Saxon Congregationalism, there has been something in which brethren of different historical origins felt convinced they could find a strong and stimulating "at-home-ness". It was the essence of this reality that we wanted to try to articulate, theologically and in churchly conviction.

The hope remains that the delegates were able to go away from the Assembly feeling that by the remarkable way in which the major speakers had served them they had been prepared in mind and spirit to participate in this vital and continuing task of the International Congregational Council.

Reformed Alliance

The Assistant Secretary spoke of the relationships with the Reformed Alliance in the realm of study which had grown since the Hartford Assembly. He referred in particular to the meeting of representatives of the Alliance and the Council in Sevres in August, 1960, and of his participation by invitation in studies being undertaken by the Alliance. Preoccupation by our churches on both sides of the Atlantic with particularly Congregational emphases had limited co-operation recently. The following resolution was warmly agreed:

"That this Assembly hears with gratitude of the relationship already established with the World Alliance of Reformed Churches and the joint studies which have been initiated. It gives its unqualified ap-

proval to the continuance of such studies in the furtherance of mutual understanding between the Council and the Alliance."

The Executive Committee of the World Alliance of Reformed Churches met in August in Nigeria and responded to the above as follows:

"The Executive Committee of the Alliance has heard with warm appreciation the resolution adopted and addressed to the Alliance by the Assembly of the International Congregational Council at Rotterdam.

It responds with assurances of equally warm sentiments cherished toward our fellow-Christians in the Congregational family throughout the world.

The Alliance bears in mind that the Reformed and Presbyterian family of Churches on the one hand, and the Congregational family on the other, have enough in common amply to encourage a continuing cultivation of closer relations.

Our common doctrinal tradition derives from the Geneva Reformation of the 16th century, especially as reflected in the *Westminster Confession of Faith* and the *Savoy Declaration*. In polity, with regard to the relative weight of freedom exercised by local churches alone and by local churches in fellowship with each other, we believe that our churches in practice are much more alike than the differences between Westminster and Savoy might have presaged. In carrying on the world-wide Christian mission, by repeated witness on behalf of religious liberty, and by our characteristic insistence that both government and the social life of man must be brought under the sovereignty of God, we stand on common ground.

For the fellowship and consultation we have enjoyed we are grateful. We hold ourselves ready to resume exploration of the will of God for us in relation to each other along lines which the consultations at Mansfield College and at Sevres have so richly opened up to us. We continue our prayers for the Council and its member Churches."

Second Vatican Council

It was reported that a letter had been received from the Secretariat for Christian Unity at the Vatican asking whether the International Congregational Council would be likely to respond favourably to an invitation to send representative observers to the Second Vatican Council. It had already been decided that such invitations should be sent only to the world confessional bodies and to the World Council of Churches. It was agreed to make a favourable response and to seek to send two such observers. It was later reported that Dr. Douglas Horton

The Executive Committee of the International Congregational Council at Rotterdam

had agreed to accept responsibility for seeking observers and for co-ordinating their service. Dr. Horton has since agreed to be one of the observers and Dr. George Caird of Oxford the other.

Finance

The Council works on an annual budget of about £5,850 or $16,380. With careful administration it had proved possible to work within that figure. It was hoped that it would be possible to continue to do so. New developments as suggested might have to be financed in their experimental stages from accumulations in the Project Fund. This fund allowed the Council to render services between the Member Churches for which no provision had been made in the ordinary budget which was administrative only. It was hoped that without making special appeals gifts would continue to come into this Fund.

Women

Encouragement was given to the Women's Fellowship of the I.C.C. to continue in ways agreed to be best to further the policy and relationships of the I.C.C. within its own constituency. The Executive Committee received and accepted recommendations from the Advisory Group of the Fellowship which had met in Rotterdam in accordance with the constitution of the Fellowship. These were particularly (1) that the Fellowship should continue in order "to provide a means of communication between the National groups", (2) that responsibility for the Fellowship should be maintained through the I.C.C. secretariat with the services of a voluntary woman correspondent, (3) that the office of President should be discontinued, (4) that the balance of separate funds held for the Fellowship should be transferred to the Project Fund in trust that the usefulness and availability of women would be kept in mind in planning exchanges and visits, (5) that consideration would be given to the co-option of at least one other woman as a full voting member of the Executive Committee of the I.C.C., (6) that sectional meetings at I.C.C. assemblies be discontinued in favour of joint seminars on topics of interest to men and women alike, (7) that the I.C.C. should involve its Member Churches in surveys and studies towards the furtherance of the "co-operation of men and women in the Church, Family and Society", (8) that, continuing links be maintained by an Advisory Group made up of the official national secretary and national president of each constituent Women's organisation.

Mrs. Sylvia Head of London has agreed to continue to serve as Woman Correspondent through the I.C.C. office.

Youth

One of the great joys of the Assembly was the presence and participation of over 80 young people from eight different countries. They lived together in the attractive hostel "De Tempel" on the outskirts of Rotterdam, having some meals there and some programme of their own, but also coming in each day by bus to share in the full programme of the Assembly.

There were some who felt that they were not sufficiently involved as young people in the total fellowship and responsibilities of the Council either at the Assembly or generally in the continuing life of the churches. It was agreed to consider ways whereby contacts between the young people themselves could be maintained, whereby some lively awareness of our international fellowship could be stimulated among young people in the home churches, and whereby some responsibility could be accepted by young people within the structure of the Council.

After the Rotterdam meetings more than half those present at De Tempel joined an equal number of Remonstrant youth at Kasteel Sterkenberg, near Doorn. There they had a happy and stimulating week-end in which friendships and understanding were strengthened by shared talk, worship and fun. This was arranged by the Brotherhood and was greatly appreciated.

Some further comment will be found in an article on pp. 19, 20 by the Rev. Hamish Smith, one of the leaders.

South Africa

Gratitude was expressed for the help given from the Project Fund of the Council to the Group Areas Relief Fund which is being raised by the Congregational Churches in South Africa for the help of those congregations compelled by the workings of apartheid to leave their historic homes and rebuild their churches elsewhere. The need for support continues and a strong plea was made that churches should remember this particular cause when making their benevolences. Here it might be recalled that there is also a need for the support of the Adams United College which is now being built for the training of ministers for our churches in the difficult racial situation in South Africa.

Papua

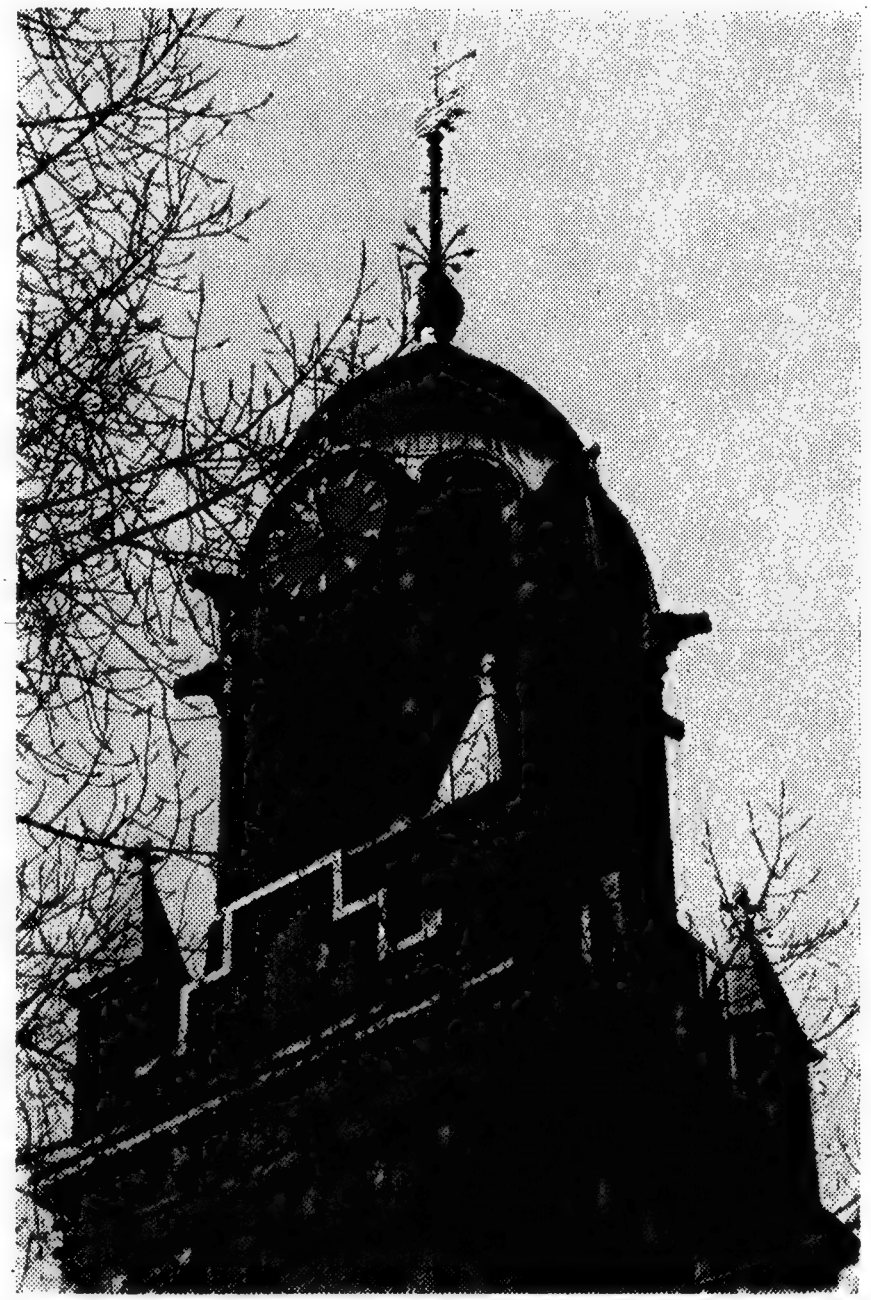
A greeting was sent to the Papua Ekalesia, the young church which will become autonomous in November. An article will appear in our next issue.

Worship

For the daily lead into the presence of God we were greatly helped by a variety of ministers from different countries and by the playing of Prof. G. J. Hoenderdaal. On four evening occasions, following major addresses, Dr. Fred Hoskins led us into the quietness of evening worship.

It would have been possible for the Assembly to have had its own Sunday service. It was, however, decided that we should share in the service of the local Remonstrant congregation in their own church. The service was conducted by one of their own ministers, Dr. J. F. van Royen, and was according to their own order. The sermon, however, was preached in English by Dr. A. Leonard Griffith, of the City Temple, who movingly interpreted the third chapter of 2 Peter. Solos were sung by Max van Egmond.

The closing Communion service will always be remembered by those who shared in it—the flute sonata which introduced it; the shining silver white cloths, flickering candles and red roses; the singing of the Scottish version of the 24th Psalm; the impressive conduct of the worship by Dr. Charles S. Duthie; the moving and simple dignity of the serving of the Communion by the men and women of the local congregation.



The Remonstrant Church, Rotterdam

At the Zoo Dinner: Dr. Carrière, Mrs. Douglas Horton, the Burgomaster of Rotterdam and Dr. Stafford

Social Occasions

In a lengthy conference calling for sustained attention at its major sessions it is necessary to provide some lighter and different occasions. At Rotterdam these had the further purpose of making it possible for delegates from other countries to have some deeper acquaintance with Holland and the Remonstrant Brotherhood.

Before the formal opening of the Assembly we were warmly and generously received in the old Town Hall by Burgemeester G. E. van Walsum whose address in English was greatly appreciated. The Moderator responded.

On the Friday more than 750 persons gathered for a Social Dinner in the Rivierahal, attached to the Zoo. This provided us with an opportunity to show gratitude to hosts and hostesses, and also to give official welcome to a number from other churches in Holland and in other lands and from other organisations who had honoured our Assembly by their official presence. Mrs. Douglas Horton expressed the general welcome and responses were made by Dr. H. Emmen for the Dutch Churches, Dr. Hans Stempel for the United Church of the Palatinate, and by Dr. Lewis Mudge for the World Reformed Alliance. Mr. Calder expressed thanks to the Brotherhood. An excellent meal

was followed by an address on "The Spiritual Significance of Rembrandt" by Dr. H. Schulte Nordholt of Groningen University. Unhappily the lateness of the hour and the great size of the building made both speaking and listening very difficult. It is hoped that this important and excellent address will be available to read. It was followed by a brilliant short film on Rembrandt.

On the Sunday afternoon following the service all delegates became the guests of members of Remonstrant congregations and other friends from a wide area. They were taken by car on a variety of tours to see old and new Holland, gathering in agreed meeting places for informal lunch and afternoon tea. Excellent weather helped to make this a most enjoyable and memorable experience.

On the Tuesday delegates were the guests of the Brotherhood on an outing by special boat down river to see the great Delta or Sea-Enclosure works. Dull weather and rain did not prevent this from being a most enlightening occasion, and the good meal and company on board the "Erasmus" helped to strengthen many friendships. For this generous and wonderfully organised occasion we were most grateful.

Mention should also be made of a delightful hour arranged at the very last moment whereby we were entertained one evening by Bep ter Braak with interpretative dances and Hans Mackenzie and Jan van der Meer with flute and harpsichord. Mr. Mackenzie also greatly enriched the Communion service with his flute playing.

In all these occasions we were indebted to many, but particularly to Mrs. T. M. B. van Beusekom, the secretary to the Brotherhood. Her great organising ability and tremendous enthusiasm and energy were given totally to the Assembly before and during Assembly. It was most fitting that this should have been recognised by a gift to which all delegates subscribed. Our thanks go also to the office staff and all other helpers.

Proceedings

The official record of the Rotterdam assembly will be available with the publication of *World Congregationalism*. Copies will be sent to all delegates, associate delegates and others whose registration fee included the cost. Additional copies of the paper back edition may be obtained on application to the International Congregational Council, 110 Memorial Hall, Farringdon Street, London, E.C.4. The cost is 25/-, $3.50 or A30/-.

Youth at Rotterdam

Those who came as youth delegates to Rotterdam went back to their home-countries exhausted perhaps, but certainly stimulated and challenged. Almost a hundred young people were there from such widely scattered countries as Australia, the United States, Holland, New Zealand, Scotland, Sweden, England and Wales, and most were able to remain to the week-end international youth conference at Sterkenberg.

During the Assembly the young people were housed at the hostel De Tempel, a most attractive old house and annexe in beautiful grounds on the outskirts of Rotterdam by the canal to Delft. If the continental breakfast was a trial to some, this was more than compensated by the sufficiency of the other meals and the truly outstanding hospitality of the house-master, Mr. Weigman.

From a purely social point of view our coming together in Holland was worthwhile in itself. It is always an informative experience to meet young people of the Congregational family and to exchange news and views of our work and witness in other lands. The social evenings at De Tempel helped us to get to know each other at the beginning of the conference, and we shall long remember our farewell party by candle-light in the cellar of Sterkenberg Castle. We all wondered that day why the caretaker had spent hours fixing candles in little glass containers all along the battlements and throughout the grounds, but when darkness came and the candles were lit, it was a magnificent sight, and indeed a symbol of that other Light.

But in Holland our young people knew when to lay aside the social for real contact with each other in hard study and deep discussion. It was soon evident that there were many differences in our one family, and these were delved out and debated. And we discussed also the major differences between ourselves and other branches of the Universal Church. A petition was also signed by 50 of the young people asking governments to abandon preparations for and the carrying out of nuclear weapon tests.

There was long and serious discussion about the involvement of young people in the International Congregational Council. Some of

Kasteel Sterkenberg

their suggestions are here set out in outline:

1. that at the next Assembly provision should be made in the programme for a "youth session" at one of the main meetings.

2. that between assemblies a closer liaison should exist between the I.C.C. and the youth groups of the various countries.

3. that a youth leader or representative should attend meetings of the I.C.C. executive Committee.

4. that a study programme for prospective youth delegates should be inaugurated well in advance of the next Assembly.

5. that at least one youth representative should be allowed to speak and vote at the Assembly.

6. that there should be a regular interchange of articles for publication in denominational magazines and youth literature.

Hamish Smith

Tragedy

It is with very great regret that we record the death in a motor accident in North Holland immediately after the assembly of Miss Maureen Janes, the official delegate of the Congregational Union of New Zealand. We extend our sincere sympathy to her parents and to Miss Jennifer Campbell, her travelling companion. We are also most grateful to all in Holland who were so helpful.

Post-Assembly Tour

On the Monday morning after the close of the Assembly nearly three dozen delegates set out by coach on a "Prostestant-historical" tour which the Office had planned in response to numerous enquiries from the U.S.A. The couriers as far as Speyer were Ralph and Mrs. Calder; thereafter Glynmor and Mrs. John.

The party visited the Parliament House at Bonn and spent two packed days in the Palatinate, visiting Worms, Heidelberg, Ebernburg and Speyer. They were received at Speyer by Dr. Hans Stempel (Church President) and at Ebernburg by Pastor Heinz Wilhelmy and Dean Seifert. In Speyer stand the famous "Reformation Memorial Church", the Head Offices of the Palatinate Protestant Church, and the massive and ancient Romanesque Cathedral. Ebernburg, the restored baronial stronghold of Franz von Sickingen (defender of Luther) is the work-centre of the Lay Movement of the Palatinate Church.

From the Palatinate the route lay via Strasbourg, Basle, Fribourg, Lausanne and Geneva. Having the week-end at Geneva enabled the party to attend service on Sunday morning in Calvin's Auditorium (the Preacher being Dr. Norman Goodall). Then, by way of Annecy and Chambery to the crossing of the Rhone at Valence and up through the rocky desolation of the Velay and Vivarais to ancient Le Puy. In this hill country of the Massif Central ("holy ground" of Huguenot faith) stands Le Chambon with its famous Protestant institutions, particularly the College Cevenol and the Hostel-Conference Centre. Striking northwards by way of elegant Vichy and Montluçon we came to Chartres and Paris. By now, however, Glynmor John had succumbed to an infection of the throat and lost his voice and so for the remainder of the Tour he could paint no more of his historical vignettes . . . this to happen in the region of all regions crammed, for tears and for joy, with most vivid Protestant history! Finally, a smooth train-journey to Boulogne, a glassy sea, and . . . London.

G.J.

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Please send if possible by the end of November, using the form enclosed with this issue.

What they said about Rotterdam

Nieuwe Rotterdamse Courant (Holland)

One's first impression as a participant at this conference was that this is a very lively family. These "free churches" throughout the world are often small, but have a great deal of captivating initiative, little "routine", and much venturesomeness. In addition, that untranslateable element "fellowship", is very strong everywhere—in the local churches and also in the larger Unions, churches and organisations. The Congregational family radiates a pleasant feeling of open trust and a more-than-superficial friendship.

The Dutch members of the Council, the Remonstrants, were made to feel completely at home in this family. Probably in a new edition of his book "Congregationalism—a Restatement" Daniel Jenkins would no longer write that "relations with continental churches, such as the Remonstrants and the Swedish Mission Covenant Church, are still in the early, experimental stages."

As a result of excellent organisation, full co-operation from the Rotterdam church and also the Dutch contributions to the programme this bond is now much stronger. Of these contributions the paper by Dr. H. Verwey-Jonker on "The Larger Patriotism" now needed in the world of to-day is particularly worthy of mention.

Because of their freedom the strength of the Congregational churches does not lie in an exact formulation of their own beliefs. An attempt at this conference to come to a precise definition of the special character of Congregationalism in relation to other world confessions, such as Lutheran and Presbyterian, did not get beyond the initial stage, and will be worked out more fully later. This in particular shows that what is most important here is not sharply defined dogma but something else. What then is this?

Well, the Council is prepared to give encouraging help to its member Churches. Group exchanges are already usual; now emphasis is to be on providing mutual assistance, by making available the services of teachers, experienced church leaders, preachers and specialists where they are needed. This can be of great significance, especially for the smaller churches. Mutual help in the form of inter-church aid is to be expanded. Another characteristic decision was to offer advice and

help where deliberations are taking place concerning church union, and many of the member churches are so involved. Rarely has such a programme shown so clearly a group's readiness to risk losing its own identity by entering a larger union.

It has now been definitely resolved not to do within this organisation the work already done by the World Council of Churches. Nothing will be undertaken separately which can be done in co-operation with others. The newly elected Moderator, Dr. Norman Goodall, one of the missionary leaders of our day and at present Dr. Visser't Hooft's colleague in Geneva, expressed this so: "I see the International Congregational Council as being within the ecumenical movement and not in opposition to it. Its main object is to serve the member churches in such a way that they become more closely involved in the reform of the church, in its search for unity and in its commitment to world mission, to which the ecumenical movement calls all our churches."

That this contribution to the ecumenical movement is not small is apparent from the many personalities from these free churches who are in positions of great responsibility in the World Council of Churches. Congregationalists thus involved in addition to Dr. Goodall are, for example, Dr. Paul S. Minear, director of the Commission for Faith and Order; Dr. Leslie E. Cooke, head of Inter-Church Aid; Mr. Walter Kilpatrick, head of the Refugee Service; Dr. Elfan Rees, secretary of the Commission of the Churches on International Affairs; Dr. John Marsh, Chairman of the Commission on Studies.

Although this may still seem a strange idea to the Remonstrants we are nevertheless of the opinion that it is this spirit of open-minded and generous co-operation, so much in evidence at this conference, which will be the spirit of the future.

Het Remonstrantse Weekblad (Holland)

Did we deal effectively with the theme "Essentials of Faith"? Looking at it "outwardly" the answer is *no*. We failed completely to draw up an adequate document in time. Such a document will play an important part in days to come in conversations with other confessional bodies. The document will be presented eventually by a specially appointed study commission.

At the assembly itself no one was able to tie the many loose ends together. Is this a disappointment? In part it is, but this kind of failure represents also something that is rejoicingly good Congregationalism. For it became obvious once again how un-"essential" a formulated declaration on faith and principles is in our circles. One is, of course,

Dr. H. Verwey-Jonker addressing the Assembly

bound to be drawn up to clarify our position and relationships as a denomination, but the Congregational family does not stand or fall by such a document. A typical form of churchmanship, of devotional life, of approach to problems, an atmosphere (if this is not regarded as too superficial a word) remains the real foundation.

In a few of the lectures it became quite apparent that we stand somewhere between a direct personal religious experience on the one hand, and a "catholicity", a relatedness with the general Christian religious truth on the other. I think how Dr. Cunliffe-Jones took the "personal" position (familiar to us in Prof. Heering) by saying: "The Bible is not the Word of God, but His Word speaks to us out of the Bible". Yet side by side with this he referred this speaking of God most emphatically to Christ, the Word, which is central for the catholic religious experience of all Christendom.

Again, I think of how Prof. Minear spoke of the meeting between God and man, examining the relevant Biblical data (reminding us at times of Prof. Sirks' approach) where in every place, at all times and in every situation God's challenge can penetrate to man; emphasising very strongly that this spiritual food is capable of nourishing *only* if the desired end is an encounter with the true God. Dr. Noordhoff also touched on this, but more in the realm of the life of the local church where he saw our place as between "folk-churches" on the one hand and isolated sects on the other. And did Erasmus stand outside

of this unresolved tension between "very personal" and "catholic"?

It is impossible adequately to give the taste of the addresses. It would take even more space to convey the delight of the listening assembly at all that was offered. But something ought to be said about a moment which made a deep impression on all present. I refer to the discussion of the difficulties between the American Congregationalists. The large majority had entered into union with another denomination to form the United Church of Christ. But a minority had not gone with them and had organised itself separately.

The inevitable discussion arising from a very painful and embarrassing situation was unexpectedly turned into a rich experience. The new Moderator, Dr. Norman Goodall, led the debate with such tranquillity, and wisdom, and with such a deep sense of responsibility that everybody fell silent. A friend said to me afterwards: "This is an experience one has seldom in one's lifetime". The close of it all was, unexpectedly, a prayer by Dr. Goodall, in which the issue was taken to such a high level that in future everyone will feel ashamed when he hears the expression "ecclesiastical quarrel".

What is going to happen now? There will not be another large assembly for another six years, when it is intended that there shall be more active participation by delegates. Meanwhile the officers and Executive Committee will try to help and support member churches as much as possible by exchanges, study and training—preferably in a wider context.

Het Remonstrantse Weekblad (Holland)

The festive activity in and around the car park after the Sunday service attracted the attention of passengers at the bus terminus nearby.

An elderly woman asked her son: "What are all these people?"

"Demonstrators", was the reply.

I saw his mother consider this. "Oh, come now, they are all such respectable-looking ladies and gentlemen."

"But look, they are carrying placards, red, green and blue ones", the boy added in support of his statement. And with that his mother had to be content.

I might have told them that we were Remonstrators, but it wasn't really so important for a passer-by.

Just one letter different; there could be food for thought in that.

The Christian Century (United States)

Since they have no sharp doctrinal confession to defend, it is surprising that churches of the Congregational order find themselves strongly aware of a "family feeling" and that they rally to the standard of the International Congregational Council with enthusiasm. Here at Rotterdam the Council's ninth assembly again manifested the inner core of fellowship which is their chief characteristic. Not a confession or a creed but a way of life and an attitude of "freedom in Christ" in government, thought and practice, are their hallmark.

In recent years the Council's British secretaries—Sidney Berry, and now Ralph Calder and Glynmor John—have given it strong leadership. Hence, and with the aid of more generous budgets to which the constituent churches contribute, the Council has taken its rightful place in the ecumenical movement. Its retiring moderator, Russell Henry Stafford, emphasised the atmosphere of this Congregational consultation as "a consultation among colleagues". Said Stafford: "Its only tone must be one of persuasion. Nor is the persuasion we would exercise aimed at extension of Congregationalism at cost to other Christian communions, or in rivalry with them. The International Congregational Council is not a sectarian promotional agency."

One great value of Congregational assemblies of this kind is that the speakers are conscious of an immediate atmosphere of sympathetic receptiveness. In a sense this assembly was " a congregational church meeting" where the consultation was conducted within "the fellowship". Thus the bigger ecumenical encounter (the New Delhi gathering, for instance) becomes part of the familiar pattern of a living church.

Here at Rotterdam the pressures of the ecumenical movement were to be seen at every point. I noticed them in the statement of "essentials of faith and churchmanship" which was to have been the Council's main drafting responsibility. The recognition that the Reformation is not just a once-for-all event but a continuous experience; the affirmation (Congregationalists prefer "affirmation" to "confession" or "creed") that the church is composed of "men of faith"; a struggle to make explicit the truth contained in the phrase "the priesthood of all believers"; a sharper definition of the authority under which the church lives and the organ of that authority in the "meeting" of the local church: these are some of the on-going concerns that Congregationalism is wrestling with to-day.

Changes in the patterns of Congregational polity in the United

States and in Britain became evident. One real value of an International Congregational Council is that it allows these changes to be discussed in a somewhat neutral setting. Where Congregationalism unites with another Reformed tradition it does not dissolve its polity but seeks to enrich the larger whole. The formation in the United States of the United Church of Christ is a sign of Congregationalism's genius for holding separated units in fellowship and then in unity.

The International Congregational Council itself is now an astonishingly varied body with member churches in 20 countries and a lively contingent in Africa. Churches in Central and South Africa and in Samoa were elected into membership. While some of these will no doubt eventually go into "united churches", their Congregational experience will add to their training in churchmanship.

In fact this assembly, with its delegates drawn in the main from the rank and file of the churches and not from official echelons only, showed again how fundamental the "Congregational" element is in Christian discipleship. Every Christian assembly nowadays is overloaded with the accents of churchmanship, polity, theological niceties and techniques of interchurch politics. But this one, being Congregational, was also concerned about "discipleship" and the Christian way of life.

Svensk Veckotidning (Sweden)

In the conference it was emphasised that the Congregational witness should be made within the ecumenical movement. For all branches of Congregationalism evangelism and mission have always been central. At this time this may be the most important contribution which they can make to the work of the World Council of Churches. This was one of the reasons why the I.C.C. appointed as its new moderator the well-known missionary leader, Dr. Norman Goodall. It is important also at this time that emphasis should be put upon the local church and attention given to its renewal, because it is in the local church that all ecumenical projects and initiatives of evangelism have to be proved.

As for the Mission Covenant Church our belonging to a world denominational body means for us that we try to make a witness with the churches of the same tradition to the whole Christian Church. This witness must be essentially of those insights of our own tradition most valuable to us as members of the Congregational family and as indispensable for the world Church. If we are convinced of these values of faith we must share them with Congregational churches in other countries, because the usefulness of our witness will be determined by our willingness to be in continued fellowship.

The United Church Herald (United States)

This first meeting on the Continent betokens a rediscovery of Congregational rootage in Continental reformation, and was a happy return to the land that was host to the refugees from England that later replanted themselves in New England.

Stereotyped ideas of what "Congregationalism" is do not hold up when subjected to close scrutiny with others who have made vigorous witness to the Congregational way in entirely different historical context.

"Essentials of the faith" was the assembly theme. It was chosen by the executive committee two years ago because it is a continuing question, born always of the changing moment and the eternal mission. With the new ecumenical climate, with accelerating changes in our technological, social and political life, with discussion in each member country of union and definition, and with the constant emergence of young churches into selfhood in Christ and the inevitable re-evaluation thus forced on former parent groups—the question as to "essentials" was always before us . . . .

More than one person said the papers presented to the assembly were of an excellence surpassing any former similar gathering. Each paper had permanent and scholarly worth . . .

There was a growing sense throughout that those who are called to the Congregational way have a witness and a command to obedience that is not shallowly historical in form or content but is profound and creative, and must be fulfilled in the new ecumenical context and in the realities of to-day's situation. This means serious conversation, searching and openness, with regard to the need to be contemporary in the most complete way.

Algemeen Handelsblad (Holland)

This is not only a matter of growing international contact, which has been strong among the various nations since the war. It is also a question of deeper rooted religious connection, the discovery of which has influenced this contact in such a fruitful way. One of the happy signs of a growing bond between groups of like beliefs.

The peculiar character of this group of churches is determined by various points. First of all, the importance of the local church (congregation). Congregation is connected with the Latin word, *grex*, which means flock. With these churches one repeatedly finds the idea that the true Church is where the believers are together in the name of Christ. Their starting-point, therefore is more a social one. It is not a

question of the purity of the doctrine developed, nor the authority of the Church, which binds the believers together from above: it is above all the group of believers themselves. And these also have the greatest authority in a spiritual sense.

Central and most loved are the words of Christ: "Where two or three are gathered together in my name there am I in the midst of them." That is why their gathering is a joyful gathering, for they know that their Lord is in their midst. This theme was heard in many an introductory talk at this conference, and it had a liberating effect.

They are also undogmatic. They have no fixed creed which is binding. All their own confessions of faith are called Declarations: Declarations of faith. Very significant are the words of their leader, John Robinson, who said that they must not stand still at the point reached by those instruments of the Reformation, Luther and Calvin, but that they must welcome readily and gratefully all the light that God should give them in His Word.

A "spiritual" line has certainly been present with them from the beginning. It is the spirit of Christ that must lead them in all truth. And the congregation of people becomes a congregation of believers where people submit to the authority of this living Lord. Need we add that all their faith has a strongly personal character? This is inevitable when the Holy Spirit is given such an important place. But this also means that there is no emphasis on the significance of a human organisation in church life. This could be felt very clearly in the various addresses at the Rotterdam conference.

At the Assembly of the World Council of Churches held at Amsterdam in 1948 a distinction was made between the catholic and the evangelical type of church in Protestantism. The catholic type were those churches with an episcopal structure; the evangelical, those where the emphasis was on the Word of God and man's reply to this. Then the leader of the Congregational delegation, Dr. Douglas Horton, came with a plea for the recognition of yet a third type of church life: that of the Free Churches, where the congregation takes a central position and where people in a free union bind themselves to Christ and His Gospel and in this freedom submit to whatever God in His Spirit has to say to them and to impose on them in the way of charge or task.

The warning words of Dr. Russell H. Stafford, Chairman of the conference, concerning the World Council of Churches were also in this vein. He reminded us that it is not enough to have built a super-

organisation of Churches. Living communion is more important than a good organisation. That these can go together is fortunately proved in Ecumenism. But there are dangers.

Of significant value to my mind is also all the voluntary inter-church co-operation which is so strongly stressed in Congregational circles. The significance of the Church—also the undogmatic groups in our own country, to which the Remonstrants certainly belong, lies in the personal faith professed in the local church. That is why these churches repeatedly call for personal experience of the message of the Gospel.

That this personal element, in which there is always a large degree of freedom, is one of the "essentials of faith" has been clearly demonstrated to all by the Rotterdam conference. This international Assembly of Congregationalists has shown convincingly that multiplicity and multiformity can go together to some purpose.

Through Presbyterian Eyes

To begin with let me say what an immense privilege the whole experience of Rotterdam was in giving deeper insight into the faith and into the nature and purpose of the Church. This comes in new and richer form as one sees it within a communion different from one's own. In a sense I was there as a detached observer, but the interesting thing was how I was driven again and again to the conviction: this is a household of faith; these are people of God. Here was the same faith, the same Christian concern for the life of the world, the same seeking that the Church should fulfil her mission in the world to-day. So the main impression was one of identity.

During the meetings there were many first-rate addresses, and one felt that most of them could have been delivered at a Presbyterian gathering. There was a noticeable warmth of friendliness throughout, so that at the end leave-takings became severe partings. There was ample opportunity for leisure, a need that is often overlooked in such gatherings. One of the clearest impressions is of a denominational council setting its whole concern in the context of the ecumenical movement. This was very striking, and, one felt, wholly right. There was little beating of the Congregational drum, and much concern that Congregationalists should play their full part within the world-wide Christian family.

Much was made of the wide representation of members from all parts of the world. It was evident that this aspect is developing, and the predominantly British-American emphasis is being gradually and

deliberately altered. The I.C.C. however, is very limited in its world representation, compared, for example, with the World Presbyterian Alliance which has delegates from 53 lands and 78 Churches at its last assembly in Brazil.

My main criticism would be that the I.C.C. appears to be a somewhat amorphous body, and one somewhat uncertain of its aim. Is the meeting in Rotterdam to be regarded as a summer school for Congregationalists, different from those in any particular country only in that it was international in its composition? Or is it to be regarded as a gathering of responsible representatives of Congregational Churches all over the world met to seek a common mind under God? Because of this confusion it seems that the meetings fell between a variety of stools.

Some of the excellent addresses, for example, were suitable only for a specialist audience, and one felt that they were far above the heads of many present, and certainly of the majority of the important, and somewhat disturbing youth delegation. At whom were the addresses aimed?

Then there was that section of the programme by which an important contribution was to be made to the World Council of Churches through a statement representing the mind of world Congregationalism. This suffered a curious fate, and without discussion was carried on to the agenda of the next meeting.

The sense of confusion is increased if one considers the composition of the delegation, for it included both well-known and distinguished leaders and ordinary church members. One would not in the least disparage the latter, but the question is raised as to where the Council hopes to get by throwing its net quite so widely. My personal feeling is that it is undesirable to decide the membership of such an important gathering on the basis of the willingness of individuals to pay their own expenses. This must militate further against the Council's being truly representative. Would there not be gain if the meetings were on a representative basis, members going on request with their expenses paid? Would it not also be better if the Council's main themes were carefully prepared and studied widely beforehand, discussed thoroughly at the meeting and widely reported afterwards?

One of the most striking features of the whole conference was the sense of listening to "hear what the Spirit saith to the Churches" today. It is interesting to note that the study on Catholicity at present being undertaken by the World Presbyterian Alliance is centring in particular on the doctrine of the Holy Spirit. One cannot help feeling that this

is one of the most hopeful paths to deeper sharing of life together and to unity. The warm resolution passing concerning plans for co-operation between our two world confessional bodies gives great hope for the future, and one trusts that on both sides this intention will be vigorously pursued. We have much to learn from one another and from united Churches which have found the way to surmount hurdles, both theological and other, which at present seem to us to be formidable.

Frank D. McConnell

Members of the Post-Rotterdam Tour at Ebernburg Castle

Congregationalists and the European Lay Movement

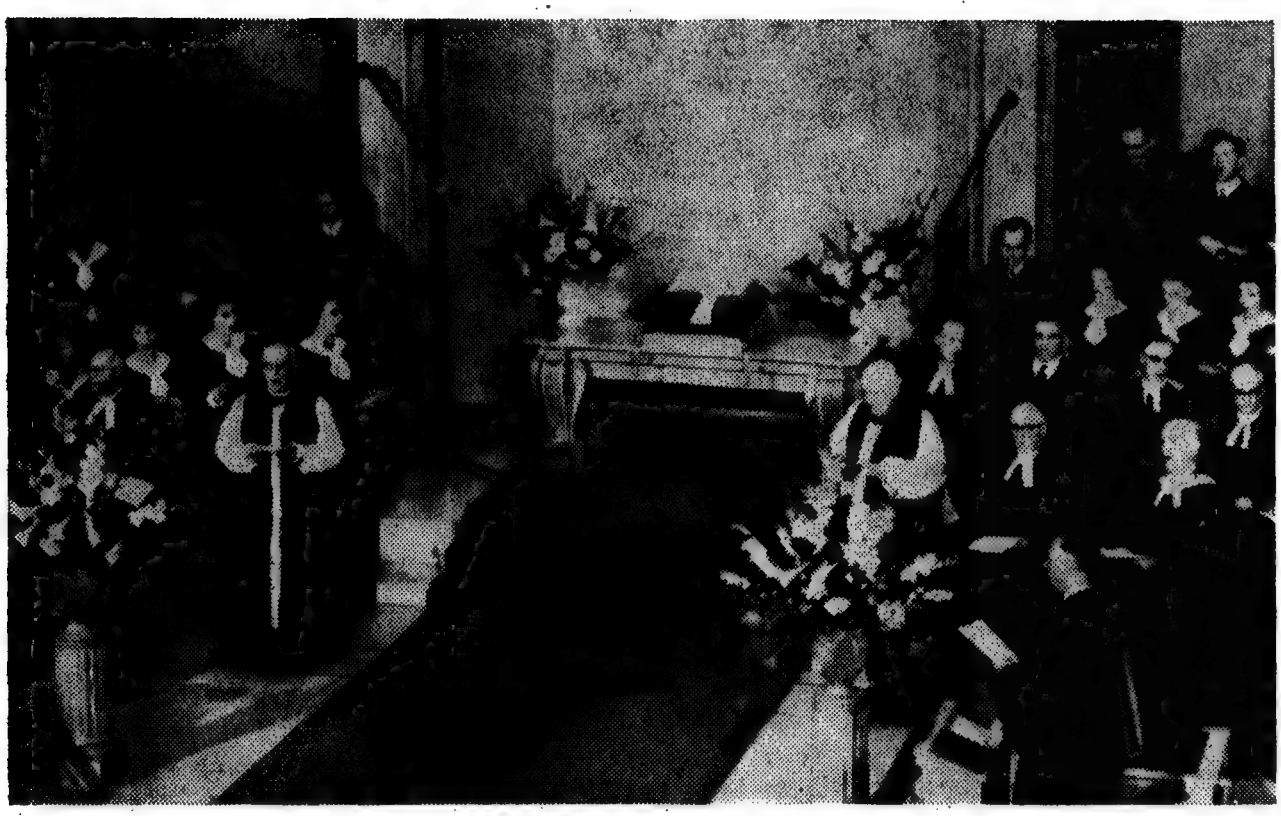
Not the least pertinent thing said at Rotterdam was Dr. Cunliffe-Jones's statement that " . . . the Word of God in its implications is primarily a secular word and the crucial issues for Christians come not in the religious sphere taken by itself but in the interaction between life and worship". The corollary of this is that the priesthood of the laity (i.e. the totality of God's people) is also a secular one; it is exercised *in saeculo*, i.e. in the extra-ecclesiastical world.

It is convictions of this order that are finding resolute expression in the Christian Laymen's Movement in Europe today. Despite, or more probably in consequence of, the denuding of the Church of its official prestige, the almost total crumbling of its traditional social structures, and the steep decline in its professed membership, we are witnessing a veritable re-Reformation of the Church at the deeper levels of spiritual integrity, ethical realism, and compassion for man's total situation.

Much publicity has already been given to the relationship extant between our Congregational family and the United Church of the Palatinate. It is as between the Congregational Union of England and Wales and that Church that the relationships have become most active, sustained, and productive. Again this summer no less than three representative groups from the C.U.E.W. engaged in consultations, within the Palatinate, with Palatinate leaders. These conferences have come to be regarded throughout the Palatinate as of exceptional importance. Problems international, economic and social which threaten the cohesion of the world are here not only contained within a powerful Christain fellowship but also faced up to with a frankness that can only be fruitful when men absolutely trust each other to be honestly seeking to give true allegiance to Christ.

This has not only given British Congregationalists much to learn from the activities and methods of the Palatinate Lay Movement; it has also given British Congregationalism a real footing in the Lay Movement across Europe. The noise of the Palatinate consultations has indeed reached beyond the Palatinate, and they now embrace representatives of several European countries. They have the interest

Continued on page 48



Looking back 300 Years

The Free Churches of England Remember 1662

When the rebuilt City Temple in London was dedicated a few years ago it was thought greatly daring to invite the Queen Mother to be present—and most gracious of her to be there. For the royal family is by law committed to strict membership in the established Church of England, and the City Temple has been a Congregational Church since the days of Oliver Cromwell. It would have been very difficult even four years ago to imagine that there would be a service in this same church at which the Archbishop of Canterbury would read a lesson, and a former Archbishop attend as a worshipper. But this happened on the evening of Friday, August 24, 1962. The significance in terms of changed relationships can only be understood by those who know the width and the awfulness of the gulf which for three hundred years has separated the state Church of England from the Free Churches.

In the long religious history of England no other event, save that of the separation from Rome, has held greater significance than that which took place on August 24, 1662. This particular day marks the precise knife edge which divided a vigorous independency with hopes of becoming a national church from a convinced dissent against any

state connection with religion or any state interference with religious faith and practice. It was on St. Bartholomew's Day, 1662, that nearly 2,000 ministers walked out of their homes and left their flocks because they would not accept the Common Prayer Book as their sole guide for worship or episcopal ordination as alone validating their ministry.

The story of their courage, sufferings and faith is "written in the book". The consequences are part of the history of England, social and political as well as religious. "Two Englands, Church and Chapel, were created by 1662 . . . two Englands, two cultures, embittered and aloof, became the pattern of our history"—to quote the present Archbishop of Canterbury.

When the bi-centenary was commemorated in 1862 the bitterness was still there, and a truculent non-conformity enjoyed some well-placed kicks at the Church of England. Congregationalists raised money for the building of Memorial Hall—in memory of the Ejected. In 1962 the preacher began by saying, "And first we give thanks to God that Anglicans and Free Churchmen are celebrating 1662 together."

Not even the fine television cover could convey the brightness and warmth of the occasion in the City Temple. Church and civic dignitaries in their finery made a brave display—the acting Lord Mayor of London, the local City Councillors, the Archbishops, the leaders of all the Free Churches in England—and we must mention Dr. Norman Goodall, Moderator of the International Congregational Council, and Mrs. George F. Kahlenberg, Moderator of the General Council of the Congregational Christian Churches in the United States.

The service was conducted by a Presbyterian (Dr. R. D. Whitehorn); the lessons were read by an Anglican (the Archbishop) and a Congregationalist (Dr. Leonard Griffith of the City Temple); prayers were offered by a Baptist (Dr. Ernest Payne); the sermon was preached by a Congregationalist (Dr. H. F. Lovell Cocks). The hymns of Baxter, Watts and Doddridge were sung by all *con spirito*.

Looking back is part of our religion. Our faith has its roots in history, not in speculation or even in theology. The Bible is largely a history book. The life and death of our Lord were events in time. Much of the worship of the Church is in the form of commemoration—the great festivals of Christmas, Easter and Pentecost; the saints' days, if we celebrate them. St. Bartholomew's Day, 1662, is a day to remember in England—and to leave behind.

R.F.G.C.

They Seek a Country
West Indians Migrate to England

CLIFFORD S. H. HILL

During the past ten years some 200,000 West Indians have left their Caribbean island homes and crossed the Atlantic to seek employment, learn new skills and establish a new life in industrial Britain. While the ambitions of many of the migrants have not been fully realised, others have found their niche in society and are doing a useful job of service in the community. The vast majority of them have found it fairly easy to obtain employment owing to the shortage of labour in Britain in the post-war period. And in spite of the serious housing shortage, which is one of the main causes of racial tension in Britain, there has been a singularly small amount of racial trouble. The Englishman is fairminded and believes in "live and let live" although he does not go out of his way to welcome strangers and can often go for years without knowing or wanting to know his next-door neighbours.

West Indians have been brought up to think of England as "Mother Country" and when coming to Britain they speak of "going home". They are therefore, thoroughly unprepared for the cool reception they receive when they arrive as migrants. They are not met with hostility but with the traditional English cold reserve.

There are therefore many problems of adjustment facing the migrants in Britain. They have to get used to being members of a minority group. They meet the English "working class" for the first time, and experience the shock of seeing white men do menial manual tasks. They quickly learn from established migrants that they should treat all Englishmen with caution. Uncertainty in unfamiliar circumstances soon saps their confidence and they shy from social contact with people other than their own group.

Rumours of prejudice and stories of West Indians not being welcome in various places, including churches, abound in the coloured community. In this welter of confused ideas and shattered illusions when the foundations of life seem to be knocked from under them, many new migrants founder.

This is the situation that is facing those churches in the areas into which West Indians have flocked. Many ministers and good Christian laymen are immensely concerned about the stranger at their gate, but they have little knowledge of the migrants' background, or of their mental and spiritual conflicts. They cannot understand why West Indians do not come to their churches and do not respond to kindly invitations to church functions. Many ministers have gone from bewilderment to bitter disappointment at the failure of their endeavours, and because they really do not know what they are fighting.

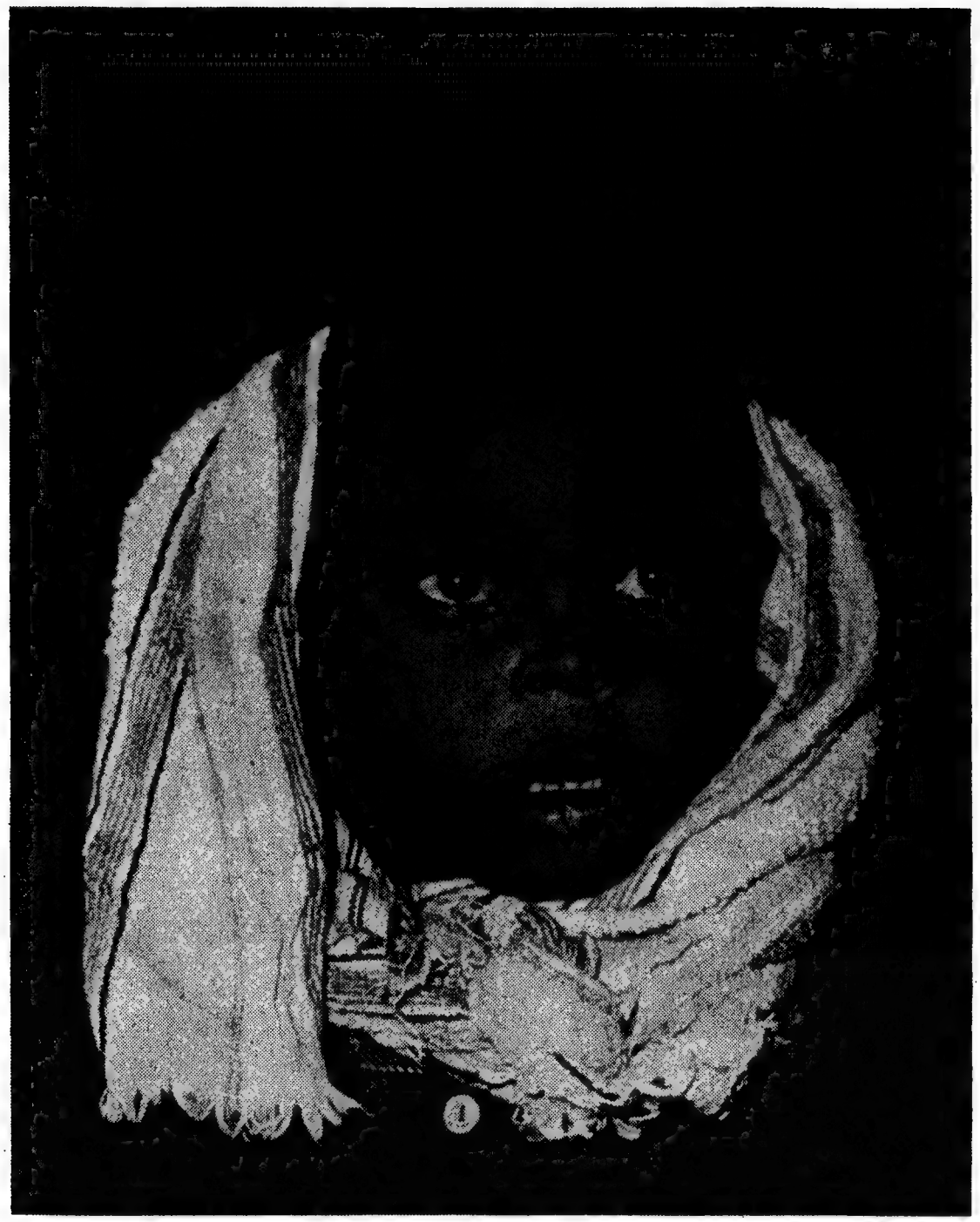
My own church has been experimenting for years with varying success in work amongst migrants. While believing firmly in the necessity of our worshipping together on Sundays, the West Indian's need to "express himself" in worship has been recognised. For this reason we have a mid-week Gospel meeting with an average attendance approaching 100. We have also gradually built up a system of "community leaders" through whom we maintain regular contact with thousands of West Indians over a wide area of North London.

The International Congregational Council and Commonwealth Missionary Society, recognising the value of the work that was being done in North London, when it was suggested that I should make a brief visit to Jamaica, promised their material support. The Jamaican Government generously took a keen interest in my visit which was in June and July this year; so too, did the churches.

There have been Congregational churches in Jamaica for more than a century, supported by the C.M.S. and in membership of the I.C.C. These churches co-operated to the fullest in my mission, which was to learn more of the background from which the migrants come, to see them in their home setting and to learn something of the social and economic pressures behind the migration to Britain.

I was invited to preach in our churches, attend numerous meetings, and given warm hospitality in the homes of Congregational members. The Jamaica Social Welfare Commission took me on a comprehensive tour of the Island, from the squatter slum settlements of West Kingston to the remote rural areas of Clarendon and Manchester. I sat in conference with social workers, attended a seminar at the University on Jamaica's Adult-Literacy Programme, had discussions with senior civil servants, government officials and leaders of church and community

It was a heartbreaking experience to talk to the people living in the rough shacks and shanties in the slums of Kingston and Montego Bay, but is was a heart-warming experience to talk to those who had been



Am I Wanted?

re-housed in the fine new bungalow estates. There is no doubt that the Government is making great efforts to deal with the depressed areas with the limited resources at their disposal. Some of the shack areas they have cleared more than once, but the population problem and the movement from the country into the towns is such that no sooner has a development scheme been carried through than it is found that there are just as many more people in urgent need of re-housing.

I found it fascinating to talk to some of the families in their new homes. After years of living together in a common law relationship

under slum conditions, they were now preparing for marriage with their children as bridesmaids and pageboys. The idea that grew up in the days of slavery that marriage is linked with social status still prevails in Jamaica.

Family life has been seriously damaged by the emigration of one or both parents. In any other country than Jamaica where the grandmother traditionally plays a large part in the care of the children, this would have been disastrous. In spite of this matriarchal organisation of society, there is good evidence that many children are suffering serious neglect as a result of the migration of their parents.

Family life and the problems of a rapidly increasing population are among Jamaica's most serious problems as she faces the future as a newly independent nation.

Jamaicans have got a great love for their land and are justly proud of their acheivements during the past decade. Exports have shown a remarkable increase. Bauxite has become a major industry and the economy of the island has shown a significant improvement. They are a forward looking people, young and adventurous at heart, showing an enthusiastic keenness to accept the responsibilities of independency. Yet although they are a proud people, Jamaicans need outside aid if they are to continue to build up the economy of their nation.

The present population of 1.6 million is expected to rise to 5 million by the end of the century if the present birthrate is maintained. Even given financial aid to forward her programme of industrialisation, Jamaica still needs to find somewhere for her people to migrate. Many responsible Jamaicans hope that this migration can take place within the British Commonwealth and that Australia will drop her "all white" policy. Any country receiving Jamaica's emigrants will benefit in many ways for the vast majority of the migrants are adaptable, friendly and industrious. This surely is a challenge to the whole Commonwealth to live up to its claim to be a multi-racial family of nations. Certainly it is a challenge from which the churches cannot escape.

The Rev. Clifford S. H. Hill is minister of High Cross Congregational Church, Tottenham, London, and has been singularly successful in drawing West Indians in the neighbourhood into the fellowship and life of that Church. The International Congregational Council made a grant from its Project Fund to enable him to visit Jamaica and gather background knowledge and insights so as to enable him both to give a more understanding service himself and to help others similarly placed.

Book Reviews

Congregationalism in England 1662-1962 by R. Tudur Jones (Indep. Press, 63/-).

Without doubt this book will be what those who commissioned it some seven years ago believed Dr. Jones could make it, the standard work on the subject for at least a couple of generations ahead. The extraordinary mastery of the scholarship at his command, the sureness of his touch, his fine and expressive style, and not least the distinctive temper of his judgments (often combining acute penetration with pathos, giving the feel of the greatness and the littleness)—all conspire very quickly to create confidence in the author and to carry the reader along.

The sections on recent English Congregational history are a work of courage. It is notoriously difficult to assess the significance of contemporary events, and it is our standards of significance which determine what we actually record. Later generations will at least see here what Congregationalism in the mid-twentieth century looked like to a contemporary Congregationalist, and one is prepared to guess that the picture will vastly interest them. But there is also very much here to be learnt by contemporary Congregationalism. Though there is no obtrustive didactic treatment of the matter, nevertheless there is a great deal of very important teaching here to which contemporary English Congregationalism would do well to pay heed.

The very titles of Dr. Jones' chapters should arouse interest by indicating the motifs he discovers in our history since 1662—Black Bartholomew; Under the Cross; Gardens Walled Around; Spiritual Revolution; Consolidation; Perplexity and Progress; The Beginning of Sorrows; The Hill Difficulty.

But one tinge of regret lingers and this is the feeling of having seen, not perhaps too much of the organisational aspect of Congregationalism, but not quite enough of the living stuff of the religious life of this continuing community of Christian men and women. But this seems to be the Hill Difficulty of Church History!

The United Church of Christ by Douglas Horton (Nelson, $4).

Formed in 1957 the United Church of Christ in the U.S.A. is of great significance. A union on this large scale cannot be without effects outside the U.S.A. itself. For the first time in such dimensions two different church traditions have come together. The one (the Evangelical and Reformed Church) was predominantly connexional in form and European-continental in origin; the other was English in origin and Congregational. The union, however, did not come about without having to encounter strong opposition and its Congregational proponents having to face vehement accusations of betrayal from a considerable number of their fellow-Congregationalists.

No man played a more prominent part in bringing the United Church into being, and none is more competent to treat of the theme of the sub-title, "Its Origins, Organisation, and Role in the World Today", than Dr. Douglas Horton.

This book is not at all polemical in temper or contentious of purpose. It attacks nobody. It simply describes the United Church—and with a simplicity which is a compound of plain factualness, an instinct for essentials, and incandescent vision, and felicity of style. Perhaps the greatest appeal of this quite moving portrait of a Church is the Ideal it sets before it.

The Bible Says by John Huxtable (S. C. M. 8/6).

The Principal of New College, London, feels keenly that Conservative Evangelicals and their fellow-Christians who are at theological variance with them should seek to come to a better understanding of one another. He believes this is most likely to come about by "honest and charitable testimony to our differing convictions". This book admirably carries out his own prescription; certainly courteous in temper, it is also incisive (and many of us would say, decisive) in its criticism of what is commonly called Fundamentalism. An excellent discussion.

The strong insistence on the subjective factor in the reception and manifestation of Revelation is finely supported by the *evangelical* reasons for rejecting the Fundamentalist view.

Principal Huxtable appears to accept uncritically Temple's over-emphatic statement that "there is no such thing as revealed truth". It is legitimate to ask what meaning "truth" can have which does not imply "revelation".

Worship and Theology in England—from Watts and Wesley to Maurice, 1690-1850 by Horton Davies (Princeton and Oxford Univ. Presses, 42/-).

This, though Vol. 3, is the first to be issued of a series of five. One has no hesitation in giving highest praise to this book (and in hope of the others) on many counts. It is beautifully produced as to type, binding and illustrations. It is written in a style which is attractively smooth and pleasurable to read. It is immensely detailed in its references and shows an amazing width of preparatory study, and yet it is in no way tediously scholarly. But most important, it presents us with an examination and appreciation of Christian and Church history in England from a new point of view.

We are familiar with studies of denominational history, of the growth and development of organisation, of theological development and controversy. But here is a most competent and detailed look at the life of the churches through their forms and practises of worship—the use of the liturgy, the place of the sacraments, the importance of the sermon, the regard for the Bible, the singing of psalms and hymns, the architecture of buildings, the quality of church furniture, and the general conduct of minister and people in worship.

There remain particularly in mind the examination of the attempts to change the liturgy in the eighteenth century, the brilliant comparison of the preaching techniques of Wesley and Whitefield, and the penetrating study of the Evangelical, Tractarian and Broad Church movements in the Church of England in the nineteenth century.

The reviewer has just received a copy of Volume 4 and cannot delay the pleasure in store.

Isaac Watts: Hymnographer by Harry Escott (Indep. Press, 28/6).

This is probably the most learned and complete bibliographical study of Watts' hymns to date and for such a scholarly work we must be most grateful. Much of it is of considerable interest to the general reader, despite a rather heavy style, perhaps due to the fact that the book is based on a doctoral thesis. It is, however, essentially a book for the reader wishful to have a competent study in the narrow realm of hymnology. There is an excellent bibliography.

Beyond Religion by Daniel Jenkins (S. C. M. 8/6).

We have good reasons at many levels to be grateful to Daniel Jenkins, as the number and range of his books continue to enlarge. It is scarcely a year ago since we were reading and praising "Equality and Excellence". Now we have a volume on a very different subject. Of only 128 pages, it is nevertheless a study of great significance which no one who wishes to keep abreast of modern religious thinking can afford to ignore.

The book is a study both appreciative and critical of the ideas which can be gathered together under the general title of "Religionless Christianity", that is, the belief that mature Christian faith can exist independently of the religious activities with which it has always been closely associated. These ideas have found expression in the writings of Dietrich Bonhoeffer, Karl Barth and Paul Tillich in particular.

The examination is more, however, than just of the ideas. It moves into the realm of sturdy and helpful comment about the need of what Dr. Jenkins calls "faithful action in the midst of this present world"—that is, on the part which both individual Christians and the Christian Church should play in the so-called secular world. In particular the writer warns against the dangers of pre-occupation with "religion", that is, with organised and institutionalised churchiness. Very highly commended.

Let My People Go by Albert Luthuli (McGraw-Hill $5.50).

The cry was, of course, the cry of Moses to Pharaoh, and the comparison is is not inapt. Albert Luthuli would indeed seem to have been called of God to represent his African people against the modern tyrannies of Strijdom and Verwoerd. But though in not a few ways the Africans have plagued their cruel "baases", there are few if any signs yet of relentment, and even less hope that the Chief will see his followers into the Promised Land.

The book is described as an autobiography, and there is told something of his Christian and Congregational upbringing, of the loyal wife in the background, and of his own experiences as teacher, Chief, and president of the African National Congress. The strong impression one has of the greatness of the man, however, shines through indirectly as he writes not of himself but of his people. The book is indeed very largely a personal account of the Congress movement—what it has stood for, the reasons for its actions, its methods and the goals it hopes to achieve, to use his own words. A deep yearning for security and human dignity is a people despised and treated shamefully lies behind all. That these are denied to any three thousand years after the Pharaoh and after two thousand years of Christianity should rightly embarrass all white people.

One might well have presumed that somewhere bitterness would have broken through patience. There are indeed strong criticisms of white people, but only of those who will not meet Africans or see them as men. There is equal praise for those who do. There is criticism of missions, but immense gratitude for the understanding of men like the Bishop of Johannesburg. At times hope fades almost to despair. But there is no bitterness. One wonders what would have happened in South Africa had there been no Albert Luthuli. Those in that unhappy country who criticised the grant of the Nobel Peace Prize might well be grateful that he deserved it.

The Paradoxes of Jesus by A. D. Belden (Indep. Press, 10/6).

Written to mark his jubilee in the Congregational ministry this little book contains the quintessence of the thinking and preaching of one who has at the same time ardently proclaimed the social gospel and been a fervent individual evangelist. A dozen paradoxes in the teaching of Jesus are presented in vigorous style.

What is Faith? by A. S. Dunstone (Indep. Press, 8/6).

This little book by a young Congregationalist who is a University teacher of Biblical studies is described by the author as a "devotional book". It is conservative in approach and would not be convincing to all, but his plea for a "salvation-faith" without which other kinds of faith are useless is urgently presented.

Preparation for Church Membership by H. A. Jacquet (Indep. Press, 7/6).

An experienced Congregational minister here offers suggestions and materials to those responsible for training into church membership. Excellent in its way, but based somewhat on the presumption that the earlier stages will have made possible a final presentation where consideration of the new "Affirmation of Faith" is the best way to conviction.

The Story of Salvation by Howel G. Nicholas (Cong. Union of New Zealand, 12/6 and 17/6).

The Principal of the Congregational College of New Zealand has collected a series of essays in which the story of salvation is set forth in a representation of the Bible story.

Indien vid Korsvägen by Erland Sundström and Jan-Erik Wikström (Gummessons, Stockholm, 23 kr.).

An attractive and able study of India at the crossroads of her social, political, cultural and religious life by two very competent religious journalists of the Swedish Mission Covenant Church.

It is of interest to note that all the books reviewed in this issue are by Congregational authors. Reviews are by Glynmor John and Ralph Calder.

NEWS ROUND THE WORLD

Australia

At Adelaide in South Australia the Biennial Assembly of the Congregational Union of Australia met in May, with Mr. Maynard Davies as President. The Rev. Henry Wells, Secretary of the Congregational Union of South Australia, was elected as the new President, Mr. John Dey of New South Wales as the Vice-President, and the Rev. S. J. Henshall as President for 1964-66. Reports were received from the National Mission Council Provisional Committee on matters vital to the worship and work of the churches and these were passed to the State Unions. An attempt is to be made to finance the appointment of a full-time Secretary of the national Union. The resignation of the Rev. Norman C. Watt as part-time Secretary was announced and later his call to a pastorate. The next Assembly will be in Brisbane in 1964.

The Joint Commission on Church Union (Congregational-Methodist-Presbyterian) expects at its November meetings to release a report on the Nature of the Church, and a Draft Basis of Union. Definite recommendations concerning Church Union will then come before the Assemblies of the three Communions.

N.C.W.

Czecholovakia

The Annual Conference of the Unity of Czech Brethren was held in Prague in May. Following the communion service lectures were given on J. A. Comenius as a preacher of peace and on the Assembly of the World Council of Churches in New Delhi. The Secretary, the Rev. J. Michal, reported on the work of the Council since the last conference. Reports on various commissions followed. Special meetings were held for ministers and for members of the Prague congregations. The closing sermon was preached by the President, the Rev. B. Benes. It was hoped to send two representatives to the Assembly of the International Congregational Council, but this did not prove possible.

England and Wales

At the Annual Assembly in May Principal John Huxtable took office as Chairman of the Union, and Dr. John Marsh was declared to be Chairman-elect for the following year.

Intense discussion has been taking place throughout the denomination as to whether the relationship of the churches of the Union with one another and between the Union and the missionary societies should be fully and manifestly "churchly" in nature, and if so of what character. This interest was reflected in a crowded session at which the finding of two special commissions were considered. It was decided with little dissent to work out in constitutional form the implications of the suggested "covenant relationship" and of the integration of the missionary societies into the life of the seven Unions which they presently serve.

Representatives of C.U.E.W. have again taken part in consultations with representatives of the Palatinate Church. At Speyer in June the Revs. Howard Stanley, H. Cunliffe-Jones, W. A. Whitehouse and Glynmor John met eight Palatinate Church leaders and discussed the New Delhi documents on Unity and on Integration of Church and Mission. In July at Ebernburg a delegation took part in the Ecumenical Conference organised by the Palatinate Lay Movement on Christian Social Responsibility in contemporary Europe; in August there took place a consultation between teachers from the two countries.

The innumerable commemorations of the Ejectment of 1662 found their climax at the national level, first in a Service in the City Temple on August 24 ("Black Bartholomew"), also attended by the present and past Archbishops of Canterbury and the Deputy Lord Mayor of London, and secondly by a great Rally to be held in the Albert Hall in October.

Mrs. Frances Bowers took leave of the London Missionary Society in September after a service of over sixteen years. She had been Secretary for Madagascar and for Candidates. She now goes to South Africa to serve on the staff of Hope Fountain. The Rev. M. O. Janes, General Secretary of the London Missionary Society, is on a visit to Australia and New Zealand. The Rev. Daniel Jenkins resigns his ministry at the King's Weigh House Church, London, to become Chaplain to the new University of Sussex.

G.J.

Jamaica

Jamaica has been almost wholly occupied for some time in preparing for, in celebrating and enjoying its "independence". In all these the churches have played a significant part.

S.A.W.

New Zealand

The new church for the Pacific Islanders in Auckland, reported in the last issue as being opened in March, was not in fact opened until September 1st. A consequence of the delay was that the Island people were able to raise enough money to open the church free of debt—one mammoth gift day produced £8,000 towards the cost. Now we have a fine contemporary building in which the Island people may worship in their own languages as well as in English.

The October Assembly in Auckland will feature a commemoration of the events of 1662. Already a radio documentary has been broadcast throughout New Zealand and a dramatic presentation with music will be given in the Beresford Street Church during Assembly. Both productions are by the Rev. Stuart Jackman. The Chairman for the coming two years will be the Rev. D. J. Inglis of Christchurch.

We in New Zealand would like to record our thanks to the people of the Netherlands for their kind hospitality to our representatives to the I.C.C. meetings and especially for their helpfulness and sympathy after the death of one of our representatives, Miss Maureen Janes.

G.G.E.

Rhodesia

The Synod met in Mindolo in July when the Rev. Jackson Mwape was elected President of the United Church for the second year. The United Church has now become a fully autonomous, self-governing, national Church free from outside control of missionary societies. It has been received into the World Council of Churches, the International Congregational Council, the Reformed Alliance and the World Methodist Council.

There has been a heartening increase in candidates for the ministry and fifteen will begin as students at Mindolo in October.

South Africa

Progress towards church union is steady and encouraging, the African churches being particularly enthusiastic. A more detailed plan of union is expected this year.

It is hoped that the Congregational section of the joint Theological Seminary will be begun very soon.

The October Assembly will be held in Cape Town.

K.R.

Sweden

Dr. Erland Sundström has been granted leave of absence as editor of the weekly paper belonging to the Mission Covenant Church to serve as editor of an educational paper belonging to the Social Department of the Swedish Government. Mr. Bertil Zachrisson has been named editor in his place.

The federation of Evangelical Free Church, to which the Mission Covenant Church also belongs, met in Assembly in Aarhus in Denmark in August. The Evangelical Free Church of America and de Inglesias Independientes de Espana were admitted to membership raising the number of Churches to sixteen.

The Rev. Karl-Axel Elmquist has been appointed General Secretary of the Mission Covenant Youth with 65,000 members and 7 full-time national and 25 full-time regional officers. A young African teacher has also been added to the staff this year to serve the interests of mission.

Covenant Youth is now building up a "Voluntary Service Project", by which young men and women can give service at home and overseas.

New appointments include that of Johann Ahlström as President of the Conference and Olle Engström as Rektor of the Theological Seminary at Lidingö.

A.S.

United States

News during this period consists almost entirely of appointments, resignations and deaths.

Miss Helen H. Smith has been elected the executive of the Council for Lay Life and Work of the United Church of Christ. She is the first woman and the first lay person to head an instrumentality of the United Church. 20 years a missionary in China, Miss Smith has served for 11 years on the staff of the Ohio Conference of Congregational Christian Churches as Director of Women's Work. She will begin on January 1, 1963, with temporary headquarters in Cleveland, Ohio.

Dr. Harold H. Wilke of Cleveland, Ohio, will succeed Dr. Nathanael Guptill as head of the Council for Church and Ministry of the United Church of Christ. Dr. Guptill becomes Superintendent of the Connecticut Conference.

Dr. Howard Stone Anderson of Scarsdale, N.Y., has been invited to become Superintendent of the Congregational Conference of Southern California and the Southwest.

The Rev. Robbins Strong of the International Y.M.C.A. in Geneva has been named Secretary for Programme Development of the United Church of Christ Board for World Ministries.

The resignation of Dr. Andrew Vance McCracken as Editor of the *United Church Herald* has been announced and will probably be effective from the summer of 1963. Dr. McCracken had maintained the highest standards of religious journalism and greatly increased the circulation and influence of this important journal.

The deaths are announced of Dr. H. R. Niebuhr, distinguished professor of Theology at Yale, and of Dr. William E. Gilroy former Editor of *The Congregationalist* and *Advance.*

Miss Marjory Martin has retired after 10 years as Director of Friendly Services, a charitable agency of the Congregational Christian Churches which has distributed over three million dollars in the last 5 years. The Service will now become part of the Stewardship Council of the United Church.

The United Church of Christ has been upheld by two recent Court decisions. The Circuit Court of Appeals has unanimously affirmed a Federal District Court decision against a suit by 4 churches in Iowa and 10 individual Congregationalists. An Ohio Court has ruled against 51 members of a Toledo Church which sought to reverse a 154-55 decision of the Church to enter the United Church of Christ.

Continued from page 34

and support of the leaders of the European Ecumenical Lay Movement, and men of eminence in Law, Government, Industry, Sociology, and Education are more than willing to come considerable distances to take part.

It is a fair question to ask whether any other Christian communion in Britain has a relationship so practical, mutual, and continuous with a highly significant section of European christendom as has British Congregationalism at the present time. For this reason Congregationalists are able to be a bridge between British Churches and Continental Christian laymen. It was the C.U.E.W. that accepted the task of taking the initiative in organising the first conference on British soil of the European Laymen's Movement. This itself testifies to the significance of the continental affiliations now enjoyed by British Congregationalism. This conference will take place following Easter next at Mansfield College, Oxford, with Dr. John Marsh as host.

G.J.

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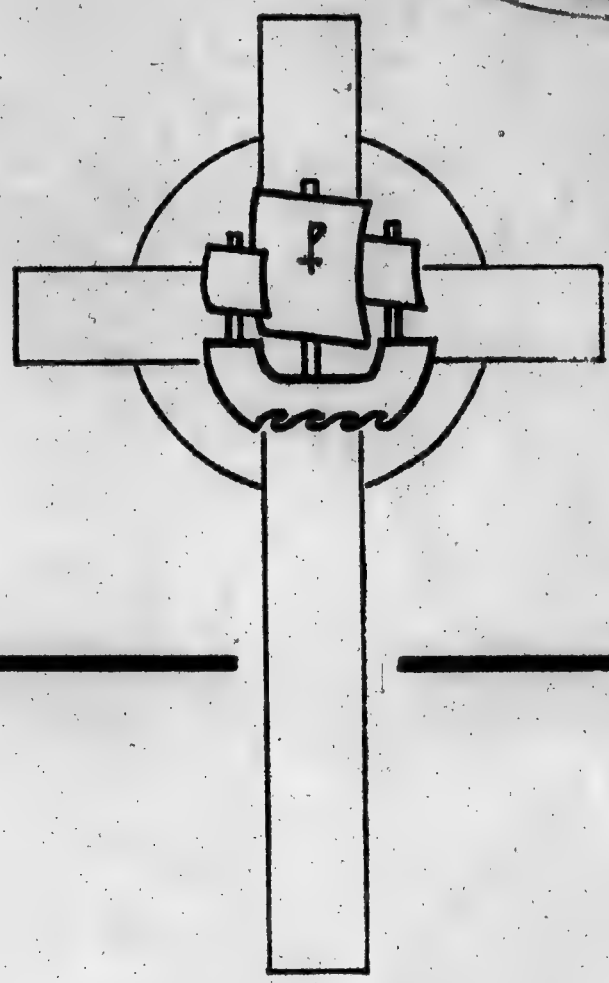

World Congregationalism

INTERNATIONAL CONGREGATIONAL COUNCIL

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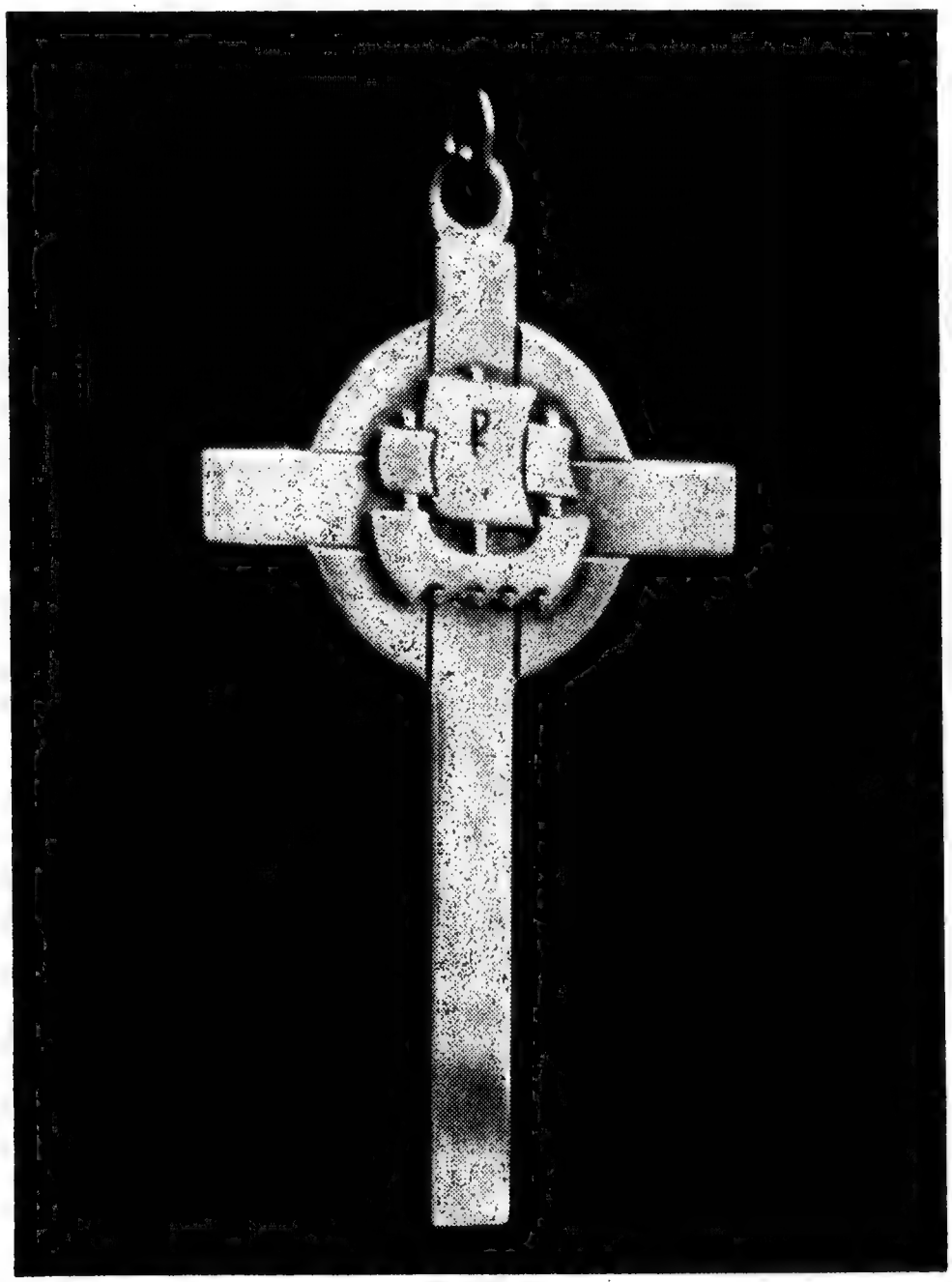


The Moderator's Cross

Editorial

World Congregationalism

We had hoped in this issue to have made some considerable changes in the total lay-out and concept of the magazine. It has, however, taken us longer to recover from Rotterdam than we expected! We have had to compromise, therefore, in some simple changes in our outward appearance. We hope that you think that even this is an improvement. The symbol is based on the Moderatorial Cross which we have also reproduced on the first page, with our thanks to Dr. Norman Goodall and his office.

The ship inevitably reminds us of the *Mayflower*, but we like to think that it has a fuller significance. John Owen, it will be recalled, wrote in the preface to the *Savoy Declaration* of individual congregations as "so many Ships lancht singly, and sailing apart and alone in the vast Ocean of these tumultuating times" but all "bound for one and the same Port". From his day to ours there have been differences of opinion as to the relative importance of belonging to a fleet, but none amongst us that we are designed to venture out to sea. For this reason our ship has sails—perhaps even an auxiliary engine!

But to return to the magazine—we hope that by the next issue we shall have caught up with our time-table (for this issue is rather late), and that by September we shall have made the promised improvements.

Review of 1962

We have invited a number of commentators (mostly not officials) to hold the life and witness of their fellowships during this past year in honest scrutiny. We hope that this may become a useful annual feature, though it may well be done in a different way.

Perhaps some general comments might be made on the picture which they present. Clearly these are "tumultuating times" and the sailing is rough in nearly every sea. Membership is being held with difficulty and the general influence of the Church on public life and personal moral standards is not what it was. There is much honest self-criticism about this (see, for example, our review of Christopher Driver's *A Future for the Free Churches*) and this is good. But so far solutions have been sought very much in the realms of institutional

organisation, in a concern for order and "orders", and in a growing pre-occupation with the hope that somehow "unity" will commend the Gospel of itself to those who presumably stay away because we are divided.

These things are good, of course, but it is too easily possible for our pre-occupation with them to prevent our facing the need for reformation at the more important levels of the local church and personal faith. We remind ourselves often of the words spoken by John Robinson when he took leave of the Pilgrim Fathers at Leyden in 1620: "I am verily persuaded that the Lord has more Truth yet to break forth out of His holy Word". We might also remember his following words:

> For my part, I cannot sufficiently bewail the Condition of the Reformed Churches, who are come to a Period in Religion and will go at present no farther than the instruments of their Reformation. The Lutheran can't be drawn to go beyond what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. . . I beseech you, remember, 'tis an Article of your Church Covenant, that you be ready to receive whatever Truth shall be made known to you from the written Word of God. . . .

We might venture beyond the "written" to God's living Word, calling us again to this obedience, this openness of mind, this freedom from any particular form (even those hallowed by Congregational custom), which is of the true nature of our "Congregational Way". This is the time for boldness in seeking new forms in which to express both faith and fellowship.

Second Vatican Council

We are most grateful to Dr. Douglas Horton for the faithfulness with which he has attended all the meetings of the Council—no Roman bishop can have been more faithful. His full reports to us have not only recorded the day by day occurrences: they have given us also his own penetrating insights as to the significance of what has been happening in Rome. We are glad to print a few pages of his valuable diary and look forward to hearing more from him. Dr. Horton has been accompanied for short periods by Professor George H. Williams, President Robert V. Moss, and Dr. Heiko Oberman. Dr. George Caird hopes to attend part of the next session.

The Second Vatican Council

DOUGLAS HORTON

Dr. Douglas Horton has attended the whole of the first session of the Second Vatican Council as official Observer for the International Congregational Council. He has written a fascinating daily diary of his impressions. These are the conclusions recorded on his last two days in Rome.

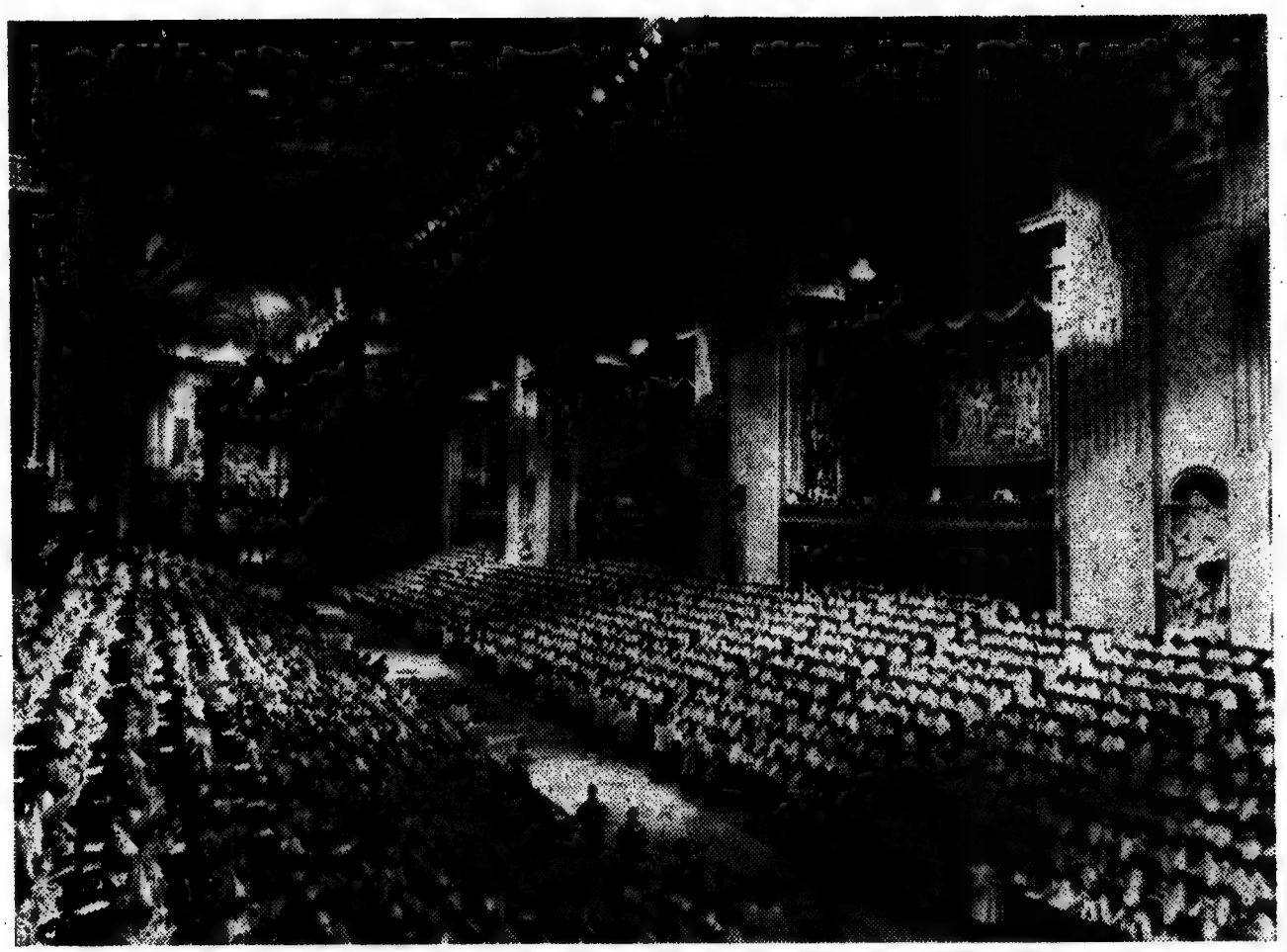
December 7, 1962.

It is time now to adjourn, for old St. Peter's is getting cold. Many of the Observers have been sitting in their overcoats for the last days. It is not publicly known what the Bishops wear under their purple.

Although the Pope has not promulgated the first chapter of the document on the liturgy as the new mode of procedure for the church—for the time has been too short for him to do that—the Council can at least take satisfaction in having passed it. This is another straw in the wind, blowing now in the direction the progressives hoped it would and, I think, rather more strongly than some of them anticipated. No one can anticipate what will happen during the recess, but undoubtedly the Council is breaking up now with the feeling that certain changes will be made, all of them in the most conservative way, and that the hope of the Holy Father will be fulfilled. Wise men will make no promises, however, until the decrees of the Council are shaped to the liking of the majority, and actually promulgated by the Pope.

As I left the Basilica this morning, I passed by the coffee bar. There was a sign in several languages reading "Good-bye till next September". This bar has been an institution in itself. The frequenters of it are called "bar Jonahs" or "bar-abbases". There have been so many Bishops leaving the main Council hall of Vatican II to repair to the bar that the latter was first called Vatican III. There are two of them, I believe—one on each side of the basilica. Accordingly, in memory of the Lateran Councils, they came to be called Lateral I and II. All will miss them.

Historians should not be deceived as to the accomplishments of this session of the Council by the fact that the only alteration in the canon of the Church achieved by it, and that only incidentally, is the inclusion of the name of St. Joseph in the Mass. This may seem a petty accomplishment against the background of the high hopes held out for



The Council in Session

the Council at the beginning—and it is—but the Council is not over yet, and groundwork for more expeditious and effective future action has been laid.

In the first place, the Council Fathers know each other better than they did at the beginning, and they know their consulting theologians better, too. This means that in the future they can direct their speeches more and more (as is already made evident) to each other, to meet each other's ideas, and not to talk so much, as was necessary in the beginning, into the thin air of theory. From now on there can be better and more relevant mutual *encounter*.

But there is more: a process of corporate intellectual growth is in evidence. These episcopal minds have been open—a situation in itself which should bring joy (I did not say astonishment) to the angels in heaven—and the winds of discovery, new appreciation, and deepening conviction have been blowing through them. The mind of the Council as a whole is not as it was at the beginning: a certain evolution in thought has been moving over the face of these waters, now gathered together for the first time in this century. The Observers are probably in as good a position as any to feel the pulse of the Council in this

matter, for the evolution of attitude toward ecumenical relations in itself is part of the general mutation—and there is no doubt among the Observers that though from the beginning a very important minority including the Holy Father himself, as well as the Secretariat, have stood for better relations between Catholics and non-Catholics, the weeks have witnessed a spreading of the leaven of this concern through the larger company.

As I have said, and all recognise, the administration has learned from this experience better ways of procedure. The lengthening of the recess to nine months, to give the commissions time to prepare material in the light of the first session so that the Council, when it next meets, may move without undue waste of time, marks in itself an improvement over the original scheduling; and there are probably still other ways to better the mechanics of the conciliar process.

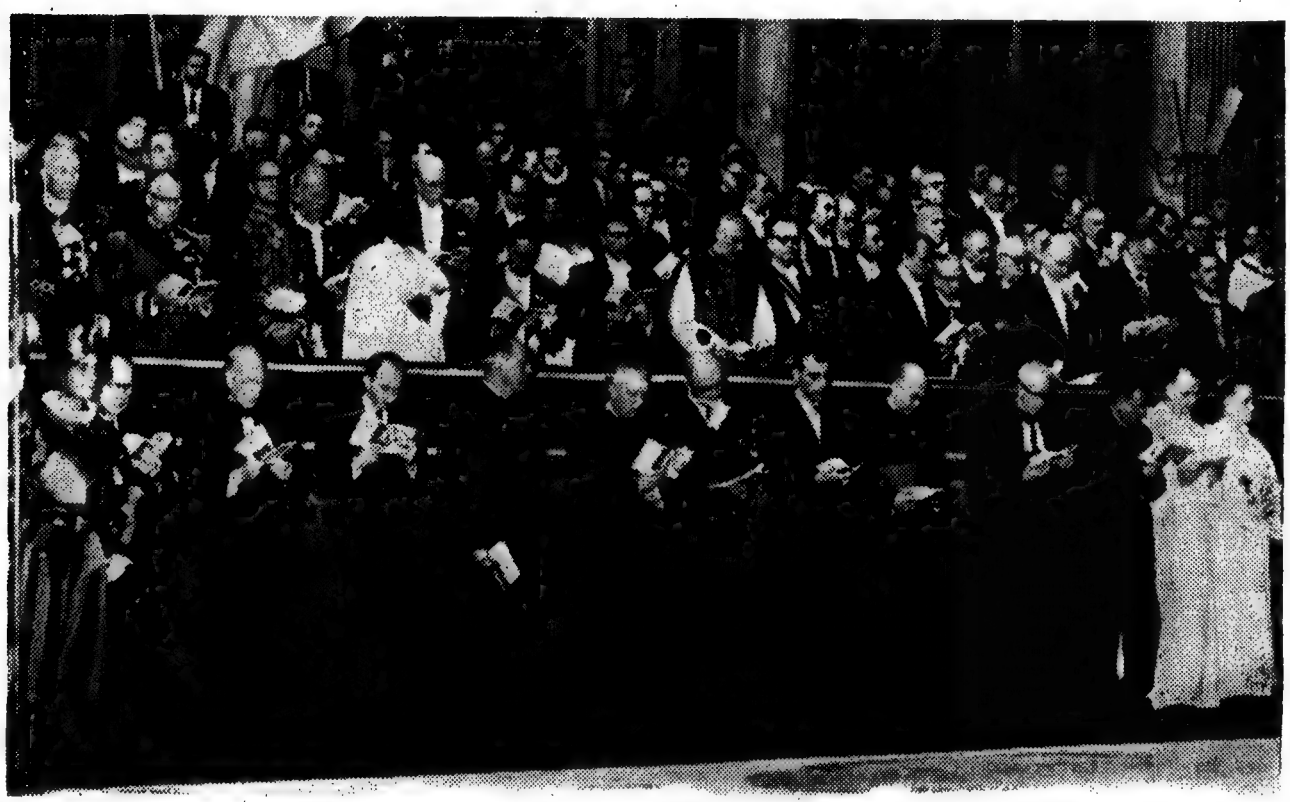
The spirit of the Council has been serener than that of Vatican I and far more serene than that of Trent, but the procedure has been based on that of Vatican I. It is true that at two points radical advances have been made: the speeches have been limited to ten minutes (whereas at Vatican I, Prince-Bishop Gasser took almost four hours for one address—and one must not judge from the English meaning of his name that he was alone in his longiloquence—for often there was time only for three outpourings in the course of a four-hour morning) *and* (the second point) the voters' "yes, with reservations" have not been recognised in the 1962 session when there was a clear two-thirds majority of "yes" votes. At Vatican I the printing, distributing, and deciding upon the disposition of the reservations delayed one schema three days and the other (for there were only two enacted) seven days, in spite of a two-thirds majority *for*. The presiding was undoubtedly better done than at Vatican I, where they were "too lenient about calls to order", according to Dom Cuthbert Butler in *The Vatican Council*, but even the presidents of Vatican II could with profit to the Council rule more ruthlessly—if it is possible for ten men to do so. And other shortcomings of Vatican I described by the same author, have not been remedied.

There must be a better way to handle the criticism of a long document than by allowing a debate "in general" about it, virtually every point of which is repeated when it comes to discussing the particular chapters. The lack of co-ordination between speeches, when everyone is allowed to take up any point he fancies important in a schema fifty pages long, is better left to the imagination than permitted in a parliamentary assembly.

We who were inside the basilica—to mention a last matter in which no advance seems to have been made since 1870—were of course able to take in the entire debate, but the rule of secrecy to which the Council Fathers pledged themselves at Vatican I, that the secret was badly kept, and that with reporters shut out, the result was "neither secrecy nor publicity, but an atmosphere of rumour and suspicion, of stories, reports, surmises, that could be neither proved nor refuted". At Vatican II the result was better only because the reporters shut out were less venomous—but with the enormous progress in the profession of journalism in the last generations, it is surely no mark of *aggiornamento* to treat in the same way *both* the responsible journalists who understand and would interpret the churches wisely *and* the irresponsible reporters who batten on sensation. Would it not be better to trust the Bishops to be discreet than to lock their lips with a type of bolt almost a hundred years old?

December 8, 1962.

The closing service in the basilica this morning was crowded to every door. The diplomatic corps sat in the seats we have occupied during the business sessions and, as in the very first service, we Observers had seats on the floor of the rotunda. This was the Feast of the Immaculate Conception, and of this the service took note. The service was chanted in the Gregorian mode, a choir leading the great congregation. The Mass over, the Holy Father came in to the south transept and



Dr. Horton (left) attends a Reception for Observers

ascended to the throne in front of the high altar, and there gave his concluding address. He spoke especially of the fruits which may be expected of the Council in quickening apostolic activity in the church throughout the world.

He expressed the hope that the second session might "proceed more surely, more steadily, and with greater speed, thanks to the experience of these two months of 1962"—so that the whole might be concluded before Christmas of 1963. I venture to think that the Council Fathers present prayed to a man that these hopes of the Pope might be realised.

At nine o'clock this morning, all of the Observers appeared at the Secretariat in order to walk in a group to the Vatican, to be received by Cardinal Cicognani, the Secretary of State. The Holy Father himself had planned to see us, but such an audience had been made impossible by his illness. The Secretary of State, who has spent many years in America, spoke to us in a direct and homely fashion which endeared him to us all. Dr. Vischer replied for us all.

During the eight and a half weeks of this session we Observers have made many Roman Catholic friends. Like the Secretary of State, they appealed to us as human-beings. We respect them in every way. I cannot say, however, that as yet (I speak only for myself) I understand the form of the religion which obviously means so much to them. I see the visible church as something at once divine and human. I can touch divinity in it at many points, but I cannot believe that it is divinely perfect, untrammelled by human sin and ignorance, at any point. Here my Catholic colleagues seem to part company with me. I am willing to admit the possibility of papal primacy. (Must not the point of highest authority be localised in any executive system?), but this is very different from taking the further leap and regarding the Pope as, under certain circumstances, infallible, for infallibility is an attribute of divine perfection. So the church as a whole is regarded as an inerrant teacher, the wafer on the altar as the body of Christ himself—and all through this great church there seems to be a tendency to deify what is of God but is not God. But this means, surely, that Protestants should not turn away from their Catholic brothers but should rather try to understand them. If they fail again and again to do so, let them remember that the rule reads "seventy times seven".

It was with these thoughts in mind that I walked back to the hotel from the final service, breathing for the last time this session the mile and a half of carbon monoxide from the exhausts of the congested streets of Rome. I shall be glad to taste once more the pure air of the white hills of New Hampshire.

Samoan Village—Old Style

The Congregational Christian Church in Samoa

JOHN C. COHEN

The story of the Church in Samoa is one that has struck the imagination and kindled the interest of many people in the Congregational churches throughout the world. Right from the momentous occasion in 1830 when John Williams landed on the island of Savai'i and was offered the patronage of High Chief Malietoa, the story was one of seeming success. Within twenty-five years, the Bible had become the first book to be translated and written down in the Samoan tongue, local pastors were being trained in the school at Malua, village congregations under the leadership and instruction of their own pastors were growing in numbers all over the three main islands, and already missionaries of the London Missionary Society were devoting their labours to the supervision and training of the ministry.

Conflict of Loyalties

During the next forty years, although growth in the Church was less dramatic than in the earlier years, progress towards the evangelisation of the whole people was still rapid. This progress in the development of the Church must be seen against the background of fierce inter-tribal warfare, straining the loyalty and integrity of those newly-won sometimes beyond measure. Yet it is to the credit of the Church that it saw

great inconsistency between warfare and the Gospel. European trading interests entering the country at this time added to the difficulties facing the Church, manifesting those very failings which it was the aim of the Church to eradicate. Nevertheless, the local ministry had gained such influence, and was accorded such confidence by missionaries and people alike, that it readily formed the nucleus of the General Assembly. By 1895, the local congregations were sending deacons, chosen from among those of chiefly status, to share with the pastors in the growing responsibility and authority of this Assembly.

Elder Pastors

Whether it was from some uncomfortable experience of the vagaries of large assemblies, or from some desire to assimilate respect for age into the structure of the Church, in 1906 the Church made a decisive change in its pattern of life. As missionaries withdrew from direct participation in the village ministry, senior pastors were chosen to give oversight and counsel to their brethren in the sub-district. These Elder Pastors, although continuing in their village pastorates, met together regularly and, in 1906, constituted a court of Elders. This body, while it has mostly confined its deliberations to matters directly concerned with the ministry in the Church and with discipline, has gained great influence and prestige from its mature judgment and sober handling of its affairs.

A Stable Institution

From 1918, the Church founded by God through the agency of the London Missionary Society gradually assumed greater responsibilities. Sometimes tardily, always warily, the Church advanced to the now suspect dream of self-support, self-government and self propagation, until it appeared to stand a shining example of enlightened "missionary" policy and laudable local initiative. Unfortunately, the truth of the situation has been far more sombre. The Church had become a stable institution, interlocking with Samoan society and custom, rather than an active, living organism, directed by the Spirit.

Before analysing this fall from grace, it is necessary to look at various factors determining the growth and pattern of development of the Church in Samoa. Although the Church has recently adopted the name of the Congregational Christian Church in Samoa, it will be seen that it is not strictly "congregational" in doctrine or polity. Almost accidentally, it has aspects of all three main forms of church government. As the historians of the Society have commented, this was less the result

of consecrated searching by the Church for that "form" most agreeable to the Word, that the welding together of features amenable to Samoan custom and those which were favoured by influential missionaries. Perhaps the tragic error was a too-optimistic belief in the degree of maturity attained by a new outcrop of Christ's Church, by which only could it deliberately and devoutly seek of the Lord His will for His Body.

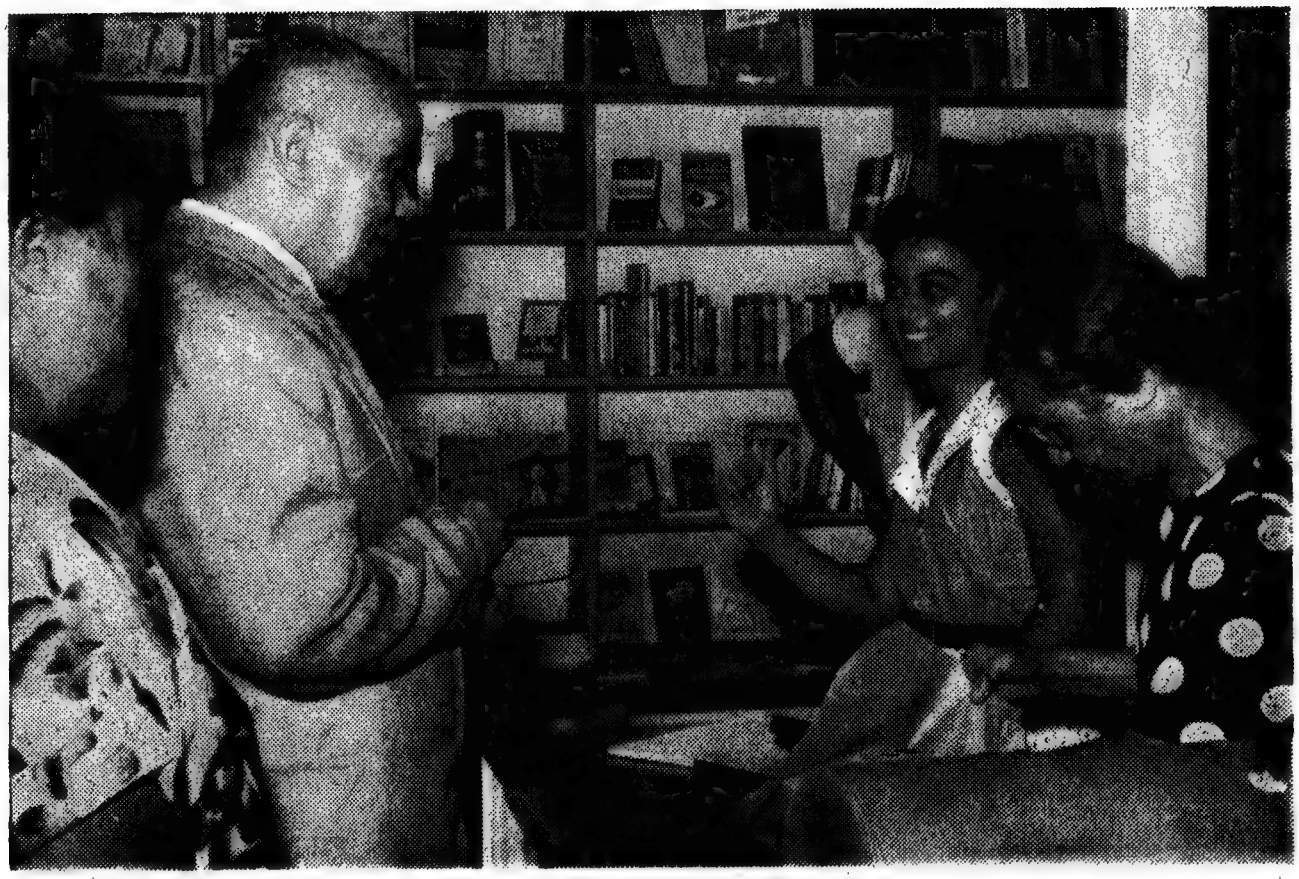
Transformation and Renewal

The fundamental principle of the Society has nevertheless maintained the element of a transcendent authority over and above the Church, by which the Church is called to the continual, even constant, activity. This may be what we are experiencing now. Since 1952 when the Church in Samoa set up a Commission to enquire into the life and work of the Church, there has been considerable thought on these matters. The results of the Commission are hard to judge. It began in a mood of deep and penitent humility, with a real desire for renewal, but it has dragged out the publication of its Report and gradually lost momentum. However, we have had two revisions of the Constitution of the Church (in 1956 and 1960), we have had a Statement of Doctrine published (in 1957) together with Commentaries on some of its Articles and throughout we have had deep discussion in Assembly on matters of faith and practice. In addition, we have been more ready of late to experiment in youth and Sunday school work, in Bible schools and pastor refresher courses. Perhaps the great interest shown by the Church in a proposed new revision of the Samoan Bible indicates that there is real desire to hear what the Word is saying to our situation.

However hopeful the signs of a renewal in the life and structure of the Church in Samoa agreeable to the Word, we must test them by the essential marks of the Body of Christ which we find in the New Testament.

Unity

Firstly, there is the unity of the Church. Our Gospel is the good news of God reconciling the world to Himself. We are bound together in Christ as those who are reconciled to God and to each other. The Body of the reconciled can acknowledge no division within it as being agreeable to the Word. It recognises that such divisions as exist are sinful. Therefore, the Congregational Christian Church in Samoa has welcomed its membership of the World Council of Churches and its closer association with other churches of similar Order through the



Modern Samoa

International Congregational Council. Yet the Word must speak of things near as well as far, of things internal as well as external. Here, in Samoa, there are other traditions of the Christian Church together with certain dissident groups, and as yet the love of Christ and of the unity of His Body has not rid us of pride and self-assertion among our brethren. Even within our Church itself, the reconciling Word has not yet overcome the suspicion which lurks between ministers and deacons, between "missionary" and "national" even between one member and another. The unity of the Body of Christ which is agreeable to the Word is not always evident in our amidst. The Lordship of Him who is the Head of the Body is acknowledged but not always is His rule sought or His will done.

Mission

Secondly, the Church is God's People charged with a mission. Proclamation of the mighty acts of God in Christ, leading to incorporation of believers within the Body, has always been an essential mark of the Church. Not just in preaching and teaching, but in the Sacraments and in fellowship, is the glorious Gospel of the blessed God proclaimed. We must confess that often the Gospel we have preached in Samoa has been a partial gospel, moulded by local custom. Often

the cutting edge of the Word has been blunted, making it comfortable and without effect. For the same reason, our neglect of the Sacraments has led to a diluted worship and a faulty theology.

Fellowship

Then in fellowship, too, there has been a failure to submit it completely to the judgment of the Word. Too often "fellowship" has been confused with friendliness, race or denominational solidarity; too often based on Samoan toleration than on Christian love. Fellowship is only beginning to be experienced in all its painful challenging implications. Now the Church is learning of that fellowship which must mark the Church in all its gatherings—the sharing of burdens as well as the singing of hymns, the reforming of life as well as the encouragement of the saints. Most of all, the Church in Samoa is learning that the Christian society is distinguishable from the Samoan society in that it shows forth to the world that bond of relationship which is between Father, Son and Holy Ghost, between Him, who is our Lord, and us who are His servants, between our brother, "for whom Christ died", and us, who are "bought with a price", that bond, which is chief of all virtues and all grace, even love.

We have looked at the founding, the growth and the life of the Church in Samoa. We have found that often in the past it has relied on the traditions of men rather than on the Word of God. We have faulted its structure and life in many ways and yet we have become aware of its new mood of self-criticism and examination. The Congregational Christian Church in Samoa is awakening to a new consciousness of itself and of the Word of God, by which it is created and sustained. The Bible is breaking free from its deadening cloak of familiarity and is being rediscovered as the ground of God's living, relevant Word.

The Rev. John C. Cohen has been a missionary of the London Missionary Society in Samoa since 1956. Photographs by courtesy of the London Missionary Society.

The Congregationalism of the Early Reformation

This study of Congregational origins was delivered in London by the Rev. Glynmor John, Associate Secretary of the International Congregational Council. Mimeographed copies may be obtained from the office of the I.C.C. at Memorial Hall, 110 Farringdon Street, London, E.C.4, for 1/6 or 50 cents, post free.

This will be the first of a number of studies in the history and essentials of Congregationalism which will be issued over a period in illustration of the major study commissioned by the Assembly at Rotterdam.

Missionary 2,000

James Sibree Milledge is the two thousandth missionary appointed for service through the London Missionary Society since its founding in 1795. And the name of Sibree can be traced far back into early annals of the Society.
He will serve at the Vellore Christian Medical College as clinical physiologist and lecturer in medicine, and his wife, Betty, also a trained doctor, as anaesthetist. His parents, Dr. and Mrs. Geoffrey Milledge, are with the South Kerala Medical Mission, Kundara, South India.
Work with Sir Edmund Hillary on a Himalayan expedition—studying the physiology of acclimatisation—and an encounter on Waterloo Station, these also are formative factors in this personal testimony given by James Milledge at the London Missionary Society Rally in London, on 16 May last.

19,000 feet up

A year ago this evening I was in my sleeping bag in a small tent in a remote, high, Himalayan valley. My companion was Sir Edmund Hillary. We were alone, with a few Sherpas, completely cut off now from the rest of the expedition. He was convalescing after a slight stroke he had had high on Mount Makalu. He could not read very much; he could not concentrate. Our radio was not working, and there was not very much to do for six, seven long days but lie about and talk. And we talked and talked, mostly about mountains and men, expeditions and the past. But also we talked about the future. "What are you going to do when this expedition is over?" he said. "Well", I said, "I've got to write up this scientific work we've been doing through the winter". We had spent the winter at 19,000 feet doing physiology and I said I would take three or four, or perhaps six months to write this up. "And then what?" "Well", I said, "I don't know. But one thing I am sure of, when the time comes I'll be shown what I am to do".

Trust

How could I be so sure? I was sure because of the wonderful promises we have from our Lord. "I will send my Spirit, the Comforter who will guide you into all truth" He said. Is He interested in each one of us just like that, and our little problems, our decisions that we have to make? Yes, He is. "The very hairs of your head are

numbered" He said. Can we really believe these things, or is this a nice story which it would be nice to believe? Yes, we can, and the only way we can prove these things is by taking Him at His word, trusting Him and following Him even that first little bit of the way, until He begins to fulfil His promises in our lives. How do I know? Because this has been so in my life.

Nepal or England?

Ed and I came back from that valley, a long fifteen days' slog through the early monsoon, over high passes and down across low river valleys that were swelteringly hot, back to our winter hunting grounds, and there we joined the rest of the expedition. Another twelve days' march and we were in Kathmandu where I joined my wife and back home we came. For some time I was uncertain whether I should continue in this very specialised line of respiratory physiology or whether I should leave it all behind and do as we both would very much wish to do, go back to Nepal to work amongst those wonderful people in the mountains of Nepal as a doctor in Kathmandu, or perhaps in some remote village. But yet unmistakably I seemed to be called to this very specialised work for which I seemed to have a bent, which, of course, I thought could only be done in this country or in the States. And so we slowly reconciled ourselves to the thought of staying in this country working in one of our great teaching hospitals if possible. Apparently, in confirmation of this I got tentative offers of the sort of work that I would very much like to do.

Vellore

Suddenly, out of the blue, a telephone call from Rev. Stuart Craig, L.M.S. Overseas Secretary, and Professor Jacob Chandy was with him. This great Indian Christian is Professor of neurosurgery at Vellore Christian Medical College, and he wanted to see me. The only time we could manage was twenty minutes that day at Waterloo Station between trains. So I dashed down, met him off one train, and there in the foyer of Waterloo Station, he told me that they had been looking for a man with just my qualifications to work in this particular specialised line of country at Vellore, to do respiratory physiology, to look after diseases of the chest, to teach undergraduates—teach Christians, Indian men and women to become doctors, and to go out into the villages of their own country, taking with them the medicine that they had learnt at Vellore and the gospel of the love of God. What a wonderful answer to my prayers, and how could I say no?

Servant of God

Since then I have become more and more convinced that this is the will of God that we should go to Vellore. So humbly, but very gladly, I join the great band of men and women that this Society has sent out. A hundred years ago next year, my great-grandfather, James Sibree, sailed for Madagascar, a servant of this Society. Since then my grandparents, three great-aunts and uncles and my parents have been appointed. I am the fourth generation of my family to serve, and I am very grateful for this heritage. But this is not the reason for my going. Each generation has used different methods in facing different problems but we all have the same aim. We serve not some family tradition, however noble, but we serve an unchanging Lord. With Paul we preach not ourselves but Jesus Christ as Lord.

This article has been reproduced by permission of the Editor of "Impact" the youth magazine of the Congregational Union of England and Wales and the London Missionary Society. As from January 1963, this magazine will also be the official youth publication of the Presbyterian Church of England. Copies may be obtained from the Youth Department, The Congregational Union of England and Wales, 208 Memorial Hall, Farringdon Street, London, E.C.4.

A Future for the Free Churches? by Christopher Driver (S.C.M. 7/6).

Mr. Driver's ability as a young journalist has secured him a place on the staff of *The Guardian.* Moreover he is a Congregational layman and of missionary parentage, and so he writes, from "within the family".

His main contention is that unless some very radical transformations take place within the English Free Churches their day is done and their only future lies in reunion with the Church of England. But does he mean (*a*) that they should simply disband and their members ask for confirmation in the Church of England, or (*b*) that disunity, being in any case a scandal, the future lies only with a united Church different from both present Free and Anglican?

Why then have the Free Churches declined? Mainly, says Mr. Driver, because they have lost their hold upon their own principles and are now in a condition of boasting about the labels on their bottles when the content of the bottles has evaporated. The analysis is unsparing (sometimes "superior"), courageous, and painful. Many Free Church people will probably feel hurt, scandalised, angry or contemptuous. It would be a mistake to dismiss the book in that temper. There is much that one might be severe with, but the point is that this is how the family looks to one who is still most at home among his own people, whose concern is a jealous one, and whose dissatisfaction with his contemporary kinsfolk is more than balanced by profound respect for their ancestors. His positive proposals constitute a plea for the recovery of the fellowship of the Holy Spirit, liturgical variety, unselfconscious catholicity, intellectual zest and an appetite for excellence.

Daniel Thomas Jenkins

PHILIP MAIRET

There can be few ministers of religion who, by the age of only 48, have had such wide and varied experience of Christian leadership as Daniel Jenkins. Besides working in the Student Christian Movement and the Christian Frontier Council, he has lectured in Texas, Toronto and New York; and thanks to the transatlantic airways, he has managed to combine his second pastorate in Surrey and his present one at the King's Weigh House Church, London, with the associate Professorship of Theology at Chicago University, which he has only just resigned. A decidedly modern man, who seems to be always quickly but quietly on the move, always studying or pronouncing upon contemporary problems in Christian thinking or on social or educational developments. And yet for all this versatility and modernity, what often strikes the present writer (who grew up in one of the old omni-competent Congregational churches before Daniel was born) is his continuity with the ministry as one remembers it half a century ago. With immense "ideological" differences, of course: the world is now vastly different, and so are nearly all our working ideas about it. But the attitude, the kind of commitment to life is most recognisably the same.

It is an experience, after decades of separation from Congregationalism and acclimatisation to another communion, to have had the privilege of some close association over many years with the work of a younger man which recalls much that one has never ceased to value in the religious atmosphere of very early days. In his teaching and exposition, for instance, there is the same competent use of the Old, as well as the New Testament—not only quotation of the most well-worn passages, but a real sense of the whole Biblical background. And with this, there is the same independent spirit in applying the wisdom of the faith to the judgment of what is happening in surrounding society, Christian and non-Christian. While the power of the pulpit is now relatively small to what it was half a century ago, the Christian community is under no less pressure from the world in matters of education, culture and public policy, though the issues are new, more complex and often more perilous to "the knight of faith".

And it is here especially that Daniel Jenkins carries the spirit of his predecessors into realms of thought and action they did not know.

The ecumenical problem, for one, which he almost grew up with, was hardly imaginable at the dawn of the century. Congregationalists were, indeed, rarely over-sectarian in principle, but all the greater denominations were mutually on the defensive both at home and abroad; their knowledge of each other was defective or erroneous, or else non-existent. Much of this inter-church obscurantism was on the way out when David was still a freshman at Edinburgh University, and by the time he was thirty, the ecumenical movement was attaining that world importance which, as he now sees it, will demand "revolutionary adjustments in the attitude of the churches to themselves and their own vocation, as well as in their relations with other churches". He has played no official part in the movement itself, but hardly anyone has shown a livelier or more realistic sense of what it means to the separated bodies of the Church and their individual members. He has seen that the ecumenical aspiration cannot be seriously entertained without presenting in more challenging forms that most searching question: What is the meaning of a Church in the new world where "the most dynamic developments are such that it is hard to see how Christian standards apply to them"? It is this question of Christian standards in the post-industrial civilisation that he has explored, not only in several of his books, but for the most part more directly: largely through his work with the Christian Frontier Council.

This Council has conducted a number of enquiries into the standards actually observed by Christian workers in various occupations, and in some of these investigations Daniel Jenkins has played the leading part. He was the convenor of the group of Christian doctors whose lengthy discussions provided the material for his book on *The Doctor's Profession.* The much more elaborate study that he wrote under the title of *Equality and Excellence* is the product of deliberations he carried on with groups of various kinds of Christian social workers meeting under the same auspices. In this book he has organised the results of a vast amount of contemporary social experience into a considerable sociological treatise; and perhaps it is in work of this kind, eliciting reliable observations from others and appraising them with a critical method based on Christian and Biblical criteria, that Daniel Jenkins has done his most obviously gifted work. I would not say his best, for that is probably in divinity: but I suppose that his books on, for instance, *Congregationalism,*

Catholicity, Prayer and the Service of God need no recommendation to present readers. In theology too, one is impressed above all by an open-mindedness that rarely if ever blurrs his judgment, which is splendidly formative in spirit. Thus he is quick to detect exaggerations, as for instance in the extension of a good idea beyond the bounds in which it applies—as we saw in his shrewd dismissal (in his *Tradition and the Spirit:* p. 103) of Karl Barth's attack upon infant baptism.

With his wife (who must be known to many by her work with the S.P.C.K.) and their five children, Daniel Jenkins will soon be removing to Brighton, where he has already entered upon a new phase of his ministry. Those who will certainly lose by the change may be consoled by the thought of the many young people who will be the gainers; for he has been appointed a Chaplain to the new University of Sussex.

Publications by Daniel Jenkins

The Nature of Catholicity, 1942
Prayer and the Service of God, 1944
The Gift of Ministry, 1947
The Doctor's Profession, 1949
Tradition and the Spirit, 1951
Congregationalism, 1954
The Strangeness of the Church, 1955
The Protestant Ministry, 1957
Equality and Excellence, 1961
Beyond Religion, 1962

From January, 1963, Dr. Jenkins will be the official Chaplain to the University of Sussex now being formed, and will in fact be the first Freechurchman to hold such an office. He will be responsible for building and supervising the work of a University chapel which is to be in the middle of the new campus. Denominational chaplains will be appointed as well by the various churches, including the Church of England, and he will work with them as closely as possible. He will also take part in the teaching programme of the University, with the status of a Senior Lecturer. There will be no Divinity School and no theological students in the ordinary sense. Mr. Jenkins will lecture and tutor from a theologian's point of view in the Schools of English and American, Social and European Studies. All this has been made possible by the generosity of the Chairman of the University Council, a Presbyterian layman. Mr. Jenkins has now resigned the pastorate of the King's Weigh House Church and his place on the faculty of Chicago University. He will, however, retain his interest in the Christian Frontier Council and his place on the Executive Committee of the International Congregational Council.

Philip Mairet was at one time editor of "The New English Weekly", and more recently has been editor of "Frontier". Mr. Jenkins has been "aggressively non-co-operative about a photograph" (to quote his own words).

The Primacy of the Local Church

DR. FRED HOSKINS

The "given" in the Christian enterprise is the local church. However complicated and intricate the bonding and knitting together into a great whole may prove to be, the original, the elementary, the prerequisite factor is the local church with one foot in Ephesus and the other in Heaven; it is the Church gathered at the table of our Lord one day and dispersed the next day into all the world—there also at work in the service of God.

Here is acknowledgment of a primacy in the local church such as those who have been at its centre always have known. It is in the immediate, intimate household of faith that God has been pleased to carry on with His children the most significant, the most redeeming, the most empowering part of his commerce. This is where His word is read and preached that the Way may be known and adopted. This is where the sacraments are administered, that the bodies and souls of His people may properly be domiciled and preserved. This is where the beloved dead are prayerfully consigned to His keeping and broken hearts are mended by the healing fellowship. This is where men confess their sins, are assured of forgiveness, and are strengthened to act like the new creatures they in truth are. This is where youth are inducted to the holy estate of matrimony with the prayers and rejoicing of the brethren. This is where children are admitted to the love and care of the whole Church. Here men and women are constrained to share their time and devote their skills and give their money for the relief of relievable suffering, wherever it may be. Here crises innumerable are confronted and some kind of resolutions are achieved in faith, and God is given the glory. . . .

Ordained to continue the work of Christ in the world, the Church thereby is ordained to bring "not peace but a sword", to bring abundant life; to be a light to the world; to judge the world; to overcome powers and principalities; to be a ministry of compassion; to reveal the judgment, display the providence, and to communicate the love of God; and in everything and at all times to know itself only as minister, servant, pointing to God. Thus is the Church ordained to speak, to be, to do.

The much-heralded "Renaissance of the Laity" is long overdue. A revival producing only extension of the Church's boundaries, numerically and geographically, has not been enough. An occasional revival producing only a more frantic search for the intellectual meaning of life for individuals has not been enough. The present revival, the sudden re-discovery that all those who compose the Church *are* the Church, called to *be* the Church wherever they go in the whole world, is enabling us to see the firstness, the initial character of the local church with new clarity. Lay men and women no longer work with blinders, seeing their functions only in terms of institutional housekeeping. With all the clergy, they have authority and responsibility for the whole mission of God's people. Moral sensitivity compels them to carry the Church out of its institutional walls into "all the world". And the move is authorised. . .

The Church tends to leave undeveloped it best resources of power appropriate to its authority. If the Church is God's people, can there be any doubt that there is available to it sufficient power to do what it is authorised and ordained to do and to be?

This is an extract from a valedictory address given by Dr. Hoskins to students leaving Chicago Theological Seminary in June, 1962, and is reproduced from the C.T.S. Register.

World Congregationalism

May A Church Comes of Age—Papua Ekalesia
The Church Meeting in Sweden
Homes for Retirement in the United States
A Congregationalist on Catholicity—from Holland
A Swedish Statement on Ordination
John Cotton—Patron of Independency
The Council for Lay Life and Work of the United Church
The Reformed Alliance

September A special issue on our Congregational involvement in World Mission—recent and prospective changes in concepts, purposes and organisation.

Book Reviews

Worship and Theology in England—Vol. IV, 1850-1900 by Horton Davies (Princeton and Oxford University Presses, 42/-).

There is no diminution of the quality of this the second to be produced in this excellent series of five. It continues to provide valuable assessments of the religious life of England in terms of its actual expression at the local level of worship, preaching, church building and congregational activity. The Victorian era saw the revival of Romanist influences in the Church of England, the challenge of science to faith, the growth of Methodism, liturgical pioneering by the Free Churches, the dominance of pulpit masters, the rise of the Salvation Army. These are all carefully and colourfully presented and analysed. The studies of Newman, Robertson, Dale and Spurgeon are finely done, as is the particular presentation of Martineau. We now look forward to Volume V.

From Uniformity to Unity, 1662-1962, ed. Geoffrey F. Nuttall and Owen Chadwick (S.P.C.K. 35/-).

This volume was produced in connection with the commemoration of the passing of the Act of Uniformity in 1662. Though its preparation was under the auspices of a Committee of the Three Denominations (Baptist, Congregational and Presbyterian) four of its eight writers are of the Church of England, and the whole represents a new spirit of co-operation both in the study of the past and in present relationships.

The first six essays assess the restoration of the Church of England following the Commonwealth, the circumstances leading to the break of 1662, the resultant non-conformity, and the long and slow growth of toleration. They are all excellent and summarise the patient study of the seventeenth century in particular which has been so thoroughly and intensively done in recent years. If these studies are very much at the ecclesiological level and largely ignore the important sociological considerations this is to be expected from short essays limited in scope.

The final two essays examine the growth of closer relationships in recent years. The last by Principal Huxtable is a particularly penetrating study of the difficulties and challenges.

Congregationalists and Unity by Erik Routley (Mowbray, 5/6).

This is one of a series and is a useful popular book by one who knows Congregationalism in England and Scotland (but not elsewhere—see his reference to the United States on p. 32!). It is helpful in that it describes Congregationalism as it is actually practised in the churches and presents the difficulties and possibilities of union from that aspect.

The Journal of a Slave Trader (John Newton), 1750-1754 ed. Bernard Martin and Mark Spurrell (Epworth Press, 1962, 30/-).

These simple records reveal but do not explain how otherwise normal and even Christian people, such as John Newton, could be so completely insensitive to a trade which he himself afterwards said "contradicts the feelings of humanity".

Above Every Name by Leslie E. Cooke (Independent Press, 21/-).

The reviewer has long known Dr. Cooke's private preoccupation with Paul's Letter to the Philippians and has read this helpful volume with special interest. It is the work of one who, though called to administrative work, is still essentially a preacher, has cherished and exercised his gift, and has never made his work an excuse for failing to read and reflect on the preacher's source book.

This is a volume of meditations, however, rather than sermons, though they might well serve the same purpose to a reader than a listener, for they open up the Word of God. The style is simple and direct, drawing on his own reflections and experience with the insights of true scholarship giving hidden strength.

The Career of John Cotton by Larzer Ziff (Princeton University, 48/-).

John Cotton was described by one of his Presbyterian opponents as "if not the Author, yet the greatest promoter and Patron of Independency". This important study tells of Cotton's life as scholar, minister, great preacher and ecclesiastical statesman in both England and America. His influence on both sides of the Atlantic was very great.

Perhaps of special interest is the way in which his rigid and stubborn Calvinism stifled all other considerations and especially those within Congregationalism which seek freedom of expression. In the end his concern for the order and perpetuation of the church led him to advocate a compromise with Presbyterianism and to be "the primary mover of the antidemocratic provisions of Congregationalism" (to quote Ziff).

This is an important book and not only as a study of John Cotton. It illustrates the terrible hurt done to pristine Congregationalism by the imposition of the theology and ecclesiasticism of Calvin. It illustrates also the tensions and dangers which inevitably arise when the free spirit of Congregationalism becomes not only a denomination but the "establishment", as it did in Massachusetts and nearly did in England.

Into a Far Country by Erik Routley (Independent Press, 12/6).

Its misleading title and unhappy use of the word "trajectory" should not hinder the reading of this presentation of an important theme for Congregationalists in particular. It is based on the idea that God does not speak with compelling directness for man's blind obedience, but always indirectly and in parable to evoke an understanding response. True blessedness lies in a sensitiveness to God which requires no rules or instructions.

The author follows this idea into the political, social and educational spheres, but of special interest are his chapters on worship and church order. His emphasis upon the authority of personal relationships and openness to the change of any form of institution are healthy reminders in these days.

The Dilemma of Congregationalism by Howard Conn (National Association, 50c.).

This pamphlet is important reading for those who would understand why some in sincerity have not entered the United Church of Christ. It is a sturdy presentation of the "Independent" view, but is irenic in spirit.

and on p. 16

World Congregationalism Review of 1962

AUSTRALIA

Up to ten years ago Australian Congregationalists were apt to wring their hands before feeling the flagging pulse. Today this has changed. They usually assert that there is vitality in the somewhat withered body as a result of the stewardship movement and greater interest in theology. At the same time they lament the fact that much of the new life is physical. There is however, a quest for spiritual vitality. The federal Congregational Union's biennial meeting in Adelaide in May saw the presentation of a provisional report from a national mission council set up to inquire into ways of rendering Congregational witness more articulate, responsible and missionary.

The recommendations included study of a draft twenty-one point statement on what is involved in "Congregational churchmanship". Such excitement as was visible in the assembly's sessions centred around thorough Christian education at all age levels, improved post-graduate study opportunities for ministers, jettisoning of the antiquated and wasteful provincialism of "state union" machinery in favour of mobile national plans administered by the federal union. These ideas, together with a plea for closing the four theological colleges and establishing a new and better national college in Canberra, were heard with enthusiasm and commended for study in the next two years.

All this happens in a period of undeniable statistical decline. Australian census returns tell the story of a solidly respectable middle class church losing its nineteenth century status by a double process of exodus. Some went out to defect to socially more advantageous churches —Anglican, Presbyterian; others left to join more vigorous groups when Congregationalists migrated to places where their city-dwelling denomination had no cause. Now these developments are supplemented by a steady leakage of youth in the teens. This seems to be due partly to the belief among youth that they have had enough religion when Sunday School ends. A more serious cause is the failure of churches to run adequate classes for probable new communicants. Catechism for confirmation is, in other words, rudimentary in most places. Meanwhile the local church among Congregationalists offers no such

automatic stimulus to young people as is provided for them and for their parents by the "social magic" of Anglican confirmation.

Are the Australian Congregational churches ecumenically involved? Officially yes; and in practice also, to an increasing extent. Many Congregational ministers and laity throw themselves into the new movements for practical co-operation, inter-church aid and church union. There are, as yet, not many places where church meetings and the understanding of the missionary task of the church begin to affect each other. Pioneers are at work in some centres. The youth group, in particular, now starts to throw up reserve leadership. If anything, here, it has become usual to advocate Bible study in some depth, and worship with a form that reflects theology rather than "the psychology of atmosphere". The danger in all this is that even Congregationalists will succumb in the next generation to a taste for "confessionalism". Liberty might be lost in the search for mental and institutional securities.

Worship? The romanticism and rhetoric of the liberal 19th century tend these days to survive in pockets. Where fundamentalist theology and revivalism are active the worship tends to be fervent but formless. There has, of course, been a spate of Geneva bands, cassocks and forms of worship out of the newer English books, which tend to displace the old Manual for Ministers as new men are ordained. Yet even this type of worship becomes formal and repetitive after a while. There is nothing in Australian Congregationalism that reflects the revolutionary new understanding and practice of worship as it is found in parts of the Roman Catholic Church and the radical liturgical life of places like East Harlem, Taize and the Indian Ashrams. The so-called recovery of worship is therefore in reality generally a recovery of shape and ceremonial in the Sunday services. The implications for daily life and approach to non-churchgoers are as yet only dimly seen and in few places.

The prospect of church union hangs over every question in Australian Congregationalism at present. The final report of a joint commission of Presbyterian, Congregational and Methodist churches will shortly appear. Its findings are likely to excite world-wide comment and to make all Australian Christians think more actively about their missionary role in the world of Southeast Asia (which is also, willy-nilly, theirs). If plans do not go awry the new proposals could lead to union of the three churches by 1968.

John Garrett

ENGLAND AND WALES

The Tercentenary of the Ejectment of 1662 prompted a considerable amount of backward-looking, and numerous commemorations were celebrated on both local and national levels, both by individual churches tracing their origins to that event and by united efforts on the part of the three "dissenting denominations". Truth to tell, however, the interest in 1662 as an historical event was very patchy. This was due in the main to a very proper reluctance to fan old embers and to do or say anything that might damage the amiable relations that now prevail between the Free Churches and the Church of England. The presence of two Archbishops at the Service in the City Temple exemplified these better relations. The tercentenary did however lend strength to the consideration of the essential and continuing nature of the nonconformist heritage.

The commemoration fell of course in the midst of a sustained attempt on the part of the Congregational Union of England and Wales to take stock of its contemporary situation. One feature of this self-examination ties in with what the men of the Savoy Conference a few years before the fateful Ejectment confessed to be the unfinished task of the Congregational churches viz., the realisation of a genuine communion of the churches. The men of the Savoy were amazed to discover how much their hitherto isolated churches held in common and they counted this discovery a singular proof of divine providence, but they went on to acknowledge that it was a great fault in themselves and their churches that they had not concretely manifested their unity in one body of churches.

The year 1962 has seen our churches actively engaged in the effort to achieve such an integration. The May Assembly of the Union was notable in virtue of the fact that it confirmed the acceptance by the churches of the rightness of this course. Inevitably there was a group of "Independents" who were unable to identify themselves with this development. It must also be said that a number of "Congregationalists" felt unhappy about the terms in which the concept of integration was presented. Once the doubts and misunderstandings created by the use of terms which have various overtones for Congregationalists have been removed, however, the realisation grows that the new steps being taken represent but a further development in a process which has already been going on and universally accepted over many years. It may now be assumed that the effective conclusion of this movement

towards a more closely related and formulated fellowship of churches may come to pass in 1965.

After long consideration it has also proved possible to devise an acceptable method whereby the missionary activities of seven Congregational Unions including that of England and Wales may be carried out together in such wise as to give visible expression to the unity of Church and Mission. It is proposed that the London Missionary Society (formed 1796) and the Commonwealth Missionary Society (formed 1836) should give place to a Council for World Mission which will be an integral part as well as the agency of the Unions of Australia, England and Wales, Ireland, New Zealand, Scotland, South Africa and the Welsh Independents.

Glynmor John

FINLAND

The Free Church

The most significant items during the year 1962 in the life of the Free Church of Finland have been the concentration of all our publishing activities into a place built for this purpose, the strong desire of many congregations to build new churches for themselves, a concern to enlarge the work in our mission fields and a decision to improve our provisional and limited courses for preachers.

In recent years there have been many and difficult discussions in the Free Church of Finland about baptism and The Holy Ghost. Now such questions are no longer before us.

God has blessed us in many ways during this year. Owing to the strong State Church emphasis and the existence of many small denominations the number of members in our congregations has not risen by much more than 100 registered members. In addition many within the life of our congregations have not left the State Church. In 1962 we received one new registered congregation and have now 20 registered congregations and 50 non-registered ones and a great number of associate ones.

One of the most notable forms of evangelising during the summer time has been tent meetings, which have been held in many places all around Finland and attracted people who do not come to our churches.

One of the characteristic features of our Churches is the sixty women evangelists who travel in the countryside to preach and to sell books and papers. Also characteristic of our Church is the number of laymen in our congregations. They work there very busily.

The method of training our pastors is not yet quite satisfactorily solved. Last year there was begun a course with a limited curriculum from which 10 preachers will graduate next spring. In 1963 we have, however, decided to begin a new course of 3 years and we hope it will be permanent in future.

Special emphasis has been laid on evangelistic work among young people during the summer in places where we have little work. A tent mission has been successful. This summer we tried a new form of work for the first time. Our motto was: "A summer of evangelisation". Some of our young people were willing to give their vacations for this kind of work and they were much blessed.

We have for some time had lively Sunday Schools, junior groups, and scouts, but because of the many forms of youth work run by other organisations and especially because of television we have had difficulty in keeping our young people with us. Little decline has however, been noticed. Nowadays the number of youth societies is 34 with 975 members, the number of young people in junior groups is 1,277, and scouts 378. There are over 3,000 children in our Sunday Schools.

One of the typical features in our church is mission work. We have work in India with two missionaries, and in Congo with six missionaries in co-operation with the Mission Covenant Church of Sweden. This year our missionaries in Congo have received a truck of their own, the first in the history of our mission.

We have had difficulty in getting visas to India and therefore we have tried to look for other mission fields. Such ones have been Ethiopia, Brazil, and in Nepal where we have offered two missionaries this autumn but our applications are still under consideration. We also plan to train missionaries in a new way but this is still under consideration.

As for our connections to the Ecumenical Movement, we are associated with two Councils: Finland's General Church Council and Finland's Missionary Council but only as observer members. In general we are careful in our attitude to the Ecumenical Movement on account of the attitude of the State Church. We have preachers who regard the Ecumenical Movement as very good, but some who hold that it is far from good. Therefore we are cautious at present.

In general it has always been very interesting to be a member of the International Congregational Council, notwithstanding the fact that the life here is so very different from that of the other constituent members.

Eero Kallela

NETHERLANDS

The Remonstrant Brotherhood

General The Remonstrant Brotherhood now has 34 congregations and 10 "groups" (smaller than congregations and with part-time ministry), with a total membership of about 19,500. The 1960 census showed that some 40,000 people were in sympathy with Remonstrantism, and many of them participate in some way in the life of our churches short of full membership. There are now 48 ministers in pastoral service (including 10 women), one seminary professor, one director of the Conference centre "De Hoorneboeg", two in Religious Broadcasting service, and one in advanced studies at the Reformed Missions Academy, preparing for a missionary task overseas.

The membership figures over the last few years show a tendency to remain stationary or even to decline slightly. We are constantly trying to discover the reasons for this. Relatively other Churches have worse figures still, but this is poor consolation in an age of rapidly expanding population in Holland. The influx of young members is insufficient, partly because families are smaller, but partly because older people have, in the name of freedom, gone too far in not encouraging the young to make a decision for membership. Happily there is a growing interest in religious education and in the relationship of church and family.

On the other hand, more than in other denominations adults are attracted to joining our Church. In general the age of decision has risen from 18 often to 24 or 25, and many students are among those who come. Every year there is, of course, some loss of indifferent members. Some critics presume that the clear shift from liberalism to evangelicalism during the last thirty years is responsible for this, but this movement has on the other hand attracted many to us and cannot be the certain explanation.

Church Life Besides Sunday worship, at which attendance varies from 10% to 70%, church life consists of an often immense network of discussion groups, Bible groups, women's groups (a fine new piece of lay work), youth clubs, etc. Small local (suburban or provincial) circles, where 10 or 20 people get to know each other well and the spirit of openness and friendship prevails, appeal much more than mass meetings. Much time is devoted to students who constitute a vital part of our future membership.

New experiments are taking place, e.g. in Sunday services where young people prepare with their pastor and then carry through the

Bible lessons, the music, a playreading ("stemmenspel", e.g. by Dorothy Sayers), a personal testimony. Other experimental services are such as a "Hymn service", where the sermon is replaced by a series of hymns linked by short comments; short services of half an hour only; and family services, in which all ages take part.

Many churches are sharing in social experiments, collaborating ecumenically in family advice centres, S.O.S. telephone service, etc.

We have had good results from six "regional Sundays", where one Church has received visitors from two or three provinces. Common worship has been followed often by a piece of religious or social drama.

The readiness of our people to make sacrifices is shown by the fact that the collection for the Central Retiring Pension Fund amounted to 200,000 florins.

National The Conference Centre "De Hoorneboeg" has been used regularly for specialised conferences (Social Studies, Liberal Christian Co-operation, Ecumenical Workers, Women Workers, Liturgical studies, etc.), for family holiday week, and for weekend meetings of Church Boards and other organisations within the Brotherhood. Special mention may be made of retreats of two to five days, a new form of an old pastoral method appreciated by many.

Discussions with the Dutch Reformed Church were advanced a great deal by the publication of the Reformed Synod's "Directives for discussing the problem of Election". Happily this shows a clear move away from the old doctrine of predestination which caused the rupture of 1619. Our General Assembly declared its pleasure at the new Reformed positions and resolved to publish the main articles and reports on the subject given this year by Remonstrant theologians. Now there is hope that the 1957 propositions on "associate membership", communion of pulpit and Lord's Table, etc., which were then unacceptable to the Reformed Synod will soon be accepted.

Ecumenical No mention need be made here of the Assembly of the International Congregational Council which we had the pleasure to welcome this summer.

The ecumenical loyalty of the Brotherhood had already been demonstrated in 1961 when an Assembly discussion on the Basis formula of the World Council of Churches produced some critical proposals (but a resolution to leave the W.C.C. for this reason got only one vote!), but was followed by the introduction of a paper on our ecumenical commitment. At the same time no objection was taken to

a fresh consideration of missionary involvement after a century of Modernistic withdrawal from traditional missionary interest. It was with this support that one of our ministers entered the (Reformed) Missions Academy as a Remonstrant student.

A Special General Assembly in January 1962 thoroughly discussed a proposal that the Brotherhood should petition the Dutch Government for a greatly increased national responsibility for Aid to Underdeveloped Areas. Remonstrant professor of economics Tinbergen earnestly expressed this concern in a paper to the Assembly. In March our church president Dr. Carriere presented the petition with letters of approval from most of the other Dutch Churches. To our deep regret the Government has not so far shown much inclination towards our proposal.

In addition, at the General Assembly later in the year it was decided that there should be a larger participation of our Churches in Inter-Church Aid and that we should accept responsibility in this sphere for two projects of our own. So with Assembly support we have now helped to send a woman medical professor to Vellore Christian Medical College in India and we have made possible the training and employment of an evangelist-social worker in the Methodist Leprosery at Uzuakoli, Nigeria. Other new projects will follow, as soon as the contributions are received from the February collections in our churches. We have set up a new committee for "World Service and Missions" to study and implement both these concerns which we increasingly see as two aspects of the same Christian duty.

In conclusion it is a special joy to mention the immense success of the new "Children's Bible, with Plays and Songs" produced by our Haarlem minister Miss Dr. J. L. Klink. The wide use (even by Roman Catholics) of this work of genius is perhaps the greatest ecumenical contribution which the Remonstrants have yet made. Translations are being prepared into four languages.

A. M. van Peski

NEW ZEALAND

Recovery A Congregationalist coming into New Zealand, however thoroughly he has been briefed, cannot help but be shaken by the smallness of the churches of his Order here. There are only twenty-two of them, scattered down the length of both Islands, and the biggest has no more than two hundred members. Only four have a membership of more than a hundred. Half of the twenty-two have less than fifty. In

the whole of the South Island there are only 300 members. Even in so sparsely populated a country as New Zealand this is a tiny denomination.

Once adjusted to this Congregationalism in miniature the newcomer is able to make some estimate of its health. At first glance this appears to be a major cause for anxiety. The denomination is a patient needing constant watching and a great deal of nursing. But it becomes clear that, in spite of its weakness, this is a recovering denomination. I don't mean that it is making steady progress. I mean rather that it is now strong enough to stand a major operation, and that on that operation its future life depends.

Ten years ago such an operation would almost certainly have proved fatal. But in the last decade there has been a revival of churchmanship, a new understanding of the heritage of Congregationalists, and a new sense of our place within the great Church Catholic. In my judgement none of these things can assure us of continuing life as a denomination. But together they give us every hope of surviving the operation which can give us life. The operation called Church Union.

Ironically enough, the more our awareness of our Congregational contribution to Union has grown, the more difficult we have made it for Presbyterianism and Methodism (and the Church of Christ) to discover the way forward which will be mutually acceptable. So that now, in 1962, after more than twenty years of feeling our way towards Union, the new understanding of Congregationalists about themselves and their doctrine of the Church is the major stumbling block in the path of Union. The latest news is that we must wait until 1965 before another vote can be taken. Our own Assembly has expressed dismay over this. We are ready to undergo the operation now and are becoming impatient at the length of the delay.

The Future Given that operation the future opens out full of promise. In one stroke we would be free of the weakness that hampers and indeed cripples our witness in this land. We would be a part of a major Church, with resources and man-power that seem, at this stage, like a dream to us. We would be free to make our distinctive witness within a framework of strength and influence at present not available to us. As a part of a United Church Congregationalism in New Zealand could go forward with real power.

Expansion within our own denomination has been very small indeed. We have been able in the last year or so to found one or two new churches, and two of them at least, are full of promise. But the

general picture is one of consolidation rather than of expansion. There is, however, a most significant feature that directly affects the life of the Dominion.

On paper it looks so small as to be unworthy of mention. On the fringe of Auckland city, in the Suburb of Te Atatu, a company of eleven people have covenanted together as a church and have been received into the Union at this year's Assembly. They have no building, no money, and as yet no minister. They have joined themselves with another small suburban church—New Lynn, and their intention is to call a minister to the joint pastorage. New Lynn itself is very small and has no minister. The Union has been asked to examine this whole situation with a view to supplying finance to make the venture possible.

Even in this country, eleven members is a pretty small nucleus out of which to build a church. But the significance of Te Atatu lies in the fact that sixty percent of its tiny membership is Pacific Island. Sixty percent of Islanders covenanted with forty percent of Europeans to form what is virtually New Zealand's first integrated church in any denomination.

Behind this lies a growing New Zealand problem.

Integration In this country—and especially in the North Island where the bulk of the population lives—there has been a steady settlement of people from the Pacific Islands. The settlement is still going on. Samoans and Cook Islanders, and people from Niue come here to work. They buy houses, send their children to our schools, become responsible members of New Zealand society. There is no colour-bar in the country. The Islanders are as free as the Europeans.

Integration is our most urgent domestic problem, as churches and as a society. In the schools, shops, factories and professions of this land Islander and European are together. The boast of no colour-bar is an honest one. The children of the Islanders grow up as full New Zealanders, speaking English as their mother tongue, absorbing to some extent the pattern of social life here, although still retaining some of their own customs. There is a good deal of European-Islander inter-marriage, and on the face of it integration is already a fact.

It remains true, however, that there does exist some prejudice against the Island people. They do tend to live together in certain areas (although these are no better and no worse than European areas).

If Te Atatu goes ahead and wins through, becomes a church of size and influence, it will be a triumph not only for Congregationalism, but

also for New Zealand. If it fails, it could put the clock back a long way. Can we afford to go ahead with so great an experiment in a situation that is so small and precarious? Would it not be better to find some stronger congregations of Islanders and Europeans and attempt the integration experiment with them? These are the questions we are facing now. Upon their answers much depends.

Stuart Jackman

SCOTLAND

Statistics It is difficult from within the Union itself to see its trends and tendencies in true perspective and to pass judgement upon them without bias. There are, however, certain factual matters which do not come under this category. The most important—notorious?—of these is that over the past ten years the decline which began in the period between the two wars has continued. The vitality displayed in opening Church-extension charges is cancelled out by the number of closures which have been made during the same period. In 1953 there were 148 churches, now there are 144. The number of ministers has been reduced by 15, the number of church members by nearly 2,000 and the number of Sunday School scholars by about 2,500. Among the churches which have been closed are the historic charges of Montrose Street, Dundas Street and Elgin Place—all of Glasgow; closures have also taken place in some rural areas particularly in the north-east. Of the total church membership it may be said that too many seem to exist only on the fringe of the congregations. The active numerical strength of the Union should be reckoned to be one third less than the published figures. If this is done the total membership of the churches is reduced to 22,000. This may partially explain the difficulty we have in recruiting men and women for the ministry and our dependence on ministers from other Unions for the filling of our vacant charges. The difficulty is increased by the fact that for various reasons—economic rather than ecclesiastical—we lost ministers to other denominations, chiefly the Church of Scotland, to the number of a round dozen in the last ten years.

Centralisation At the same time it must be recorded that steps are being taken to diagnose the trouble of which the above facts are the most flagrant symptoms. As recently as October at a special autumnal assembly preliminary consideration was given to the Report of a Commission on Stewardship, Finance and Committees. Radical, even revolutionary, suggestions have been made which, if implemented, will

involve church members in deeper commitments spiritually and financially. What is pertinent to the matter on hand is that independence, which is not without a financial connotation in our local churches, seems, in this respect at least, to be a dying cause. If, e.g. the minimum stipend is raised to £750, as is suggested by the Commission, it is obvious that the salaries of most ministers will have to be made up from a central fund. On this basis it is calculated that nearly 60% of our churches will be aided. This together with the application of a sanction which will deprive churches of their franchise at the annual assembly if they do not meet their financial commitments to the Union seems to foreshadow the emergence of a denomination rather than a union of churches which will have less right to call themselves Congregational than they have now.

Church Union The foregoing development will be seen as more than a matter of mere expediency when it is considered in the light of the conversations, at present in abeyance, which the Congregational Union of Scotland has been having with the Church of Scotland. At the present moment we are considering what further steps may be taken and it may be stated quite frankly that talk—quite unofficial—of union is in the air. There are those who would welcome it and those who fear it and the curious thing is that the latter do not seem to realise that our own desire for increased organisation and centralisation is a desire for something more than a tincture of Presbyterianism in our Union in so far as it is bound to increase the magisterial authority of the Assembly. In fact it may give the Assembly a greater authority than that possessed by the General Assembly of the Church of Scotland at the present time. One may hazard a guess that most ministers would be in favour of union with the Church of Scotland and not the least of their reasons would be the desire to preserve their status as ministers of the Gospel of the Lord Jesus Christ. This is difficult to maintain in Congregationalism anywhere and it is even more difficult in Scotland where, from its lay origin, Congregationalism has inherited an anti-clerical bias. Those who are giving their full time to the consideration of and leadership in the work and witness of the churches are outnumbered five to one in the District Councils and three to one in the Annual Assembly.

General One result of this is that the churches in co-operation are more concerned with the business of maintaining themselves than they are with their work and witness in the communities where they are called to minister. They make little or no social impact and when an

opportunity presents itself they become afraid of it and let it go by neglect. This is likely to be the fate of the Report on the Christian Doctrine of Wealth presented at the last Assembly and described there by the Assistant Secretary of the International Congregational Council as "an historic document". This is a subject that demands the witness of the laity but since it was clerically inspired it is regarded with suspicion. It may be for this reason, too, that there have been no notable experiments and developments in worship. Scottish Congregationalists are for the most part traditionalists who suppose that their future lies in upholding their past.

J. B. Wilson

SOUTH AFRICA

The most significant events in the life of this Union of African, Coloured and European churches were expressed in three actions taken at the Annual Assembly held in Cape Town at the end of October.

Church Union Approval was given in principle to a plan to unite all the Congregational churches in southern Africa—the Bantu Congregational Church, the American Board (United Church of Christ) Mission in Southern Rhodesia, the Congregational Union of South Africa and the London Missionary Society in South Africa. The new United Congregational Church in Southern Africa would be non-racial and would consist of 1,602 congregations with 184,000 members. Committees are now at work on a suggested basis of Union and in working of the property, financial and fund-distributing details. Discussions have been marked by the utmost cordiality.

Theological College Good progress is being made towards the completion of the new United Theological College at Alice, near King William Town, Cape Province. Here Coloured and African ministers will be trained for the Anglican, Presbyterian, Methodist and Congregational Churches. The Congregational Union voted £10,000 towards its own involvement.

Racial restrictions The following resolution was passed at the Assembly: "The Congregational Union of South Africa believes that all law abiding inhabitants of a country have the inalienable right to freedom of movement, association and domicile within its borders. It therefore deplores

(*a*) that movements of a section of the community are restricted, and that others are being and may be moved without consultation and consent;

(*b*) that as a result of the above and legal enactments freedom of association is inhibited;

(*c*) that serious inroads are constantly being made into the privacy and sanctity of home life, individual dignity and the family which we believe to be sacred in the eyes of almighty God and essential to the stability of the state.

And it requests the ministers of the Bantu Affairs Department and Justice to treat all people as God's own people and amend the relevant acts accordingly."

The Union also sent a letter to the Prime Minister deploring provisions of the General Law Amendment Act (known as the Sabotage Act) which, it said, had "blanketed the country with mass prohibitions", while only a small proportion of the provisions actually dealt with sabotage.

The only reply to the messages came from the Prime Minister's office. It expressed regret that church bodies "saw fit to express overhasty opinions on matters outside the ordinary scope of their functions and whereon their competence to judge must be doubted".

SWEDEN

The Mission Covenant Church

Statistics The Mission Covenant Church is fighting hard with other free churches and free Christian movements in Sweden to win people for Christ and trying to keep the personal Christian line. Since the middle of the 1920's all the Swedish free churches, however, have experienced a slight decline in the number of their members. Only the Pentecostal Mission has grown. The figures of our church today are: 1,533 churches with 95,402 members. In SMU—the youth organisation belonging to the church—are 61,789 members divided in three departments, scout for the age of 10-14, junior for 14-16 and senior from the age of 16. The Sunday schools have 80,911 children. For all the work among children and young people there are about 20,000 teachers and leaders.

Every year about 2,000 people confess their personal Christian faith and enter the congregations of the Mission Covenant Church. The situation, therefore, is not hopeless. The statistics, however, show that the Mission Covenant Church loses 500-700 members yearly.

Changes in our social structure make the problems and methods of evangelisation extremely critical. The work among children and young

people encounters great difficulties. The general move from the country to the towns will reach a climax during the coming decades. Work free Saturdays are becoming general. These reasons and the growing number of cars are making for a total change in the way of celebrating Sundays and weekends. A new regulation for schools has been adopted by parliament, which means that practically all children will attend school up to their 18th year. The task of our youth organisations are greatly increased as they try to co-ordinate the work among children and young people to fit into the new school situation.

Five Year Plan In order to find adequate forms as far as possible and a functioning strategy in these structural changes, our Church in its various kinds of work has tried to make far-reaching plans for the future under the heading "Mission Covenant Church—looking ahead five years".

These plans might be explained in outline through a number of vertical lines and five horizontal lines. The five horizontal lines indicate the chief subject of each so-called "conference year" during the period of five years. The vertical lines mark the problems which should be discussed by the church during all five years.

Let us first have a look at the horizontal lines. You will there find the following subjects:

The conference year			1962-1963: The local church
„	„	„	1963-1964: Foreign missions
„	„	„	1964-1965: Our Christian faith
„	„	„	1965-1966: Evangelisation
„	„	„	1966-1967: The Church, the Mission Covenant Church.

The vertical lines should in the first place cover the following:

The first line refers to the question of renewing our spiritual life; the second—the problem of the right kind of mission strategy in a changing society; the third—Christian teaching and education of children and young people; the fourth—evangelisation (this subject naturally belongs both to the vertical and the horizontal lines); the fifth—the pastors and their calling to serve the church through the word of God; the sixth—the deaconesses (planning for their work, training and the problem of getting new workers); the seventh—the church register (the question of how to reflect in the register our interest in all those who might be influenced by the church); the eighth —the services; the ninth—practical problems regarding the Theological Seminary, publishing business and the training of leaders, etc.

Changes Other examples may be given of typical changes and new methods. A new constitution for the Church is being worked out. Contact between the churches and the homes and church-visitors is continually being intensified. This is done through new methods of registration of all the people within the radius of the churches and through making the gospel known to them in various ways. Our educational department has been reorganised and now consists of a section for the instruction of children and Sunday school teachers and another section for teaching grown-ups and educational work within our youth organisation. These sections have separate leaders.

The Mission Covenant Church together with its three earlier "folk-schools" recently has become the owner of two new "folk-schools" one in Karlskoga in western Sweden and one in Lidingo outside Stockholm. In the latter school we hope to be able to build up an institute for leaders and all categories of teachers for the work of the congregations. Had there been space enough we could have told about the many different branches of our work in detail. Let me mention the evangelisation through 29 evangelists, giving full-time work in our church and its districts; the student pastors and the School Union; social work; the Women's Council; work among the deaf; soldiers' missions; mission work in Lapland and other special pioneering tasks; music and its various expressions, etc.

The Ministry The number of new applications to our Theological Seminary has up till now been satisfactory as a whole. But it seems as if the situation is getting harder. At the General Conference in 1962 no less than 26 young men were ordained, 21 of them to serve in our own country. But during the last two years the number of those admitted to the seminary has been considerably smaller. The graduating class in 1962 numbers about 30 students, while only about half that number has been registered in the first class this year. Our Theological Seminary in Lidingo as well as our church as a whole has to work seriously with the problem of getting new pastors.

By the end of last year the number of pastors in group I—full-time serving, ordained—was 685, of whom 56 were directly engaged in the service of the Mission Covenant Church itself.

In 1959 our General Conference decided on a change regarding the pensions of our pastors and economic help in sickness. The group life insurance has been increased, so that 15,000 kronor (3,000 dollars) are paid to the family in case of a pastor's death. The minimum salary of a pastor is now 10,500 kronor (2,100 dollars) plus free rent, exclusive

heat and light. Even if the economic standard of a pastor still is low in proportion to the general material standard in Sweden today, a definite step has been taken through these decisions to ensure the family of a pastor a greater sense of material security.

All over the country a great deal of building is taking place. Old churches are being renovated and several new ones are dedicated every year. Out in the country new "centralised churches" are planned for vast regions and in the suburbs of the big cities "small churches" are being built by pioneering congregations. As a help and a directive for those who are planning to build, we have had a great contest for architects regarding church and campus for young people in 1962. Sixty-six complete projects have been sent in.

Missions In the foreign field great changes have taken place.

The work in our two fields in Congo has been radically changed. During 1961 the churches in the republics of Congo attained independence. The signing of the "Agreement with the churches of Congo", which was passed by our General Conference in 1960, took place at two occasions—in Brazzaville for Republique du Congo-Brazzaville and in Matadi for Republique du Congo-Leopoldville. Shortly afterwards, however, the situation became serious, when the president of the Congo Republic-Brazzaville threatened to drive out all Swedes within 48 hours, if the government of Sweden did not recall the Swedish UN-soldiers in Katanga. Our General Secretary and Secretary of Foreign Missions returned to Congo. They visited the President Youlou Fulbert, who promised not to carry out his threats.

The work in the two churches has since continued normally. The administration of the church, the schools and the hospitals has gradually been given over to the Africans without any interruption of the work. It has been a surprise to see how fast the Africans have learnt to fulfil their tasks, and the reports show that the co-operation is working well in all respects.

In the republic of Brazzaville there has been a strong spiritual awakening in the churches. In several places the situation has been completely changed. Big crowds attend the services and many are returning to the church or listening for the first time.

The work of the Mission Covenant Church in Japan and India has mostly continued as before. Though the apparent results in these fields are less, quite a few even there have been won for Christ and have joined the church.

Gosta Hedberg

UNITED STATES

The United Church of Christ

The year 1962 has been a completely unprecedented experience in the life of the United Church of Christ in the U.S.A., as it carries forward without break in historic continuity the heritage of both the Evangelical and Reformed Church and the Congregational Christian Churches. As is often said of human marriages, they may be made in heaven, but they are lived out in the normal circumstances of this world; so it is with our union. It would seem providential that the study and work theme for the 1962-63 biennium is "The Learning and Witnessing Church". If the Union has been the warp, then this theme has been the woof out of which the very fabric of our life is being created.

It was only in the summer of 1961 that our Constitution and By-Laws were adopted authorising the following boards and councils through which longtime concerns of both parts of the family would be cared for in the United Church.

Administrative Offices of the United Church of Christ
Board for World Ministries
Board for Homeland Ministries
Council for Christian Social Action
Council for Church & Ministry
Council for Lay Life and Work
Stewardship Council
Office of Communication
Pension Boards

It was only in the fall of 1961 that these principal administrative offices started their formal organisation and staffing, in some instances involving the relocation of both staff and offices as well as the integration of staff. Thus, the whole of 1962 has been devoted to giving "enfleshment" to the idea and the word represented in a United Church of Christ at this particular juncture in history. While national offices have been integrating their forces in carrying on their work, both old and new, conferences and synods representing geographic area organisations have also been planning and effecting their integration as conferences and associations of the United Church of Christ.

What an opportunity and what an experience: to be constantly under the necessity of holding "our ways" and "their ways" before the Lord, as with common devotion and concern His ways are sought in the development of every aspect of the organised life of the Church! It

hasn't been all sweetness and light—but the light hasn't failed to break through yet, and often it has come in quite unanticipated ways.

This mutual seeking of new ways has touched and strengthened every part of our Church or fellowship concerns, from children's education to Lay Retirement and Ministerial Annuity Funds, and it is amazing to discover how often our differences of concept or procedure in any given area of work are far more complementary and enriching than they are in actual conflict; especially as we hold them up to the inspiration and discipline inherent in our new name, United Church of Christ.

This new spiritual encounter and growth without break in historic continuity through our union, has been supported by the decision of the United States Court of Appeals rendered August 1, 1962. This decision gives what appears to be final legal answer to the fears of those of our brethren who have felt that the consummation of the plans outlined in the Basis of Union would result in a loss of legal and spiritual freedoms as these had been known to members of Congregational Christian Churches through the years. The United States Court of Appeals finds, as did three lower courts, one federal and two state, that the consummation of the union violates no rights of Congregational Christian Churches or their members, neither does it deprive them of any assets or privileges which they held prior to the union.

This decision throws clear light upon the importance of the decision reached by the International Congregational Council at Rotterdam, Holland, in July, 1962 in refusing to grant the application of the National Association of Congregational Christian Churches for membership in the International Congregational Council, as and when application was presented. While seeking membership in the I.C.C. as "a church body of the Congregational order separate and distinct from the United Church of Christ . . . ." the National Association and many of its leaders were actively supporting the aforementioned lawsuit claiming that the United Church of Christ represented a definite violation of and departure from historic Congregationalism, and that the National Association and other dissenting churches were truly representing and continuing Congregational Christian interests in the United States. This claim the United States Court of Appeals repudiated as false in both law and fact.

This decision makes it clear that Congregationalism does live without a break in historic continuity in the United Church of Christ. It is

the full purpose and expectation of 4,124 Congregational Christian Churches and their more than 1,200,000 members who are now part of the United Church of Christ that the highest spiritual insights and disciplines of our total Christian heritage will be honoured and drawn upon constantly in seeking, with all members of the United Church of Christ, the fulfilment of God's purpose through the United Church of Christ.

Ninteen-sixty-two has been a year in which God's Grace has been experienced as a present reality in the whole life and work of the United Church of Christ in the U.S.A.

Fred Buschmeyer

WALES

Union of Welsh Independents

During the two years of preparation for the Tercentenary of 1662 there was a strong measure of confidence that the celebrations would rouse the churches from the prevailing indifference and apathy. As the venue of the annual Assembly, Wrexham chose itself on account of its wealth of tradition in the early story of Welsh Congregationalism. The election of Rev. Dr. Lewis Evans, the outstanding Welsh scholar on Morgan Llwyd and his age, mirrored these expectations. The representation at the Assembly, however, reflected the prevalent apathy and on leaving Wrexham one felt that the town, for all its historic associations, had hardly been aware of this Tercentenary Conference. The truth is that the days of the Congregational "invasion" that used to characterise the Union Meetings have gone. In this decline in attendance the poverty of the Ministry is an unpleasant factor.

Regional conferences likewise failed to take fire. In individual churches it was difficult to raise even a cheer. The call to action occasioned no warming of the heart.

There is a growing conviction that the decline of Nonconformity in Wales can be checked only by the union of the respective denominations. The movement towards organic union originated with the Presbyterians. The Methodists and Congregationalists responded, and a number of schools were held to consider differences in Doctrine and Church Order. We discovered an astounding measure of agreement. The Baptists joined in these conversations at a later date but they made certain reservations as to the rite of Baptism. An agreed Draft Constitution has been formulated for circulation among the churches requesting criticism and comment preparatory to the drafting of the Constitution of the United Free Church of Wales.

Many people even in Wales might never have realised that such progress towards unity had been made had not the whole question of the organic union of the four Welsh Nonconformist Churches hit the headlines with the offer by Sir David James of a gift of £250,000 if the United Church came into being within a certain time. He also imposed the condition that the Churches should contribute jointly a sum of £750,000, thus forming a million pound fund towards the maintenance of the ministry. There was much deliberation by the Joint Committee as to the "length of the string" but agreement was eventually reached and the four denominations have now been asked to pay their dues to this fund and to agree that Union be achieved within thirteen years. But the proverbial spanner has already been thrown into the wheels by the unexpected announcement that the Welsh Baptists have decided to withdraw from this scheme. It remains to be seen whether it is also their intention to sever their connection with the Joint Committee and so retain their complete independence and identity. Confusion is thus now worse confounded and the future decline of Welsh Nonconformity seems inevitable.

The defection of the menfolk from the churches has long been apparent, and the most galling experience in the active Ministry during recent years has been the discovery of how the lines of communication between the churches and the people have been broken. Sunday Schools once provided an unfailing stream of membership but this has now become a mere trickle and children now cunningly remind you that they "get Scripture at school". Congregations are rapidly ageing, and with the ever deepening crisis the faithful few will soon be able no longer to maintain even the very structure. Ministerial manpower is being continuously reduced. While the University and Training colleges are full to bursting point and applicants by the hundreds are refused admission, there is little stir in the class rooms of our theological colleges. The actual deployment of ministers also leaves much to be desired, though the process is now under way of linking churches under one minister so as to maintain the pulpit and ensure pastoral care.

The alarming need for an effective witness to withstand the rapid secularisation of Welsh life makes imperative the creation of a United Church of Wales which will renew the spiritual impact of Welsh nonconformity on the day to day life of the Welsh people.

T. Alban Davies

WEST INDIES

British Guiana and Jamaica

Changes In line with British Commonwealth policy across the world, the year has seen a remarkable measure of political activity and awareness in the Caribbean. In August 1961 British Guiana was given complete internal independence, and with the dissolution of the Federation of the British West Indies, the separate smaller units have been suing for independence with a considerable measure of success. In August 1962 first Jamaica, and later Trinidad and Tobago, received their full independence. At the appropriate time and with all due ceremony, the Union Jack was hauled down and the flags of the newly independent territories hoisted aloft. The ritual might be simple or elaborate, but it spelt the end of an era and it spelt change.

Congregationalism in this region developed from work initiated by the London Missionary Society (now continued by the Commonwealth Missionary Society) in British Guiana and Jamaica and both countries have been involved in the recent changes. In Jamaica these came smoothly enough. Certainly the pre-independence election saw a change of government, but with a strong politically-mature opposition no radical policy changes are envisaged. In any case, both parties are sympathetic to the Church and aware of the valuable part the Church can play in the social life of the community. In British Guiana, however, the story is different. Even before internal independence had been granted the Jagan regime had shown itself to be unfriendly toward the Church and arbitrarily took over 51 denominational schools. New tax laws proved so unpopular that protest marches led to arson and looting early in 1962 which effectually demolished large sections of the city of Georgetown. Only the timely intervention of British troops restored law and order and, incidentally, enabled Dr. Jagan's discredited government to remain in office.

British Guiana How have the Churches reacted to the changed conditions? In the case of British Guiana it can be said that the government's high-handed seizure of Church schools, after refusal to negotiate, was deeply resented by the Churches. A mass protest meeting was organised with Catholics, Anglicans, Methodists, Presbyterians and Congregationalists on the same platform. It was perhaps impressive as a demonstration of strength, but it failed to exert any influence on the government and had no lasting effect on inter-Church relations, which in British Guiana remain embryonic. In this connec-

tion, though quite unrelated to political events, a far more significant piece of work is being done through the United Mission to the bauxite workers at McKenzie. Here over 50% of the free-church section are Congregationalist, and here too there is enthusiasm and spiritual vitality which might point the way to a United Church of British Guiana if the lessons could be learnt.

The most recent discovery in Guianese church life has been the cement-block. Everywhere small communities of church folk are enthusiastically making cement-blocks with a vew to rebuilding. This is most praiseworthy if it does not serve to divert the Churches from their primary task of bringing the outsider within the hearing of the Gospel. Little is done, Congregationally speaking, to meet the spiritual needs of the great mass of Indians who form so large a proportion of the Guianese population. The Church, it may be said, still leans a little too heavily on the leadership of overseas' men. The most pressing need is for ministerial recruitment in British Guiana itself.

Jamaica Jamaica on the other hand has been rising to the demands of the times. It may well be that the soil is more fruitful, the government is not unsympathetic and there are not the same sad racial tensions to be overcome. The motto of Jamaica is "Out of Many One People" and the Church has not been slow to realise that it has the secret for ensuring that "all may be one". The Jamaica Christian Council, under the leadership of the Rev. Stanford Webley, a Congregational Minister, was quick to hold a conference to consider what contribution the Churches could best make in a new and independent Jamaica. Its deliberations, with the help of experts from government departments, put the whole social and spiritual life of the territory under review and made wide and far-reaching recommendations which must now be implemented.

The move toward Church union which was being considered by five Churches—Methodist, Presbyterian, Moravian, Disciples of Christ and Congregationalists, has proved over-ambitious, but the possibility of "federation" between the Congregationalists and the Presbyterians is being examined.

The evangelical outreach of our churches, begun some years ago, continues unabated. There are four extension causes being sponsored in and around Kingston alone, and there are not wanting signs that the right kind of ministerial recruits are beginning to come forward. One of our churches is the only individual church to maintain its own weekly broadcast service which is rated the most popular religious

broadcast in Jamaica. This year, too, arrangements have been entered into for a regular exchange of ministerial Assembly delegates between Jamaica and British Guiana, which could well lead to a valuable sharing of experience between the two peoples.

Migration from the West Indies to the United Kingdom, which reached its peak early in 1962, dwindled to insignificant proportions with the introduction of the Commonwealth Immigrants Bill. At the denominational level the Commonwealth Missionary Society has always been adequately organised to ensure that migrants are met and welcomed on arrival and church introductions made for them. Now, at the inter-Church level the matter has been taken up by the Jamaica Christian Council, which aims at closer liaison between the Government and Churches in Jamaica and the Churches in Jamaica and England with a view to ensuring that the needs of all migrants become, as they ought to become, the concern of all.

The above reviews have been contributed by the signatories and represent their own private opinions. In some cases abbreviations have had to be made in order to accommodate the reports into the space available. The editors hope that in no case has any alteration been made in substance.

It is regretted that reviews have not been included of some of the smaller and newer Member Churches of the International Congregational Council. If a like Review is to be presented annually these will be included. But in all probability such a Review will be in the form of a total assessment rather than in country by country evaluations.

News Round the World

Canada

The Twentieth General Council of the United Church of Canada was held in September in London, Ontario, with Dr. J. R. Mutchmor as Moderator. Two trends were reflected in the meetings. The first was towards more self-discipline by the members in faith and practice. This was shown in recommendations for tightening normal requirements for baptism, confirmation, reception to full communion, removal of names from membership, in stricter requirements for lay pastors, in new restrictions in the ordination of women, in a decision to revise the hymnary, in the emphasis on adult Bible study, and in a report on the Doctrine of the Ministry.

At the same time there was evidence of a liberalising trend in the church's attitude to society—shown in recommendations for broader grounds for divorce, dissemination of birth control information, rejection of a request for a censorship board, and a recognition of the increasing prestige of gainfully

employed women. Demand about gambling, drink and the use of Sunday were fewer and less vocal. There was enthusiastic support for the admission to Canada of 10,000 refugees from Hong Kong, and for increased support for needy countries.

England

On November 29 the new ship of the London Missionary Society was named by Princess Margaret at Tower Pier, London. "John Williams VII" replaces "John Williams VI" named also by the Princess fourteen years ago. The first ship of this line was built in 1844 after the death of the great missionary and was designed, as the present one, to serve missionary interests in the South Seas. All the ships have been largely maintained by the gifts of children. The total cost of this vessel was approximately £100,000. It is hoped to give more information in the next issue of *World Congregationalism.*

New Zealand

The latest timetable for union negotiations between Methodists, Presbyterians, Congregationalists and Associated Churches of Christ calls for members of the local churches to vote on the merger scheme in 1965. Disagreements about infant baptism and the ordination of women have led to the delay.

Papua

On November 21st the Papua Ekalesia came into being as an autonomous Church. We hope to include a description of the occasion and an estimate of its significance in the next issue of the magazine.

United States

The deaths of two outstanding Congregationalists took place recently: Dr. William Frazier and Dr. Robbins W. Barstow. Dr. Frazier had been Treasurer of the General Council for many years. Dr. Barstow had been parish minister, President of Hartford Seminary, Director of the Commission for World Council Service of the American Committee of the World Council of Churches.

Dr. Clarence McCall, minister and superintendent of the Illinois Congregational conference has been named head of the Wisconsin conference of the United Church of Christ.

Mr. Walter Kilpatrick has been compelled to resign from the service of the World Council of Churches in Geneva because of ill-health.

Mr. Ashby E. Bladen, chairman of the Executive Council of the United Church of Christ, was a member of a delegation of the National Council of Churches which visited Russia and were guests of the Russian Orthodox Church in September.

The new staff of the Council for Lay Life and Work of the United Church has been named—Miss Helen H. Smith as Executive Secretary; Mrs. Clair V. Rhodes as General Secretary for Women; Rev. Dr. J. K. Kohler as Secretary for Men. We hope in the next issue to publish an article about the Council.

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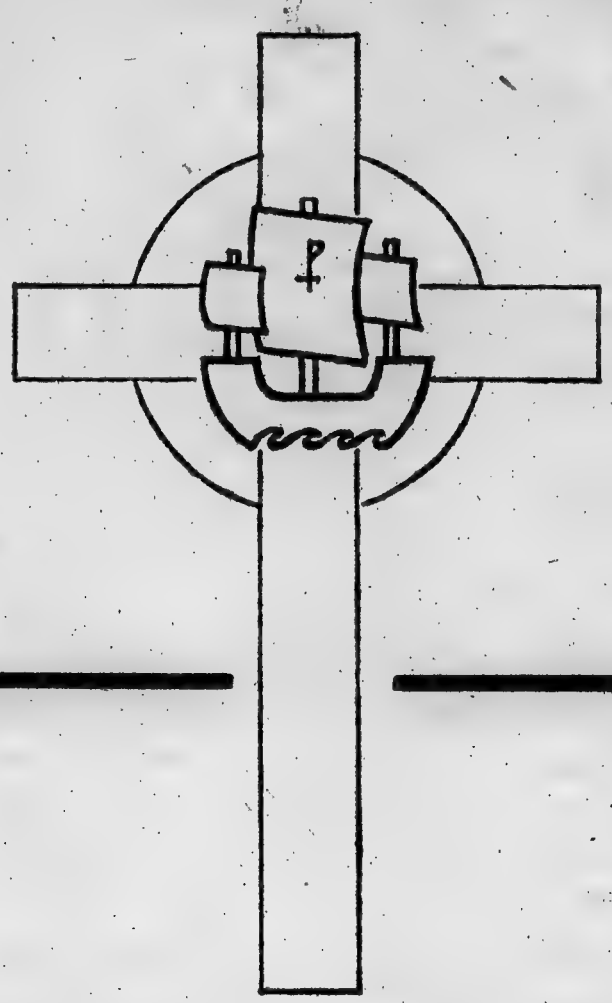

World Congregationalism

INTERNATIONAL CONGREGATIONAL COUNCIL

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World Congregationalism

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Editorial

Our present comment has been prompted by some recent events in Europe. In October 1962 the Conference of European Churches met in Nyborg, Denmark, this time with the official participation of the British Council of Churches. Early this year Britain's application for membership of the European Common Market was rejected at Brussels.

We have received from our Christian associates in Europe moving expressions of their hope that the debacle at Brussels should not affect our Christian relationships. It is good to be able to believe that, contrary to any fears our continental brethren may have had, there is an increasing acknowledgment in British Church circles of past failure to understand the predicament, fears, hopes and achievements of their European neighbours. So far as English Congregationalists are implicated, it can be said justly that a major feature of their denominational life during the past decade and more has been their increasing involvement in Church relations on the continent: and not only on official denominational levels, but also in direct church to church initiatives.

It was to their common aspirations, predicament, responsibilities as European Christians that the delegates at Nyborg gave their attention. The Nyborg Conference testifies to the reality of the reconciliatory movement in Europe, a movement not only for reconciliation between Churches but also for the reconciliation of Europe itself. This common sense of responsibility for Europe found memorable expression at Nyborg in the intercessions led by a Waldensian pastor from Italy who could speak of "our homeland of Europe". This denotes an almost unbelievable "mutation".

The justification for dealing here with an apparently *European* issue is that it is not a merely European affair, but one of the greatest moment to the world and of ecumenical significance. Nyborg's theme was "The Church in Europe and the Crisis of Modern Man". The inference all the way through was that "modern man" was "European man". This was not to discount the value of other cultures, but it was to recognise that "any balance sheet which sought to present a comprehensive picture of man's social political, intellectual, scientific conditions must show that his chief well-spring has been and still is Europe".

Even among people who have revolted from Europe the modern "progressive" movements really constitute a continuing expansion of European culture. For all the cleavages and contradictions within the European tradition, it has also a certain coherence in the sense that when others appropriate one mode of European thinking (*e.g.* the scientific) they also become subject to the influence of the rest. Though indigenous religions and traditions assert themselves over against a Christianity that is "European" and a westernism that has already reaped a harvest of hatred, it seems shortsighted to imagine that any traditional religion or culture will eventually escape the "acids of modernity".

Consider the following statement: "With the return from Europe of many Nigerians educated in many branches of learning, and with the coming of the universities, Nigeria has become assailed by a medley of ideologies, most prominent among them militant political nostrums and humanist secularism. The educated Nigerian is a confused person indeed. There are many symptoms of this confusion . . . his conscious repudiation of all spiritual values, certain neurotic traits, or his discovery of unmistakable signs of lostness". In place of "Nigerian" could be written many another name. There is a sense in which it is true to say that, whoever he be, "modern man" is Europeanised man.

On the one hand, the symbol of Europe is that notorious wall—for there are many estrangements from the Churches and their Gospel—e.g. in the matter of culture and social justice. Across Europe itself runs the great divide of East and West. Europe too is the homeland of the major ecclesiastical divisions. Not the least of the havocs is that which has been wrought, not only to Europe itself but to the world by the nationalistic passions of European nations.

On the other hand, it is these conditions in the continent, where the Church was planted and whence went forth the greatest missionary

initiative in history, that have burnt deep into the Christian conscience in Europe. With its population far outnumbering the United States of America, with its enormous resources, its physical and mental energies, its still-being-revealed potentialities, Europe is not her own affair. It is of the greatest importance that the Christian aspirations after a reconciled, unified Europe be clearly recognised, understood and strengthened. What if it is now being given to this same Europe to become a proof-case of the power of the Spirit to transcend nationalism and to present to the world a concrete example of civilised living?

The Brussels debacle has not settled finally the relation of Britain to the movement towards unification. Britain has participated in other European institutions, e.g. Western European Union, Council of Europe, etc. Their significance, too, for the unification of Europe calls for positive Christian understanding. Brussels may in fact have brought right into the open the crucial question as to what kind of unified Europe should be envisaged. Discussion now will be about fitting Europe into the world, not merely about fitting Britain into Europe. The almost complete absence of democracy from the institutions of the European Economic Community, the moral challenge to bring large parts of Europe into the benefits of a socially just order, the necessity of challenging all forms of nationalism (by which we mean not patriotism or the empirical fact of the division of mankind into nations, but the mutation of the national *fact* into an ethical and even metaphysical value in itself), and the liberation of the Church itself from being narrowly nationally based—these cry out for a positive Christian attitude.

What, then, may be our conclusions? First, that British Christians in particular should seek closer contacts with their European brethren in West and East. Second, that Europe is *itself* a region in which Christians must seek to give expression in practical ways to the supra-national character of the Church. Third, that it is in these fields that the "Confessional bodies" so-called can do something for ordinary church members which the World Council of Churches cannot do so extensively. For one of the most indispensably valuable things they can do is to give wider opportunities for personal participation in supra-national Christian fellowship, and thus initiate them into a living experience of the ecumenical nature of the Church.

G.J.

The Islanders' Big Day

ROBERT L. CHALLIS

Seven hundred years ago there was a migration of Polynesians from the Islands of the Pacific to New Zealand: the Maoris. Now again in recent years there has been a steady flow of new migrants from Polynesia. Cousins of the Maoris, speaking languages whose roots are the same but whose development has been different, the Islanders of this new migration began to come as far back as 1946, but the flow really became significant in 1950.

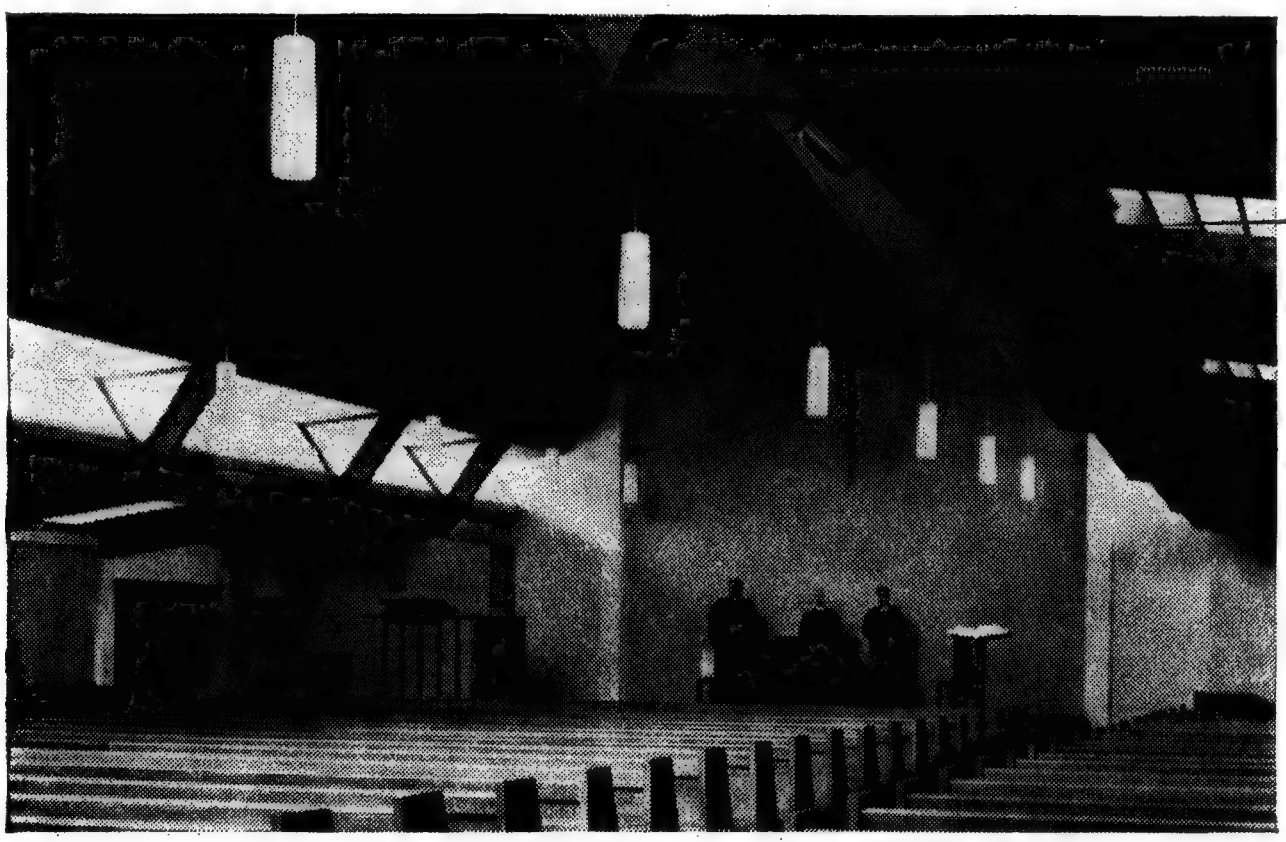
These Pacific Islanders have come largely from Samoa, Niue and the Cook Islands, which were evangelised by the early missionaries of the London Missionary Society. They come from islands where the church is an integral part of village and family life. They came because of the great economic and other advantages to be found in New Zealand, but they came expecting to find the Church there. To meet their special needs the Congregational Union of New Zealand founded the Pacific Islanders' Church in 1947, a great venture of faith. There were and are critics of this founding. Many have argued that the Islanders should become part of the European churches.

To the ministry of the Church were first called the Rev. R. L. Challis, a Londoner from the service of the L.M.S. in the Cook Islands, and the Rev. T. Teaia, a Cook Island minister. Today there are two Samoan, one Cook Island and two European ministers; one Cook Island and one Niue pastor. The strategy of the church is a mixture of the fixed and mobile base and of late, many house churches have been developed.

Auckland is the centre where the greatest number of Islanders are present. With services in three Polynesian languages the Church here even by 1955 had grown so that the old building made available had become inadequate. Not without some fears and against criticism, a bold scheme to build a new church was launched. Each month the offerings on one Sunday were given for the new church, a gift of 10/- per week per member being the target. This offering was the backbone of the giving, but it was supplemented by many special gifts and efforts. Friends visiting New Zealand from the Islands would leave a parting gift. A family would commemorate a loved one by a special mourning gift. So in various ways and out of the poverty and struggles of those settling into a new country came the means for the new church. Then we reached the time when we dared to launch the challenge to make one great day when we would come together to make sure that we could open the church free of debt.

The big day was on 10 June when the Pacific Islanders raised more than £8,700 for their new church. It came about in this fashion.

In the month of March it was apparent to the Deacons that when the new church building was finished the Church would still be about



The New Church is Finished

£5,000 short of money and would have to borrow. Enquiries at the bank were not very favourable, churches being apparently a slightly less favourable risk than some enterprises. It was then determined that in the month of June we in the Church would make an all out effort to get within reasonable distance of the amount needed. Sunday, 10 June, was the day fixed. We have been accustomed during the past five years to make a special gift for the new Church on the second Sunday of each month. So the day was appropriate. The matter was then put out to the three groups to decide how they would make their big effort.

The Niue Group rather beat the gun by an Easter Sunday offering for the new church of £600 for that day. This rather opened the eyes of the other two groups as to what might be done. This is how they went about it.

The Samoan Deacons and Committee called a meeting of Heads of Families in Auckland. They came together on a Sunday afternoon, about one hundred heads of families, and discussed the matter. They all agreed with the idea; the question was, what target should they aim at! Some said, ten pounds per head for a man in a family, and five pounds for a woman. But nothing was finally decided. A list was then made up of families and fixed to the door of the church. Any family that did

not want to participate put a cross by the side of its name. Others who had been left out added their names. The list was up on the church door for three weeks.

The Cook Islanders went about things differently. They did it by islands. There are quite a number in the Cook Group and leaders of the islands either had meetings or wrote around to the people of their islands to rally round on the day. Many of them gave their gifts to the leader to be handed in on the day.

The Niuean went about in a different way again. His feeling is deepest for his village. And village leaders organised their efforts along those lines.

So the day came and with it the wonder. What would happen? The first service was the Samoan and all was well organised. Two Deacons were appointed to call out the names of the families in turn. Two Deacons were sitting at the table to write down and check amounts. So the calling out of family names began and the heads of the families went forward with their gifts. Ten pounds, fifteen pounds, twenty, forty and so on. All depended upon the size of the families. Some families with all their lines out might have about forty people in their family. Some only ten. Some had contributions from Samoa, but the most was from Auckland people. At the end of the day the Samoan families had given more than £4,000.

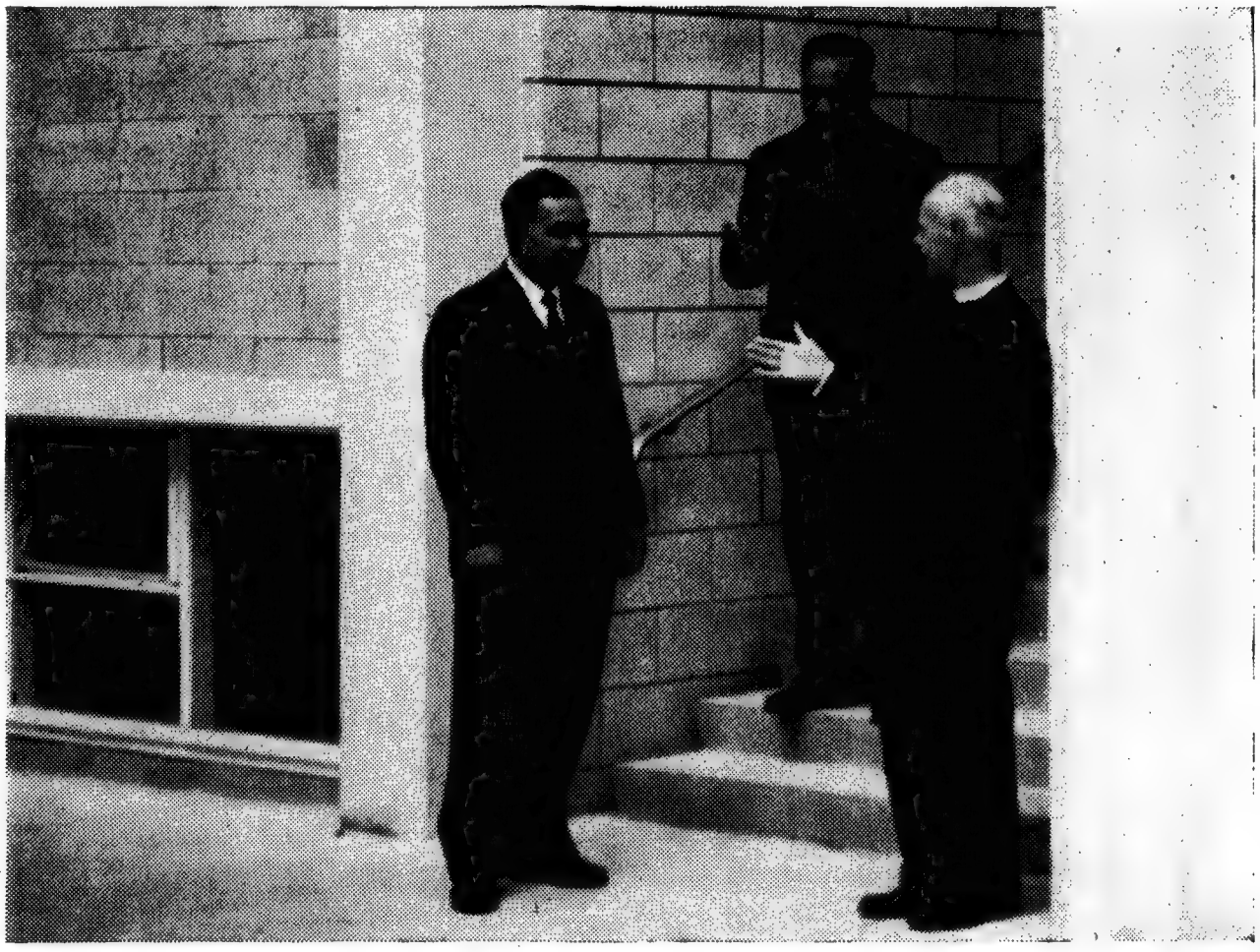
The Niueans did theirs in a quiet way. They had given their gifts to the heads of the villages or put them in envelopes. These were put into the offering plates as usual and dedicated. After the service they had another meeting in the hall when extra gifts were donated from families and Deacons thanked the people for their efforts. The Niue people, our small group, raised £1,070 in this way, which coupled with their Easter offering was an amazing effort.

The Cook Island effort was at night. They began with islands. First the leader of the Rarotongan group came up and gave in the amount and then read out the list of those contributing. At the end Rarotongan or Aitutaki people who had not given had an opportunity to give. So it went on from island to island. At the end we had gifts from the small church at Helensville, from the House Churches at Otara, Mangere East, from the football club, from the girls working in the Auckland Hospital, from the Cook Island people at the Auckland Hospital Laundry. The evening was not dull. As the names were read out sometimes the reader would interject a comment on his

island or the people all adding to the atmosphere which was becoming rather electric. The Cook Island total was £3,300.

When the day was over and we knew that we had reached a total of more than £8,000 we could hardly believe the matter. But a convoy of cars took the treasurer and his huge bank bag down to the bank, specially opened for us, to deposit the cash.

Now we praise God for the way in which His people have been moved. And so when we went into our church on the 1st of September it was ours, no part of it owned by others in debt; it is to the Glory of God and the witness of the Saving Work of Jesus Christ His Son and the working of the Holy Spirit in His children from the islands. As the bread was cast upon the waters by the London Missionary Society more than 170 years ago, so the result has come back in this witness among the descendants of those who first gave to the Island people the Gospel of the Blessed God. What was given, was by ordinary people out of their needs. We have no rich people—practically all are buying houses—but they have given—to GOD BE THE GLORY IN HIS CHURCH.



Three of the Ministers Consult

Council for Lay Life and Work

The 1961 General Synod of the United Church of Christ established a Council for Lay Life and Work "as the instrumentality of the church, responsible for increasing, developing and co-ordinating the activities and participation of laymen and laywomen in the church as a means of witnessing effectively for Jesus Christ in all areas of life". In one sense this concept is not new at all but is as old as Christianity itself and an essential part of the very nature of the Church. It is actually the recapture of the genius of the New Testament days when every believer knew without a doubt that he was *called* to a special ministry, and the differing gifts of each member of the Christian community were recognised and used in the personal and corporate witness of the Church. The process of change going on in lay life and work within the United Church of Christ is a recognition of this and a testimonial to the growing conviction that "the real frontier of the Christian Church today is the laity".

The decision to leave behind the patterns of the past in which lay life and work was conceived in terms of strong men's and women's organisations and to create a completely new instrumentality concerned with meeting the needs and releasing the potential of the total laity is bringing about a rethinking of adult work.

Basically, the Council for Lay Life and Work is not a new organisation but a new movement within the church, or in the terms of a leading theologian, "a continuing revolution". It is more concerned with mission than with missions. It is more interested in creativity than in conformity. It is more concerned with what happens to persons than with what happens to old, familiar programmes and structures. It would have been relatively easy to draw up a blueprint of an organisation for the Council for Lay Life and Work. It is much more difficult to try to find the living will of God for us at our specific point of encounter with the world, yet this seems to be the task put before us.

The Council sees structure only as a tool for the achievement of purpose, never an end in itself. This purpose has been expressed in these words: "The purpose of the Council for Lay Life and Work is to assist all men and women in the churches to grow to full stature as

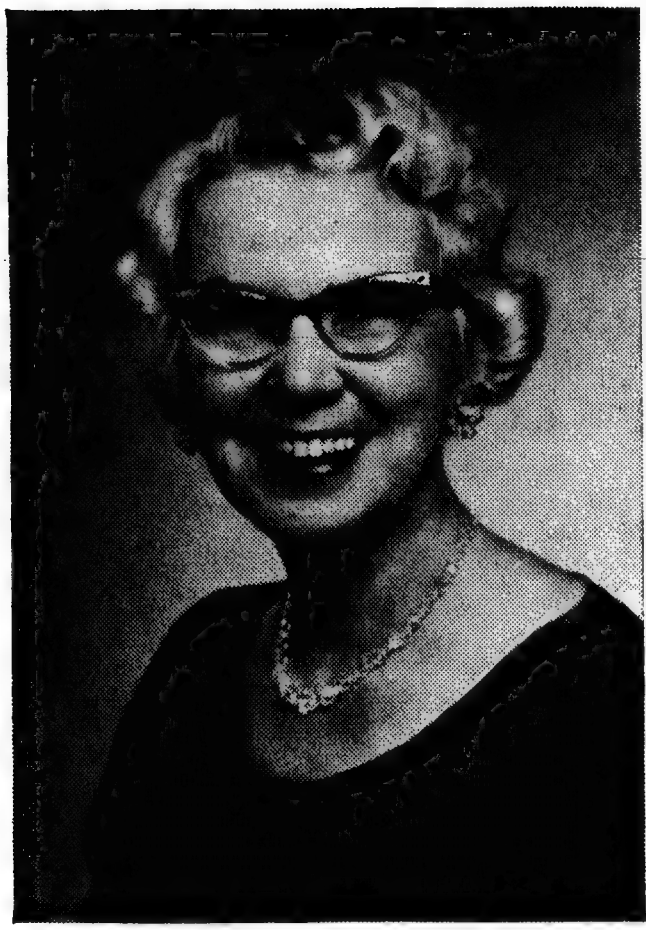
mature Christians; to develop and co-ordinate programmes which will deepen and strengthen their Christian witness; and to help men and women understand and participate in the whole task of the Church". To this end the Council is co-ordinating at every point possible with the other instrumentalities of the Church. In planning the suggestions for the programme year 1963-1964 it has produced a loose-leaf notebook, called *Program Opportunities for Adults*, which includes material and suggestions from the United Church Board for World Ministries, the United Church Board for Homeland Ministries, the Council for Christian Social Action, and the Stewardship Council. In the same way, there will be two experimental conferences this summer for both men and women, jointly sponsored by the three instrumentalities.

The Council sees its task as follows: (1) to work with other instrumentalities in challenging lay people to better *understanding of the mission and purpose of the Church*, (2) to aid in *co-ordinating* various facets of the total church life, (3) to keep the Church at large *aware of the needs and potential of the laity*, (4) to co-operate in *training the laity for its ministry in the Church and in the world.*

At the Philadelphia Meeting of the General Synod in 1961 thirty persons were elected to the Council, six ministers, twelve laymen and twelve laywomen. In the fall of 1962 a staff of four National Secretaries and three Regional Secretaries was elected to the Council: Miss Helen H. Smith, Executive Secretary; the Rev. William A. Slater, General Secretary for Administration; and Mrs. Clair V. Rhodes and the Rev. Kenneth Kohler, General Secretaries. The three Regional Secretaries are Miss Madeline Bach, Mrs. F. C. Lester, and Mr. William Peterson.

An Assembly of Lay Leaders was held at the end of February with 129 women and 95 men in attendance, coming from every Conference and Acting Conference in the United Church of Christ. The purpose of this Assembly was to interpret the aims of the Council for Lay Life and Work, both in relation to long-range plans and to immediate next steps, and to present the new programme resources, *Program Opportunities for Adults.* There was opportunity for the leaders to meet in regional groups. It is hoped that much of the training of leaders will be done in these regional areas.

The Council has not suggested a common organisational pattern, simply because there is no one pattern which is felt to be uniformly effective in every church. There are more than 6,700 congregations in



the United Church of Christ, each with its own unique personality. To seek for a common pattern amid such diversity seems to be unrealistic. The Council for Lay Life and Work has purposely chosen to be experimental and to foster creativity and experimentation at every level. It has been encouraged in this decision by the actual working experience of scores of local churches, some of which have been working at this long before the Council was formed.

As you can easily see, the Council is in a formative period and is receptive to suggestions from those who are concerned that the church be more effective in meeting the challenges of this rapidly changing world in which we find ourselves.

Helen Huntington Smith

The first Executive of the new Council for Lay Life and Work of the United Church of Christ is Helen Huntington Smith, a charming, vibrant world citizen. Miss Smith was born in China where her parents devoted their life-long careers to missionary work. After her graduation from Mt. Holyoke College, 1925, Miss Smith returned to China and served as a missionary teacher in Wen Shan Girls School, Foochow for 20 years. Finally, the pressure of the Communist regime forced her out of the country and for the first time in her life she came to live and work permanently in the United States. As with other church leaders, this event required a review and change in her whole life plan. It was her final decision to work closely with adult church leaders in the United States and the medium she chose was the directorship of the Women's Fellowship in the Ohio Conference of Congregational Christian Churches where she began her new responsibilities in 1951.

Miss Smith's spiritual and intellectual aggressiveness set new standards for the quality of the participation of women in the life and

work of the Church. Her enthusiasm and urgency for high levels of churchmanship not only had penetrating effects on the Women's Fellowship in Ohio but, through her national relationships, on other women's groups throughout the country as well.

With the Director of Laymen's work in the Ohio Conference, Miss Smith pioneered in seeking to diminish the separation between "men's work" and "women's work" in the Church and helped to plan and sponsor penetrating study opportunities and retreats in theology for lay people.

Miss Smith has studied at the Bossey Ecumenical Institute in Geneva; she was a delegate of the United Church of Christ to the World Council of Churches Assembly in New Delhi; she has been a delegate to assemblies of the International Congregational Council and has served as a member of its Executive Committee since 1958. She has also served as Consultant on the Leadership Committee of the United Church Women, as a member of the United Church of Christ Commission of Christian Unity and Ecumenical Studies and Services, and was a member of the Committee which prepared the United Church of Christ Statement of Faith.

As advisor to the Social Action Committee of the Ohio Conference of Congregational Christian Churches, as missionary, as a frequent world traveller and with her leadership in adult education for the past 11 years, Miss Smith brings to the Council for Lay Life and Work new potentials of strong intellectual and spiritual insight and leadership to the total task of the Church for the adults of the United Church of Christ.

We are indebted to Miss Smith and the Rev. William Slater for the article on the Council for lay Life and Work, and for the appreciation of Miss Smith to the Rev. Everett A. Babcock, Treasurer of the United Church Board for World Ministries and former Superintendent of the Ohio Conference. Photo by courtesy of the Office of Communication, United Church of Christ.

Everyman a Leader by Mavis and Derek Richmond (Independent Press, 6/-). A lively and practical book by a young Congregational minister and his wife on Christian youth work and leadership.

A Monument to Courage

A Coloured Church in South Africa is Forced to Rebuild

For many years the members and friends of the Bethel Church, Paarl, in the Cape Province of South Africa, will look back to the unforgettable experience when more than 2,000, of all race groups, gathered for the laying of the foundation stone of the new hall. This represented the beginning of a re-building scheme which had been forced on the church by the Group Areas Act. The Bethel Church had schools and church buildings in five sections of Paarl. All but one have been affected by the resettlement legislation.

The story of Bethel Church goes back almost to the beginning of the enterprise of the London Missionary Society in southern Africa. It was the failure of Dr. Johannes van der Kemp's labours among the Kaffirs which drew his attention to the equally desperate need of the "Coloured" people, of Hottentot and mixed origins. His Christian settlement at Bethelsdorp in 1802 is still a vigorous Christian community.

About 40 miles from Cape Town lies, under the shadow of great mountains, the valley of the Drakenstein, one of the most prosperous and beautiful parts of rural South Africa. Here the Berg River winds its peaceful way past farms and villages where many thousands of people, European and Coloured, make their homes. To one such village as far back as 1817 came the Rev. J. Taylor of the London Missionary Society to work among the Coloured people.

Succeeding ministers built up the church at Paarl until in 1875 it ran into troubled waters. Independent of the Missionary Society, which was using all its resources to open up Central Africa, the cause was without a minister or any hope of finding one. Zion Church, as it was called, was compelled to become Dutch Reformed.

But a minority felt they could not pull up their Congregational roots and formed a continuing cause which they called Bethel. At first they met as and where they could, conducting services among themselves. But at last the newly formed Congregational Union of South Africa was able to send a minister. A Church was formed in 1892, and buildings erected by the labours of the people.

Speech Making at the Stone-laying

It is this Church, grown strong with the years, which the Group Areas Act has compelled to resettle itself in a new district and in new buildings, with little or no compensation for their losses. Hall, Church and Manse will cost over £40,000, even though a great part of the structural work is being done by the members of the church themselves. The giving of the people has included the entire stipend which the minister receives by day-school teaching, undertaken to further the scheme.

In welcoming the vast company to the stone laying in January the minister, the Rev. J. F. Thorne, said: "The buildings which are being erected should not be a reminder of the unpleasantness of the forced removal from a much-loved spiritual home, but rather a monument to co-operation, courage, devotion, lofty ideals and treasured principles. Our Congregational witness and contribution to the whole structure of the nation is so vital that it must be maintained at all costs".

The "co-operation" includes many gifts but also a considerable interest-free loan from the Group Areas Appeal Fund. To this Fund the International Congregational Council made a contribution of £500 a few years ago from its Project Fund. Both the Remonstrant Brotherhood of the Netherlands and the Congregational churches of Great Britain through the Commonwealth Missionary Society have also made generous gifts. Nothing would give us more pleasure than to be able to pass on further encouragement to those victims of race discrimination who have been forced to rebuild in South Africa.

Rotterdam Will Remember

WILLIAM R. M. NOORDHOFF

Although it was cloudy it did not snow and it was not too cold when the little company of ladies and gentlemen gathered near the "stoep" of our Church on the Mathenesser laan early in the afternoon of 16 February. All the members of the Executive of the Remonstrant Brotherhood were present, with the general secretary Mrs van Beusekom, the President of the Rotterdam Church Board Mr. J. Dutilh, and myself.

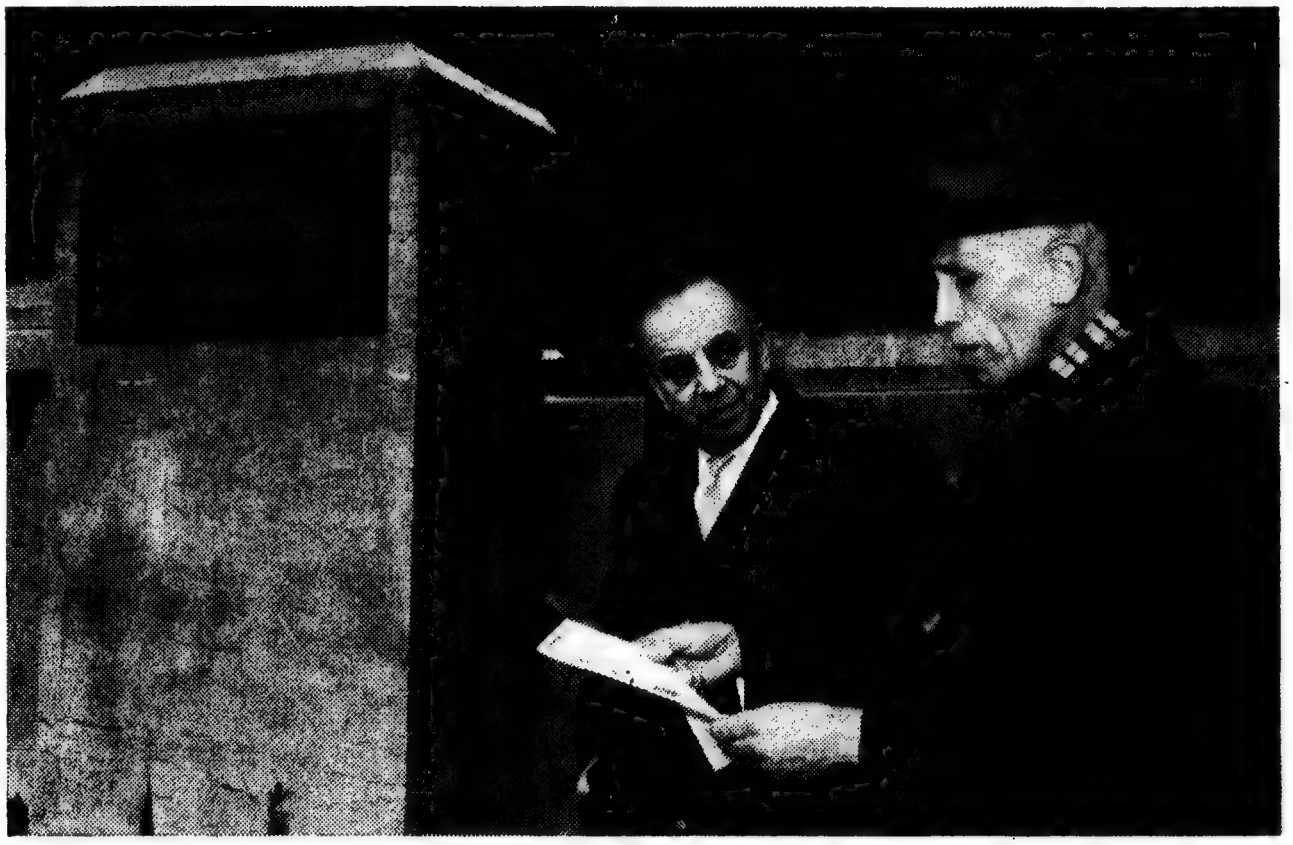
Dr. J. E. Carriere removed the cloth which until then had hidden the plaque from view, and there it was in its stylish simplicity. The text says:

> In this Church the International Congregational Council met for its first Assembly on the Continent, July 1962.

Dr. Carriere spoke first on behalf of the Executive Board of the Brotherhood, saying that it was a joyful honour to receive this memorial tablet as a permanent token of our belonging to the Congregational Family. In passing it on to the Rotterdam Congregation he expressed his hope that this new ornament to the church might bear witness to the living bond between guests and hosts of this Assembly for many years to come.

Then it was my privilege to read a message from the Secretary of the International Congregational Council in which the plaque was described as "a permanent record of a memorable occasion which brought together in Christian witness the Rotterdam Congregation, the Remonstrant Brotherhood and the International Congregational Council". And in the spirit we all shared in the prayer that "God may keep us in this fellowship till His Kingdom come".

Mr. J. Dutilh in accepting the plaque laid stress on the importance of our membership in the Congregational family and he assured members of the Executive of the willingness of the Rotterdam Congregation to serve again in this family, as occasion would present itself.



Dr. Carriere listens to Dr. Noordhoff

The Plaque

A Church Comes of Age

The Rev. G. Lindsay Lockley, Principal of Cromwell College, Queensland, provides this eye-witness account of a memorable occasion in the life of the Papuan Church.

Waving palms and balmy nights were not the only marks of Papuan village life in 1874. Malevolent spirits lurked wherever people went and constant fear brooded over individuals and communities. Men could not trust the foreigner from another village, and suspicion often flared into armed conflict. In Hanuabada on the evening of 21st November 1962, when Papuans and their guests were rejoicing over the inauguration of the Papua Ekalesia, groups re-enacted the coming of the first Christian missionary to their villages. The missionary was not normally peacably received. The warriors were decked for battle, the conch shells sounded, and fear issued in noise and a stimulated pugnacity. And in the midst of it all quietness fell on the 5,000 people present when the leaders of the Papua Ekalesia presented to the General Secretary of the London Missionary Society tokens of the old life—club, spear and shield—as they entered into the new life of a responsible indigenous church.

The first of the Society's South Seas teachers had taken up residence in coastal villages in 1871, but it was on November 21, 1874, that W. G. Lawes came ashore to live above the Hanuabada and Elevala villages, a few miles west of the present town of Port Moresby. When, 88 years later, villagers, missionaries and visitors from overseas gathered for the great services of inauguration of the Papua Ekalesia, they met very appropriately at the site of Lawes's house and on the anniversary of his arrival.

Again and again in the act of worship the note of Papuan gratitude to the Society broke through, but nowhere more movingly than in the Motu *pervoveta* composed for the occasion by Reatau Mea:

London Missionary Society, we salute you.
This is the fruit of your labour, now full grown;
This is your accolade.
Here is the voice of Jesus,
Listen to it:
Come, you that my Father has blessed,
Inherit the Kingdom prepared for you from
the creation of the world.
For we were hungry, and you gave us food;
We were thirsty, and you gave us drink;
We were strangers, and you took us in;
Naked, and you clothed us;
Sick, and you visited us;
We were in prison, and you came to us.
Thus have you dealt with us.

There was gratitude to the London Missionary Society, but the prevailing emotion was gratitude to God. The gratitude was voiced by representatives of all who have come together to make the Papua Ekalesia. The outstanding missionary gift across 90 years found its representative in Percy Chatterton whose long years of faithful and effective service brought him to the chairmanship of the first fully responsible Papuan Church Assembly. The hundreds of South Seas pastors who had come from island homes to help build the Church in a new land were represented by Peneueta Mauigoa of Samoa and by Vavae Toma, Secretary of the Pacific Conference of Churches. The score of language-groups within the Ekalesia, made one in Christ, gave thanks to God in prayer through Cliff Ianamu of Mailu and Moresby Pat of Daru.

The Society and the churches which had made their gifts of heart and mind to Papua were there. The London Missionary Society beloved through the villages of coast and island, mountain and swamp, was there in Maxwell Janes who gave thanks for the great day that had come, making the Society's gift of the new Church to Papua, assured its people that the directors would be with them and serve them as long as their service was needed. The Society was there in representatives of its Australia and New Zealand Committee which has borne "field responsibility" for Papua, and Norman Cocks gave the charge to the Assembly which was convening; he reminded delegates of the heavy responsibilities that they had assumed and of the source from which came the strength to bear them.

At the Inauguration Service—The Reverends P. Chatterton (Chairman), Donald Duncan (Chaplain), Maxwell O. Janes (Secretary of the London Missionary Society), Vevae Thoma (Secretary of the South Pacific Committee of the World Council of Churches), Lindsay Lockley

Others have brought their offerings to Papua. The outreach of the Church of South India through the late Y. Satya Joseph cannot be forgotten, nor its continued aid through theological scholarships, and it was good to have J. J. Jesudason of Coimbatore present at the service of inauguration and in the Assembly. Of recent years the Presbyterian churches of Australia and New Zealand have offered resources of men and money within the Papua Ekalesia, and they were in Port Moresby in the persons of J. F. Mackay and Donald Duncan. The British and Foreign Bible Society was there when Leo Buckman, the Secretary for Papua and New Guinea, presented to the Church specially bound copies of the Scriptures in all the vernaculars into which L.M.S. missionaries have translated them.

All that has been given across nine decades by so many people has now borne fruit in the emergence of a truly Papuan church. The Ekalesia was constituted in the great act of worship of 21 November. In true Papuan style rejoicing continued in the hours after worship in feast and song and dance when joyful noise was made before the Lord.

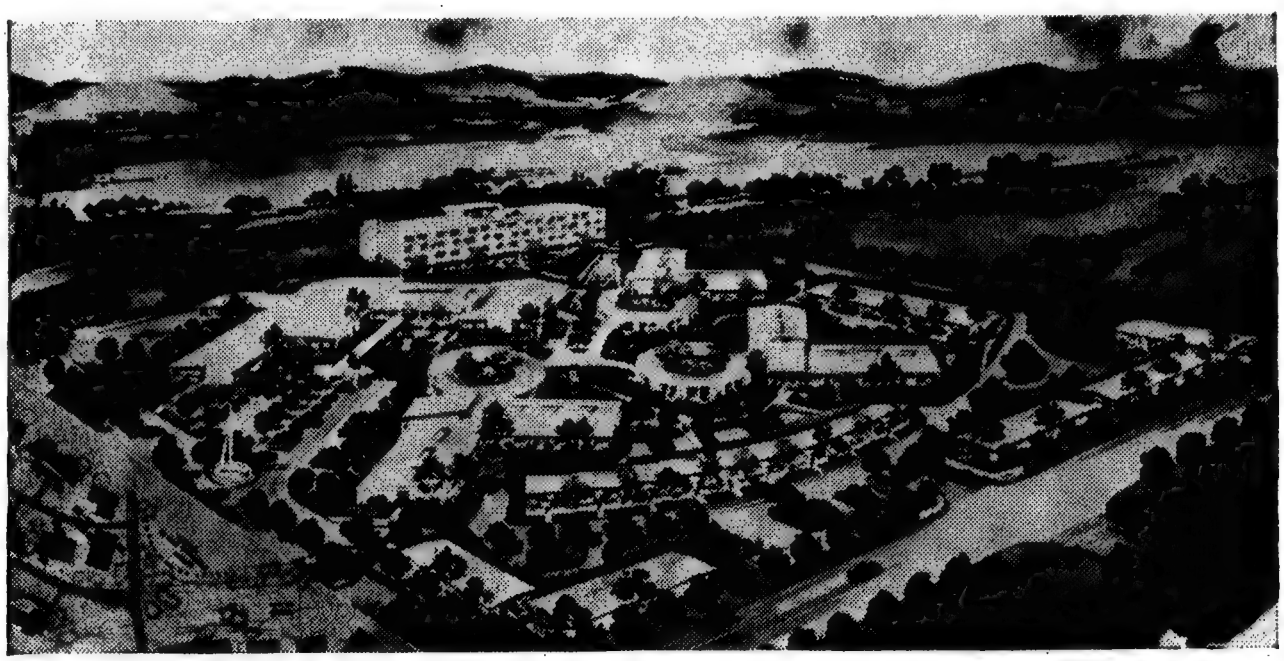
But beyond worship and festivity lay the long and detailed agenda of the Papua Church Assembly. Observers had feared that, though there were twice as many Papuan delegates as Europeans, Papuans might preserve a courteous silence in the presence of those from abroad. The fears were soon set at rest. The courtesy was there, but not the silence, and Papuans, men and women, young and old, assumed responsibility from the beginning of the Assembly.

With a church born in worship, continuing in prayer, translating devotion into evangelism, and exercising its new spiritual autonomy, the Papua Ekalesia will serve its peoples. And the day will come, and may come soon, when it offers its experience of the Holy Spirit to the Great Church.

The local church of the Papua Ekalesia is constituted in a Congregational way of Christian believers meeting regularly for worship and acting responsibly together through a monthly Church Meeting.
There are also District Church Councils, consisting of all ministers in pastoral charge, one deacon, one teacher and one nurse from each congregation, with the district minister and the missionaries co-opted. The Councils supervise and guide congregations, encourage evangelistic work, appoint and transfer ministers, supervise probationers, raise district funds and receive grants, and administer property.

The Papua Church Assembly consists of representatives of the districts and of the various church institutions engaged in theological and teacher and medical training. There is provision for a small number of co-options. The total membership of the Assembly is 53, of whom 11 may be missionaries. The Assembly guides and manages the work of the Papua Ekalesia and of the London Missionary Society and other societies working in Papua. It deals with matters referred to it by the District Church Councils. It determines the conditions of service in Papua and the location of all staff from overseas. It appoints institution workers, selects, trains and ordains candidates for the ministry and is responsible for evangelism.

Article and photograph by courtesy of the London Missionary Society.



The Community with its Mountain Background

The Top Floor of Heaven

Congregational Retirement Homes

JESSE PERRIN

"I feel I'm living on the top floor of heaven", declared one grateful grandmother upon the first anniversary of becoming a resident of the Mt. San Antonio Gardens retirement home sponsored by the Congregational Conference of Southern California and the South-west.

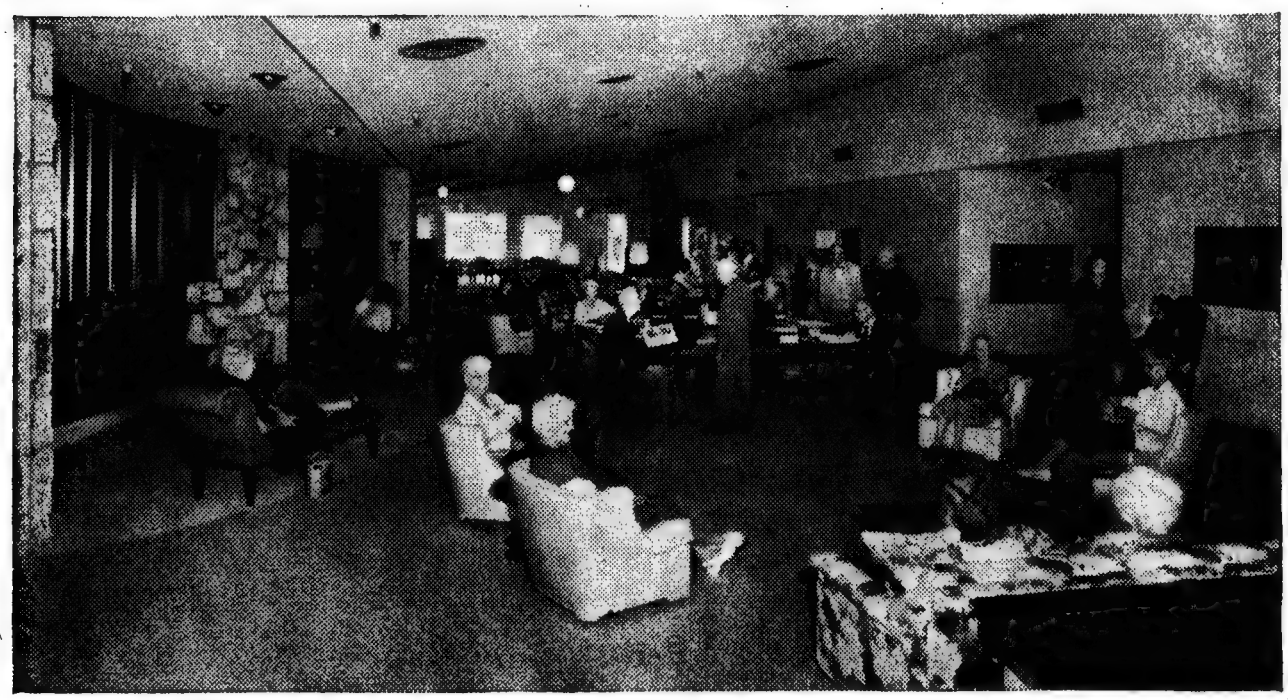
The nearly 300 residents have come for a variety of reasons . . . some want to be no burden at all to their children who live in quarters already crowded . . . others want to associate with those whose interests and activities are similar to their own . . . others come because there is no one left in their family groups concerned about their welfare . . . for assurance of care, relief from heavy housekeeping . . . for friendship and companionship with like-minded people in creative living.

The beginning of the "Gardens" is not to be found in soil, wood, mortar, plaster or paint, but rather in fellowship, concern, faith and vision. In parish after parish there are scores of persons who need

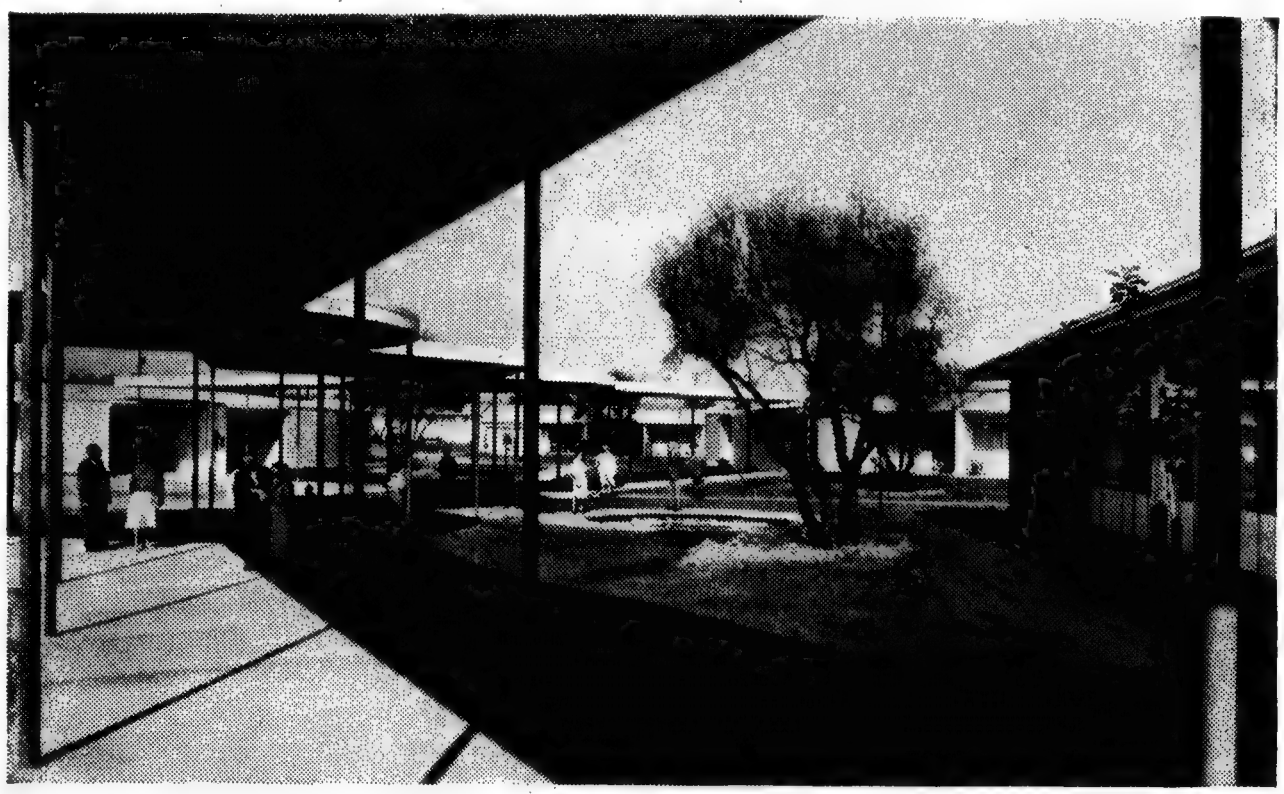
understanding and companionship from somebody who cares and is in a position to provide the resources for healing, the maintaining of faith, hope and courage for the facing of each new day. A group of concerned people from several of our churches bound themselves together, advanced money to buy land, had architectural plans drawn, interested future residents and received from them advance payments that would transform the dream into reality. At a choice location there soon came into being fine apartments, cottages, suites, lovely lounges, dining rooms, beautiful landscaping and a complete Medical Service Unit. Sound plans for long-term financing were worked out and approved by the concerned governmental agencies. The first generation of occupants through their initial Accommodation Fee pay a share of the construction cost. Through a monthly care and service fee they pay their share of the operating cost. The project is designed to operate on a non-profit but self-sustaining basis.

As the construction loans are retired more assistance will be offered worthy applicants on seriously restricted budgets, and it is expected that at all times some aid will be given to needy and worthy residents. The number aided can be increased only as reserves for this purpose are built up through gifts and bequests.

The basic concepts carried out in the building and operation of Mt. San Antonio Gardens "home" were the resident's desire and need



Residents Enjoy the Enormous Lounge



Sun and Fresh Air are their Constant Privilege

for privacy yet also for physical, mental and spiritual comfort. Demands for a rewarding intellectual, cultural, recreational and social life were all taken into account and made available. Proximity to five splendid colleges in Claremont, beautiful Southern California mountain parks and beach areas, adequate shopping centres and year-round superb mild climate add to the joys of the resident members.

When the 60 additional Claremont cottages currently under construction are completed, Mt. San Antonio Gardens becomes a seven million dollar project, one in which 400 people will live in an environment of Christian interest and concern. Freed from the tight schedules of income producing employment responsibilities, they enjoy a secure and companionable creative life. The widespread interest and need for such facilities and service such as are offered is shown in the fact that the first 250 units built were all occupied by the end of the first year of operation and 50 of the additional cottages are already reserved through signed contracts.

Mt. San Antonio Gardens is located 30 miles East of Los Angeles, California. Inquiries are invited and visitors are welcome.

Dr. Perrin, formerly superintendent of the Congregational Conference of Southern California and the South West, is administrator of Mount San Antonio Gardens.

Declaration of Love to a Small Congregation

Looking back on my holidays in England the most impressive experience was the Sunday-evening-service in your small church in Worplesdon, dear friends, where we worshipped together and where I —as a German minister from the Palatinate—had the honour to preach the sermon. This service was, of course, not the exclusive purpose of our journey. You had invited us, my wife and me, to visit your lovely country, and to stay with you in your home. You had arranged many trips, views, invitations—even a visit to a session of the House of Lords. We enjoyed all those opportunities and are very grateful that we could see all you showed us. But it is really true that the last Sunday of July was the culmination of our whole stay with you. Let me explain that a little better.

I had the privilege of preaching in Westminster Chapel in London in May, 1958, on the occasion of the manifestation of the full intercommunion our Palatinate Church has with the Congregational Churches. This service was officially prepared by the staffs in London and Speyer, the Chapel was crowded to the last seat, and many friends, minister and deacons had come from Germany. This time quite the contrary. There was nothing official but only a personal friendship between your family and mine. There was no arrangement between Memorial Hall and Landeskirchenrat, but in your letter the sentence: "We have no minister . . ." and the invitation by a few responsible persons of your church for me to be the minister for that Sunday. Could I refuse?

And then from the contacts with your friends during the first week in cheerful evening meetings and the prayer with your Secretary immediately before the service, I had met nearly the whole small Congregation gathered in your tiny church, before I spoke to this "family". All other members, especially the young people, I was able to greet after the service. I realised that nearly all the church members who were not on holiday had come to the church and that all felt responsible for the life of the church. I think we all could feel that He was among us with His spirit who promised: "Where two or three are gathered in My name, there am I". This is the reason that I realised the service in Perry Hill Church was the culmination of our stay in England.

WALTER EBRECHT (Oberkirchenrat)

The Locality and Catholicity of the Church

TERRENCE N. TICE

Dr. Terrence N. Tice is successor to Dr. Lewis Mudge as Secretary of the Department of Theology of the World Alliance of Reformed Churches. He addresses himself, at our invitation, to the subject of relations between the Churches of the Alliance and Congregational Churches in terms of our joint enquiry into the Catholicity of the Church.

Historically speaking, what have Congregational, Presbyterian and Reformed Churches to do with each other? Have they anything especially in common which they do not normally have with other churches? Is there any reason today for them to be taking special pains to think through their responsibilities within the whole Church of Christ together? Official representatives of the International Congregational Council and of the World Alliance of Reformed Churches (World Presbyterian Alliance) have agreed in consultations held at Mansfield College in 1959 and Sèvres in 1960 that we do have a common task, one derived partially from a common heritage and partially from a remarkable proximity of current Church practice. The two groups consequently agreed to pursue a joint study on the catholicity of the Church. Their staff and commissions are now charged with the duty of exploring other joint concerns, following a unanimous resolution of the I.C.C. Assembly last summer which was unanimously accepted by the Alliance Executive Committee.

I

1. In some respects, the peculiar brotherhood which exists between us is easier to sense than to define. Certainly our relation is complicated by the fact that other traditions of the Church also claim our attention—particularly the Lutheran and Anglican traditions and those which emerged from the radical reformation, but also the Orthodox and Roman traditions as well. Some Congregationalists, moreover, would wish to assume closer ties with some branch of the radical reformation —with the anabaptists, the rationalists or the spiritualists—than with Reformed traditions which emerged within the church-life of Strasbourg, Heidelberg, Zürich and Geneva; and some Presbyterians might also do so.

Since there are obvious differences of opinion at this point, we all greatly need clarification from our Church historians—and the sooner the better. Whatever roots of origin may be laid bare, however, it is simply impossible to define most contemporary Congregational, Presbyterian or Reformed churches strictly in respect to their historical grounding in the 16-17th centuries. Our churches are the product of many cross-currents, and of continuing transformation from within. Hopefully, our common life has developed and is developing not merely in response to currents from outside the authentic life of the Church, but in response to God Himself. This is the primary and immediate response demanded of us, despite the fact but also because of the fact that we have passed through a certain history. God has worked in that history, although we may never be perfectly certain how. The signs of His own creative activity are discernable in that history, and we will ignore them at our own peril. Therefore we are responsible not only to plan for the future of the Church, insofar as we are given to do this, but also to appropriate what gifts are still available to it from the past—from God's Spirit working through, though never simply identified with the "flesh" of our past.

2. All these historical factors will surely have to be dealt with as we seek to define more adequately that fellowship we already strongly sense, and as we try to understand the many institutional ties which already bind us together. It is important to assert at this juncture, however, that Christian fellowship can never be historically defined or understood. Or rather, as long as Church history is viewed as only a chronology, conservation and objective critique of what has occurred in past ages, it cannot adequately serve the current mission of the Church. Its task ought to be a matter of faith, arising out of deep involvement in the present situation of the churches and relating specifically to their life as communities of Christ's people. Seen in this light, Church history is a strictly theological discipline: it seeks, on behalf of the present proclamation and practice of the churches, to discern whether the spirits with which Christ's people are confronted or may be confronted are of God. It does not attach itself to the story of institutions and revolutions for their own sake, but brings all the tools of historical discovery to bear upon the mission of Christ's Church in our own time. Nothing pertaining to our past ought to be neglected. Everything pertaining to our present ought to be engrafted into our vision of what has and of what may yet come to pass.

3. If we are going to do *Church* history together, then we must do it

with the aim of producing a doctrine of the Church and a fairly clear view of what the Church of Christ is or ought to be. The same is true if we are interested in pursuing sociological, ethical, or institutional studies. The problem is, how are we to discover the right viewpoint? "How" is a word which immediately gives rise to question of procedure —and everyone knows what a struggle is going on in that area today. Many have also become intensely aware, however, of the danger students of the faith incur in trying to settle questions of procedure first. Some sort of overall perspective is demanded as a check, one which arises out of a vital Christian faith. The search for answers to the "how" necessarily runs back and forth between questions of perspective and procedure. Its actual starting-point, however, insofar as authentically Christian answers are to emerge, is the energy and vision provided by God Himself, and every truly creative break-through in the Church comes through our encounter with His Spirit or not at all. This is no doubt why our general failure to develop a meaningful doctrine of the Holy Spirit has come to be regarded by many leading churchmen today as a crisis which demands emergency measures.

4. The Alliance has chosen the theme "*Come, Creator Spirit!*" for its 19th General Council in 1964 because of this emergency demand. The first main thesis which is to be set forth here is simply that we Congregationalists, Presbyterians and Reformed need desparately to discover together what those three words ought to mean. The second main thesis, which requires more elucidation at the moment, refers to the tentative, but firm overall perspective which we might expect to bring to this task and to all other tasks we might pursue together. It is that we must determine, insofar as we can, what constitutes the proper locality and catholicity of the Church, and that we are already in a fairly good position to do so. To get right at this matter, but in such a way that none of the essentials are left out of the account, several more theses will be set forth and then briefly explained. Some specific characteristics of our current Church practice will then be cursorily examined in the light of these theses.

II

1. The essential traits of the Church as a fellowship or society are perhaps best revealed by its effectual answers, and therefore not only by its announced answers, to two questions: (a) *where* is it properly the Church?; and (b) to what extent is it *really* the Church? The first answer will have to do with the Church's *locality*, the second with its *catholicity*. In our various ways, we are all striving to belong to the one,

holy, apostolic Church of Christ. Our own churches' actual participation in Christ's Church is to be recognised for what it is, and not for what we merely claim it to be, in these two supremely practical aspecst of our common life. It is to be recognised in these two definite, tell-tale aspects of our life as a *community*, as a community of Christ's people which exists in a proper place and which conveys through its corporate ministry a vision of the whole Gospel both spoken and lived out for the whole world.

2. The *locality* of the Church is where Christ is carrying out his ministry in the world and for the world's sake. It is at the same place where Jesus' ministry was performed, and where the Spirit of God now leads us "to preach good news to the poor, . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19, from Isaiah 61:1-2). God once led, and still leads the old people of Israel to this place, where people are to be healed, freed and forgiven. The difference is that through the life, death and resurrection of Jesus, He has come to reveal Himself with a fresh and final impact; that He has sealed this revelation in the life of the man Jesus, who is the Christ and by whom God reaches out to redeem the world of men; and that He continues to seal it by His own re-creative presence in our midst.

Above all He makes His presence known and exerts His power for the remoulding of men and nations where two or three are gathered together in Christ's name, seeking renewal, where the Church is heeding the call of Christ, is listening for the Word of God revealed in him, and is obediently sharing his ministry in the world. Whether discovered through the institutional forms of the congregation, of the presbytery, of the diocese, of the denomination, of the union, or of the council, this is the exact location of the Church. The Church exists where it is called to be. If its "gathering" should be inadequate, the call is nonetheless still *there*, and the Church can only pretend to exist elsewhere. The congregation is the primary and indispensable form of the Church not simply because it is a place where people are listening together for the Word of God in Christ and are celebrating the sacraments, but because and insofar as it is gathered under the call of Christ to engage in Christ's mission to the world.

There is nothing more special about its being in a particular town or neighbourhood than that a particular group of people is called

together to join in Christ's ministry to that particular place, that this people is "on the spot" right where they carry on their everyday life. The proper place even of that "local" congregation, however, is not and must not be restricted to the area in which they normally move about. Their mission is defined first of all by Christ's ministry to the whole world, and only then, and within the scope of this larger, universal ministry, do they receive their own peculiar, irreplaceable tasks. The Church must therefore determine its proper forms— and thus its proper order, government or discipline—in every age according to the needs and complexity of the world society in which it is called to exist.

3. The *catholicity* of the Church consists, first and foremost, in the fact that we are called not only to form a co-operative enterprise or an institutional union, or even a fellowship of believers, but a *community* (koinonia) where real love (agape) is finding expression between persons and is determining their common life. Comradeship is not enough, nor is any fellowship we engender on our own. Christian community is formed—to be sure, not excluding but rather bringing to a focus all these other kinds of association within the Church—by the power of the Holy Spirit. Where the apostolic fellowship is gathered for a common life of worship and witness, where it is carrying forth the listening and obedient service (leitourgia) of Christ's people, there the Spirit is sure to be at work creating community.

This is not automatic, as we all very well know. God has issued a command to do His will as well as an invitation to seek it. Nevertheless, authentic Christian community will not even begin to form, and we will not even begin to learn what it ought to be like in our particular situations, where Christ's people distrust the promise of the Spirit's community-building power, where we are unable or unwilling to affirm that *we*—that very sinful, schismatic, and moribund fellowship which we often are in our respective localities—are the catholic Church. That confession lies at the throbbing centre of the Church's faith, and it is a dangerous delinquency of Protestantism that we have so often allowed ourselves to lose sight of it. To have done so is perhaps no less productive of division among the churches than for some of us to have supposed that our faith alone is the true faith, that our ministry alone is Spirit-filled, that our institutions alone preserve the universal mission of the Church, and that only through our ordering of ministry is the genuine apostolic ministry transmitted from age to age. Both Congregationalists and Presbyterians include themselves within the

Reformed tradition to this extent, that we have not usually insisted upon such exclusivist claims but have sought to apprehend the fulness of Christian tradition while ascribing sole authority to God's revelation of Himself to us by His Spirit in and through the Scriptures.

We are not at all exempt, however, from the temptation of conducting our common life as if such claims were true after all, if only "to a considerable extent". Insofar as we have brought a catholic openness to the rest of the Church along with our firm criticism and concern, our Reformed and Free Church instincts may well have been correct (orthodox). Insofar as we have held onto what is really extraneous to the person-to-person, community-building, worldwide apostolic ministry of Christ's Church, we have been grossly disobedient; we have failed to confess and to live out our catholic faith.

This catholicity of our churches and the lack of it are particularly striking when we reflect on inter-church relations. It is just as much a reality, however, and our distrust is just as debilitating, in respect to every other area of the Church's life. The ministry of reconciliation Christ brings into the fellowship of Christians is, after all, only secondarily between churches. It must be carried forth among the churches because it is meant for the world—the whole world. Catholicity is the wholeness of vision and action the eternal God brings to the forming of the community of Christ's people by the Holy Spirit throughout all ages, for the sake of the whole world.

III

1. This "world congregationalist" sense for the whole and for the concrete which characterise the community of Christ's people are precisely what the world needs from the Church today, more than ever before. They are also what the world-in-the-Church has always needed from the Church-in-the-world. Our "point of contact" is precisely this universal hunger for wholeness and for personal indentification which find their fulfilment through the event of Atonement and Incarnation as it moves the Church by the Holy Spirit.

2. What Congregational, Presbyterian and Reformed churches have in common with each other is nothing less than their remarkable liberty to join in this kind of witness. If the Reformed and Presbyterian churches have steadily moved away from the magisterial to the free church idea since Reformation times, this is not in order to assert some new, intransigeant "nonconformity" or "protest", but to gain freedom for the full mission of the Church by being conformed (summorphos)

to Christ (Rom. 8:29), and to bear witness (protestate) to the Lord who is the Spirit and who alone makes us free from the law of sin and death (II Cor. 3, Rom. 8). To be conformed to Christ is to be constantly reformed according to the Word of God. To bear witness to the Lord is to put ourselves into the stream of renewal His Spirit is bringing to the world.

3. Church order is an integral part of this ongoing reformation and witness. A listening and obedient fellowship must always be ready for change, whether in respect of the traditional Presbyterian concern for structures of decision and discipline or in respect to the Congregational concern for maintaining freedom and diversity. Both traditions have had a strong regard for the conciliar method, by which both discipline and diversity can be preserved. It is also true, however, that both have tended a mistake conciliar process for true community, to the detriment of the whole Church.

4. What we have to grow out of may require our togetherness even more than what positive traditions we share in common. For example: our tendencies to allow an insipid uniformity to develop at the local level while fighting the encroachment of imposed uniformity from outside; to let sentiment run riot in free prayers, sacraments and sermons, while opposing liturgical reform; to let our hymns and anthems degenerate into heretical, flaccid symbols of low mediocrity, while valiantly refusing to admit the great, non-idolatrous symbolism of the arts into our church buildings.

Often we have honoured dissent without accepting the burden of reconciliation. We have insisted upon a broad base of leadership within the laity without accepting the discipline and travail of true education. We have demanded co-operation without planning for adequate pastoral oversight. We have wedded ourselves to the concept of covenant but often have not brought its only promise in Christ into the heart of our worship, either with or without celebration of the sacraments. We have gloried in local government, but have sometimes been loath to surrender vested interests to the Lord for the welfare of the whole Church. We have enjoyed the brotherhood of faith, but have been niggardly in welcoming newcomers and backward in helping to seek out those who do not belong to our social station. We have preached the universal priesthood of all believers, but have relegated responsibility for the people to the ordained minister alone. We have acclaimed the free sovereignty of God and of His Word, but have often

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John Cotton—Congregational Puritan

ARVEL M. STEECE

John Cotton is generally credited with the christening of Congregationalism, for he was the first to use that term to describe our way of church life. The American Congregational tradition is marked by variety. It partakes of both religious establishment and non-conformity. The ambivalence that has characterised American Congregationalism in its attitude toward its own tradition is seen in the career of this pioneer architect of Congregational polity.

John Cotton was born in Derby, Derbyshire, England, 4 December, 1584, and died in Boston, Massachusetts, 23 December, 1652. His parents were devout and strenuous Christians who were able to encourage the scholarly inclinations of their son. Young Cotton was educated at Trinity College, Cambridge (B.A., 1603; M.A., 1606). His proficiency in Hebrew won him a fellowship at Emmanuel College, the nursery of Puritanism, where he spent the next six years as head lecturer, dean, and occasional preacher. Ordained deacon and priest in 1610, he received the Cambridge B.D. in 1613. His scholarly ability and his preaching talent attracted the attention of the city fathers in Boston, Lincolnshire, who were able to "charm" the bishop's advisors and have Cotton appointed vicar of St. Botolph's church where he enjoyed more than 20 years of ministry. During that time, although his reputation as a Puritan increased, he was of such a temperament that he suffered little from his bishop. However, the ecclesiastical climate

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shamefully restricted His kingly rule to the letter of Scripture, have neglected the individual man for whom He still comes bringing the Gospel, and have failed to live out this one Gospel as a community of Christ's people in the world, to which—within all the diverse situations of human life—it must be proclaimed anew in each generation. We have not always been so careless in our common ministry as these contradictions might suggest, but are not the actual tensions they represent specifically ours? And is not their resolution our common task?

was changing and in 1632 a summons to appear before the Court of High Commission caused him to flee to London. The next year he resigned his charge and sailed for the new world where he was no stranger to the Massachusetts colony having long had an interest in that venture. In October, 1633, he was called to be teacher to the Boston, Massachusetts, Church and served in that post until his death. John Cotton's departure for New England influenced the Puritans in both Englands. In the mother country his reputation as a moderate caused many of his co-religionists to examine the safety of their own situations. In the Bay Colony he soon became active and influential in both the political and religious affairs of public life.

A man of sweet disposition and scholarly temperament, Cotton was a controversialist rather of necessity than by nature. As one of the colony's leading men he found himself involved with the Antinomians through the activities of a parishioner, Mrs. Anne Hutchinson. At first he sympathised with her, but later he joined the opposition that saw her banished. With Roger Williams, Cotton carried on a lengthy pamphlet warfare centred in two disputes. In the former the issue was church membership. Williams held a Separatist view, while Cotton maintained a more inclusive liberal attitude. In the second engagement the power of the magistrate was held by Williams to be limited, while Cotton declared that the authority of magistrates should extend to matters of religion as well as to things of secular interest.

For all his involvement in the political and religious life of his time John Cotton was a voluminous writer. The variety of his literary productivity is seen in *Milk for Babes* (1646) long the standard catechism in the New England churches, the preface to the *Bay Psalm Book* (1646), a pamphlet *Singing of Psalms a Gospel Ordinance* (1647) defending the new translation, numerous sermons, and most important, a series of works explaining the theory and methods of New England Congregationalism. In this category one finds: *The Way of the Churches of Christ in New England* (1643), *Keyes of the Kingdom of Heaven* (1664), *The Way of the Congregational Churches Cleared* (1648). Lest they jeopardise the progress and safety of their colonial venture in the midst of the changing fortunes besetting the English church and state, the New England Puritans were ever bold in denying that they were Separatists. Yet 3,000 miles of ocean and their own experiences made it increasingly difficult for them to square their practise with their profession. Cotton denied the justice of calling the way of the New England Churches Independency:

". . . For in some respects it Independency is too strait and in others too large. It is too strait, in that it confineth us within ourselves, and holdeth us forth as independent from all others; whereas indeed we doe professe dependence upon Magistrates for civil Government and protection; Dependence upon Christ and His Word, for the sovereign government and rule of our administrations; Dependence upon the counsell of other Churches and Synods; when our own variance and ignorance may stand in need of such help from them. And therefore this title of Independency straiteneth us, and restraineth us from our necessary duty and due liberty. . . ."

Since the term "Independency" was widely used and could be applied to both sects and national churches, Cotton continues:

". . . Why then should Independency be appropriated to us, as a character of our way, which neither truly describe thus, nor faithfully distinguisheth us from many others? Wherefore if there must needs be some note of difference to decypher our estate, and to distinguish our way from a Nationall Church-way, I know of none fitter, then to denominate theirs Classicall, and ours Congregationall. . . ."

In an earlier treatise Cotton had delineated the means of communion and co-operation among the churches of the Congregational Way under seven categories: Participation, in welcoming visitors from other churches to the Lord's Table; Recommendation, in sending letters of recommendation with those church members who change residence; Consultation, in gathering churches, ordaining ministers, etc.; Congregation, in meetings of representatives from the churches; Contribution, in supplying one another's wants; Admonition, in treating of scandal or matters of doctrine; Propagation or Multiplication, of churches in planting new churches. Thus one sees that from the beginning the Congregational Way had within it the means of producing a complete programme for all phases of the religious life.

Cotton declared that the fruits of Congregational discipline were to be found in four major areas: first, it had provided churches which were places of spiritual sanctuary for oppressed consciences; second, it had blessed the ministry of New England with conversions among those colonists whose motives for migration had been non-religious; third, it had discovered and repressed spiritual error; fourth, its witness through those banished to a remote wilderness had caused Englishmen to recognise the necessity of ecclesiastical reformation.

Because of his championship of the Congregational Way, some people hoped that Cotton would attend the Westminster Assembly in England in 1643, but he remained at home. In New England he was selected by the Cambridge Synod as one of three ministers invited to present a plan for church government. His model was not the one finally chosen. Cotton was a member of the power elite in that society where he moved as a man of influence and he became more reactionary in his advancing years. Essentially concerned with a theocratic experiment he had no great faith in the common man. He declared, "Democracy I do not conceive that ever God did ordeyne as a fitt government eyther for church or commonwealth". Latterday heirs of the Congregational spirit must look elsewhere in their tradition to find a champion of the democratic viewpoint.

Bibliographical Note

The first published life of John Cotton was John Norton's *Abel Being Dead Yet Speaketh* (1658). Cotton's grandson, Cotton Mather, included a larger life in his *Magnalia Christi Americana* (1702). James Truslow Adams wrote the sketch of John Cotton which appears in *The Dictionary of American Biography* (New York, 1930). Williston Walker has an excellent brief life of John Cotton in *Ten New England Leaders* (New York, 1901). The best published bibliography of Cotton's writings is that of Julius H. Tuttle which appeared in *Bibliographical Essays: A Tribute to Wilberforce Eames* (Privately printed, 1924). Perry Miller's *Orthodoxy in Massachusetts* (Cambridge, Mass., 1933) furnishes a detailed study of John Cotton's Congregationalism. A recent book by Larzer Ziff, *The Career of John Cotton Puritanism and the American Experience* (Princeton, New Jersey, 1962) takes issue with some of Miller's contentions. In a bibliographical note, Ziff also advances some interesting information on the dates of composition for some of Cotton's works.

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They Say . . . . .

The Church Meeting

"There is no reason to doubt that everything essential to Congregationalism has stayed alive in the United Church of Canada. But there is one feature I hanker after—the Church Meeting.

"As I understand it, the local church would meet regularly simply to 'be the Church in that place'. The people waited on the Holy Spirit, believing that he would bless and inspire them as he blessed and taught the church in Syrian Antioch (Acts 13:1-2).

"It is not difficult to see how such a meeting might be organised: with prayer, Scripture exposition, and directed intercession, all by a chairman, lay or clerical. Free and spontaneous prayer or utterance under the influence of the Spirit might also take place. Or, in Quaker fashion, the folk might long be silent. Once 'the mind of the meeting' has crystallised, action might be proposed and initiated.

"Those who know their Church history and who know something of the spiritualist excesses that can easily break out in Christianity, may feel that a Church Meeting at the local level is dangerous and unwise. I wonder. We are tightly knit together in our political structure as a United Church. We rely greatly on committees. Perhaps we fail to embody the true meaning of the local church as a fellowship of the Spirit simply because we are too businesslike, take too little time waiting for God.

"If we value congregational singing, participation by the people in responsive readings and the sacramental liturgy of the Lord's Supper, if we really believe in the priestly office of all the people of God, why should we not more often assemble God's people as a congregation and seek under wise leadership to know the mind of the Lord for us? I wish somebody would try this and let us know what happens".

Professor George Johnston in the *Observer*
(United Church of Canada)

We hope in a future issue to examine the Congregational use of the Church Meeting.

Engagement with the World

"We hear much of the importance of a recovery of the vocation of the laity in these days, and it is right that we should do so, but we need to see that the laity will not effectively recover their vocation unless that of the clergy is also redefined. Clericalism in all its subtle guises remains one of the church's greatest temptations, and if we are not careful even the recovery of the vocation of the laity can be made to serve the purposes of the clerical corporation. The recovery of the vocation of the laity must always mean an engagement with the world. It means discovering the will of Christ and trying to obey it in home and school and firm and factory and council and club—not as a secondary form of Christian discipleship to be attended to if and when internal church duties permit, but as primary. The clergy must see their function in the church not as that of administering and expanding the ecclesiastical institution but as insuring that the rhythm of gathering and scattering is effectively maintained. It is the greatest temptation of clergy of all schools of thought to create an ecclesiastical buffer state between God's Kingdom and the world. It is not without significance that such kingdoms are rarely impressive. They are unreal, ecclesiastical Ruritanias, where the uniforms are more significant than the people.

"This is not to say, of course, that churches should not have rich corporate lives, and enjoy deep fellowship. On the contrary, the recovery of the reality of the congregation as the significant unit of the church's life is one of our greatest needs today. But the congregation will not recover as a genuine spiritual reality unless it looks outward toward its mission in the world. This means that it should show economy and a concentration upon essentials in the way in which it organises its domestic life. The church needs to be equipped to serve busy people, who have not time for trivialities, and who need plenty of strong meat for the heavy work they have to do in the world. Nothing is more intolerable than that clergymen with amiable fussiness should make them stop to admire their eloquence or to spend a lot of time in making themselves at home in a cosy world of elaborate ceremonies or pious jargon where they address one another in clerical accents. Most of us do not need to spend more time in and around church institutions. What we need to do is to give them a different quality of attention, the quality of attention given by people who are engaged in doing real jobs and look to us for services essential to the fulfilment of those jobs". Daniel Jenkins in *Social Action*

World Confessionalism

"To argue from the danger inseparable from organisations that any new organisational step is wrong does not meet the situation. Movements need embodiment, life needs structure. The question is whether the organisation is simply a conserving and defensive mechanism or whether it is an instrument by which the need for renewal and the way towards it have been made clearer. Most of the world confessional movements have, in varying terms, declared their loyalty to the ecumenical movement. They believe that they stand within it; they seek to serve it and to serve their respective families to the end that the unity of the one family in Christ may be realised. In this process the world confessional organisations are at one with their own member churches in believing that a genuine ecumenical relationship does not imply a repudiation of history; nor does it provide release from the responsibility of making clear to others the nature of the beliefs confessed. . . .

"I believe it is a valid claim that the world confessional organisations stand within, not in opposition to, the ecumenical movement. The fact remains, nevertheless, that by many people and in many parts of the world, they are not seen in this light. The most serious criticism is that which often finds expression in the younger churches . . . that the next steps in ecumenical obedience are thwarted by the existence and activity of the world confessional organisations. . . . When misinterpretations have been corrected and inter-confessional encounter has been recognised as a necessary element in the ecumenical movement, there remains in the younger church and missionary situation something which still provokes a deep uneasiness about all those forms of confessionalism which mainly reflect past chapters in the story of 'western' Christianity. . . ."

A few questions seem to me to be worth posing:

(1) At what points are the world confessional organisations showing the greatest fidelity to their own professions of commitment to the ecumenical movement?

(2) What evidence is there, within the organisations themselves, of the effect of ecumenical insights and experience on the confessions, especially on their traditional structures?

(3) In the development of the world confessional bodies, to what extent do the resulting organisations and their programmes reflect a primary concern to fulfil the purpose of the ecumenical movement by means which are not otherwise available?

Norman Goodall—from a Symposium at Geneva, April, 1962

News Round the World

AUSTRALIA

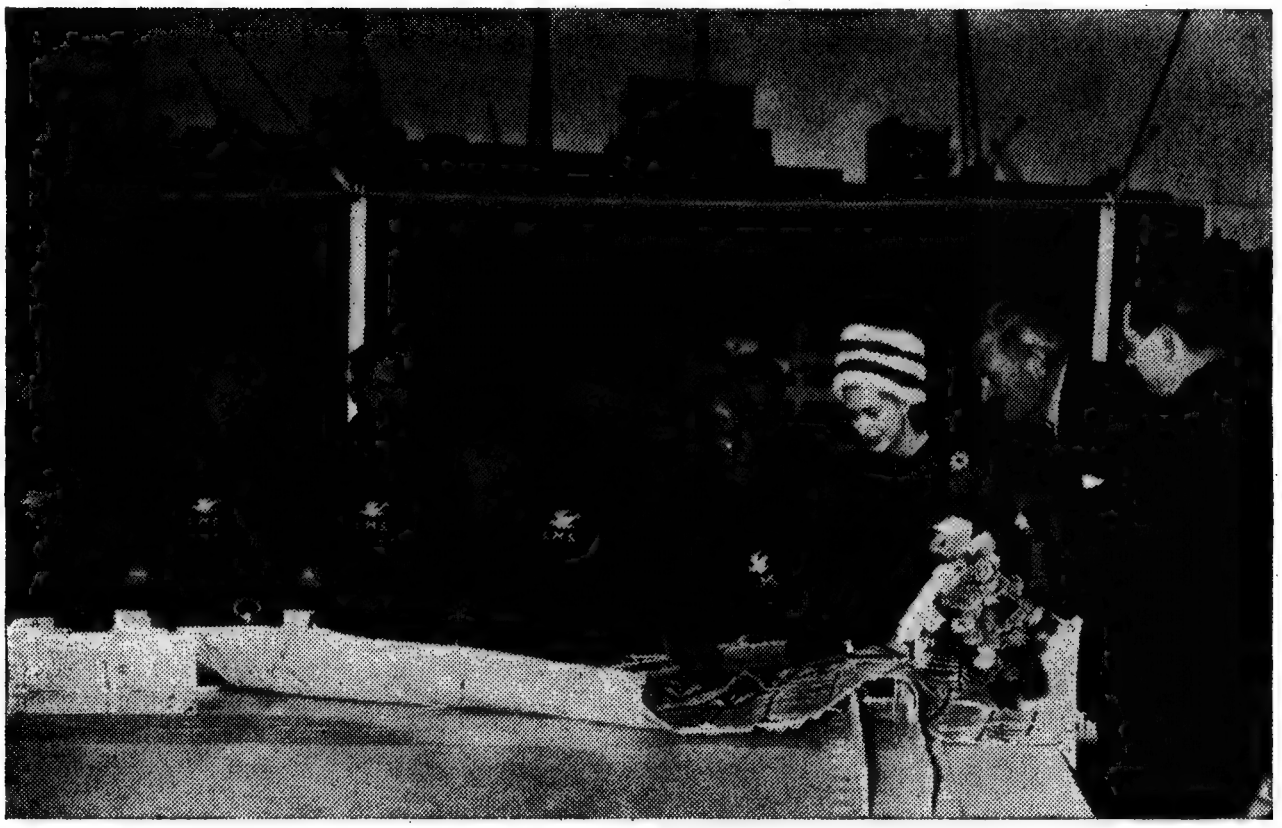
New Union Secretary Australian Congregationalism has made history in the appointment of a layman, Mr. Maynard Davies, as Secretary of the national Union. Congregational churches have existed in Australia for over 130 years, but the Congregational Union of Australia was formed only three years ago. In the earlier period the effective units of fellowship and co-operation were the State Unions, and in many ways they still are. Just over 70 years ago there was formed a Congregational Union of Australia and New Zealand. This association was dissolved in 1960 that the two Unions of Australia and New Zealand might develop their separate organisations, though maintaining strong ties.

Mr. Davies, a retired Sydney business man and the son of a minister, will serve in a part-time capacity, as did his predecessor, the Rev. Norman Watt. One of his primary responsibilities will be to further the developing "all-Australia" organisation of the Congregational churches. Another will be concerned with the closing stages of the proposed union with Presbyterians and Methodists.

Mr. Davies has been Chairman both the New South South Wales Union and the Congregational Union of England and Wales. Mrs. Ruth Davies has been President of the Women's Fellowship of the International Congregational Council.

ENGLAND

The "John Williams" John Williams was murdered on the island of Erromanga in the South West Pacific in the year 1839. He had given more than 20 years of service in the South Seas under the flag of the London Missionary Society. The news of his death led to a burst of missionary enthusiasm in England, and in particular to the building of a ship in 1844 to carry on missionary work in this field. The ship was named the "John Williams", and it was the children of the churches who very largely both bought and maintained it by their gifts.



Princess Margaret Receives Gifts from the Samoan Crew

One by one ships of the same name have been bought and maintained in the same way, as their predecessors have been lost at sea, or sold, or just grown old in the service of the Gospel. Fourteen years ago "John Williams VI" was named by Princess Margaret at Tower Pier, London. On November 29, 1962, at the same place, Princess Margaret named her successor, the "John Williams VII". The cost—about £100,000—for the seventh time will be largely met by the young people of the Congregational churches of Great Britain, Australia, New Zealand.

Now the ship is at work in the South Seas. Based on Tarawa in the Gilbert Islands, she will largely serve this group, with bi-annual visits to the Cook Islands to gather delegates for the Church Council and to assist the movement of pastors and teachers to new places of work.

International Appointment The British Council of Churches has appointed Mr. Noel H. Salter as Secretary of its international department. Mr. Salter has served as an international civil servant since 1950, and since 1955 has been deputy Secretary-General of the Assembly of Western European Union. During this time he has been a leading spirit in the Conference of Christian International Civil Servants, and has organised a series of remarkable ecumenical retreats for them in

different centres in France. He has also close links with the Taize Community. Mr. Salter is a Congregationalist, with his membership in the Purley church, Surrey.

Another for Geneva Congregationalists are already in some strength in Geneva in the persons of Dr. Leslie E. Cooke, Dr. Norman Goodall, Dr. Paul Minear and Dr. Elfan Rees. Not very long ago we could have taken pride also in the presence of John Garrett, Edgar Chandler and Walter Kilpatrick, now returned to their own countries. Soon the number will be increased again.

The Rev. H. A. Hamilton has just been invited by the Board of Managers for the World Council of Christian Education to become their Associate General Secretary. He will begin in September and his appointment will be for three years. He will in fact be opening a world office for the Council. The special responsibility of this office will be to consult with the World Council of Churches to discover ways in which the resources of both organisations may best be made available to the churches in the fields of Christian education and home and family life.

Mr. Hamilton has ministered to three Congregational churches, his present charge being in Brighton, Sussex. He was also Secretary of the Youth and Education Department of the Congregational Union of England and Wales from 1933 to 1945, and Principal of Westhill Training College (Religious Education), Birmingham, from 1945 to 1954. He was Chairman of the Congregational Union of England and Wales for the year 1961-2.

The Political Scene It must be a very long time since a Congregationalist could be found in high office in British politics. Mr. Harold Wilson, newly appointed successor to Mr. Hugh Gaitskell as leader of the Labour Party and leader also of Her Majesty's Opposition, was born into a Congregational family. Mrs. Wilson is the daughter of a Congregational minister, and the whole family attends the Free Church in Hampstead Garden Suburb, London, of which the minister is the Rev. Peter Barraclough.

Laymen's Movement at Oxford One of the significant features of post-war European Christian (if not Church) life has been the growth of the *männerarbeit* or laymen's movement. Until now it has been a Continental movement with very limited British interest. The Conference at Bossey in 1961, however, made an urgent request for

closer British participation. Initiative was taken by the Congregationalists and in particular by Colonel A. N. Francis and the Rev. Glynmor John.

As a result the first conference on British soil was held in Mansfield College, Oxford, in April. The theme was "Men in Church and Society". Speakers included Dr. D. zur Nieden of Germany, Prof. M. A. Kropp of Holland, the Rev. Kenneth Slack of the British Council of Churches, Mr. J. Wren-Lewis, research scientist, and Dr. John Marsh, Prof. Edgar Jones and the Rev. Glynmor John. Eighty representatives of churches in Britain and the Continent attended.

Discussions in France One of the most important features of the Covenant entered into between the Member Churches of the International Congregational Council and the United Church of the Palatinate, Germany, has been the series of annual consultations at Ebernburg. To these conferences, at the suggestion of the Congregationalists, have come recently also groups from the Reformed Church of France.

So much did this mean to the French participants that one of them, Pasteur Ennio Floris of Lille, greatly desired that fellowship with Congregationalists should be extended to a larger number of his ministerial brethren. So it is to be that at the end of May a group of ten Congregational ministers from England, with Glynmor John as leader, will meet for a week at the *Centre Protestant de Recherche et Formation* near Lille. Here they will meet with French pastors drawn from the whole northern area of France and discuss the public role of the ministry and the "equipping of the saints" for the demands of the modern world. Afterwards the visitors will be the guests of a number of churches so that they may experience the realities of local Protestant church life in France.

Summer School in Oxford Mansfield College, Oxford, is to house and provide a "Summer School" for American ministers and churchmen this year from August 10 to 30. The lecturers will be three members of the faculty: Dr. John Marsh on "Contemporary Trends in Theology", Dr. George Caird on "Issues in New Testament Interpretation", and Dr. Frank Sherman on "The Challenge of Dietrich Bonhoeffer". Evening celebrity lecturers will include Ian Ramsay, Henry Chadwick, Daniel Jenkins, C. H. Dodd, Erik Routley, and William Barclay.

The cost for a single person for the three weeks will be $220, and there are special rates for wives and families. The programme will

allow adequate time for sightseeing and recreation. Anyone in the United States who is interested should get in touch immediately with Mansfield Summer Session, 140 Nassau Street, Princeton, N.J.

SCOTLAND

A German Church in Scotland In the granite city of Aberdeen there settled after the war a little group of German ex-prisoners who had married Scottish wives. One by one they have been joined since then by Scottish soldiers of the British Army of the Rhine who had married while in Germany. A desire grew among this community for worship and church life together, and use was made on a week-night of the Swedish church in Aberdeen.

In August of last year Pastor Rudolf Mainscher was appointed their minister. A house was purchased for himself and his wife (who incidentally spent a year at one time in Cheshunt College, Congregational seminary in Cambridge). It was reconditioned so as to provide also a small chapel and committee rooms for the congregation.

Mr. Mainscher is a minister of the United Protestant Evangelical Church of the Palatinate, which is in open and unrestricted fellowship of pulpit and Lord's Table with the Churches associated with the International Congregational Council. His appointment is for six years and includes pastoral care for an area stretching from the River Tay to the Orkney Islands.

Friendly relations have been established with the Skene Street Congregational Church and a joint meeting was held there in December. Whenever they are free Mr. and Mrs. Maisncher worship in Skene Street Church where they have made many friends.

SOUTH AFRICA

Venture in Church Union An unusual venture in Christian fellowship was begun in November when the minister of the Central Congregational Church in Johannesburg, South Africa, accepted pastoral charge also of a church belonging to the Disciples of Christ.

The Disciples or "Christian Churches" began their witness in Johannesburg in 1896, seven years after the formation of the Central Congregational Church. Gradually in more recent years the strength of both these causes has declined in the middle of the rapidly expanding city. In 1950 Linden Christian Church was formed by less than 20 survivors and first met in the minister's house. Quite soon a building for worship was erected and membership grew to the present total of nearly 150.

Linden Christian Church

At the same time the Congregationalists had also moved from the centre to the district of Braamfontein, under the vigorous leadership of the Rev. Clifford L. Welch. When the minister of the Linden Church left to become Administrative Secretary for South Africa of the United Christian Missionary Society, the proposal was made that Mr. Welch should extend his ministry to cover both causes. The Linden Christian Church was received as an "Associate Church" of the Congregational Union of South Africa at the Assembly in October last, and the way was made clear.

UNITED STATES

Litigation Continues A further stage in legal action against the United Church of Christ has been taken by means of a petition to the Supreme Court of the United States seeking to have that Court review the action of the District Court.

Litigation against the formation of the United Church began in 1949 and has continued ever since. Courts of the State of New York, the Federal Court, and finally the United States Circuit Court of Appeals have all decided strongly against the plaintiffs. Now four Congregational churches and nine individuals petitioned for review on the ground that their legal interests and those of other Congregational Christian churches which have not joined the United Church of Christ have been denied "with due process of law". They claimed a financial interest in the various corporations and bodies of the denomination.

It was learned in mid February that the U.S. Supreme Court had refused to review the case. The plaintiffs can and may still seek a re-hearing of their petition.

More Churches Decide In the last six months of 1962 a further 500 Congregational Christian churches reached decision as to their future alignment. Of these 485 voted themselves into the United Church of Christ, 30 of them having earlier either voted against or voted to abstain. The number of Congregational Christian Churches at the end of 1962 which had entered the United Church was 4,150. This is of a total of 5,458 congregations in 1961. The number of Congregationalists now members of the United Church is 1,225,000, out of a total of 1,432,486. The total membership of the United Church is estimated at 2,043,000. Twenty-eight new churches were established in 1962.

Included in the recent decisions were 28 churches which voted not to be part of the United Church, making a total of 393. Just over half of these churches are in membership of the National Association. This means that almost 1,000 congregations have so far either deferred a decision or not voted at all. The great majority of these are very small causes.

Big Increase in Giving Dr. Ben M. Herbster, President of the United Church of Christ, has reported a substantial increase in giving to the national and international work of the Church in its first full year of operation.

Contributions for 1962 were 8.5% above the total reached by the two partners to the union in 1961. This was in fact the largest percentage increase in giving reported by a major Protestant denomination for 1962. United Church members gave $10,820,228.68 for the work of the mission boards and agencies in 1962, $850,646.26 more than the sum received separately in 1961.

More for the Ministry The 1962 enrollment of students in the five United Church theological seminaries shows a significant increase. In 1956—one year before the Union— these seminaries had 584 students for the ministry. In the fall of 1962 there were 786, a gain of about 35%. This is particularly significant in that the total enrollment in all Protestant seminaries in the United States since 1956 has been almost constant.

Loss to Religious Journalism The death on January 16 of Dr. Andrew Vance McCracken, anticipating by a mere six weeks his retirement, ended 20 years of outstanding service to religious journalism. Eighteen years in the pastoral ministry and a brilliant academic career preceded and contributed to the offering of his later years. In 1942 he became editor of *The Missionary Herald*, the oldest (founded 1805) magazine in continuous circulation in the United States. In 1950 he became editor also of *Advance*, with which *The Missionary Herald* was merged in 1951. When in turn *Advance* was merged with *The Messenger* of the Evangelical and Reformed Church, he became joint editor of the *United Church Herald.*

Of his work and person the chairman of the Publication Committee of the *United Church Herald* has written, "Above everything, Drew McCracken was an apostle of excellence. He could never make his peace with the second-rate. Whether in his writing or in the selection of manuscripts, he demanded the best. The "good enough" could never satisfy him. He wanted art work, printing and all that makes up a magazine to meet the standards of the most exacting. In this pursuit of excellence, he had the fire of the evangelist who seeks to convert others to perfection.

"We should not miss him so much, however, if he were only a technician with a facility for words. He was a man of deep religious emotions. He was a man with a cause. Nothing seemed to him to be trivial if it was concerned with religion. He was always totally involved —he constantly drove himself as one who was being driven by an unrelenting conscience. We shall not soon forget this dynamic man of letters. While he lived he never would let us forget. He was like a gadfly, stinging our consciences and reminding us that we are Christians. Now that he has gone we shall remember that gifted man who did so much to keep us awake to our responsibilities".

Gift to Mansfield College A century-old obligation to Britain was acknowledged when the Board for Homeland Ministries of the United Church of Christ voted to contribute $10,000 to the expansion programme of Mansfield College, Oxford, Congregational theological seminary.

British Congregationalists had given generously in Civil War days when the American Missionary Association was founding schools in the south. The presidents of six of these colleges approved the gift, even though it will mean that they will receive a smaller amount from the denomination's Christian Higher Education Fund.

WALES

Towards Unity The four major Free Churches in Wales—Baptist, Congregational, Methodist and Presbyterian—have issued a suggested scheme for their eventual union as "The United Church in Wales".

In the scheme local churches would be responsible for their own lives, including the appointment of their ministers. District meetings would be concerned with general superintendency of churches and property and would appoint a Council (on which local churches would not be directly represented). The Council would supervise the maintenance of the ministry, govern the theological colleges, maintain missions at home and overseas, and determine matters of property which would all ultimately be vested in the United Church.

The hope is expressed that this union would be the means of bringing a wider union into being.

Encouraging responses are already forthcoming to the challenge appeal for a massive concerted effort to provide an honourable minimum stipend for Congregational ministers. Several Associations have begun collecting, inspired in a number of instances by promises of legacies and by generous individual gifts (including an anonymous one for £10,000).

National Association of Congregational Christian Churches, U.S.A.

His friends in Wales will regret to hear of the death of Dr. Howell D. Davies in mid-October. He had been in excellent health and was actively carrying on the work of the Continuation Committee, a task which had occupied him for the past 12 years since his retirement as a secretary of the Missions Council. Dr. Davies was an elder statesman among the Free Church people of the United States.

The Ninth Annual Meeting of the National Association of Congregational Christian Churches will be held in Second Church, Hartford, Connecticut, June 24-27. The present membership of the National Association is 231 Churches with approximately 105,000 members. One of the items on the agenda will be the report of the newly-formed Committee on World Christian Relations which has, as one of its primary objectives, the exploration of the possibility of a continuing fellowship between the National Association and the International Congregational Council.

Dr. Harry R. Butman, Moderator of the National Association, will visit the British Isles May 13 to June 17. He is hopeful that conversations may take place which will lead to a creative assessment of the relationship between the constituent Churches of the International Congregational Council and those Churches in the United States which have not joined the United Church of Christ.

News in Brief

Australia The involvement of the Congregational Union in the United Church of Northern Australia has been increased by the appointment of the Rev. Allan Shephard as assistant minister at Darwin. The Rev. Paul Parkin has served for some years in Port Moresby.

The Second Report of the Joint Commission on Church Union has been issued, and will now be considered by the churches, perhaps for some years. It is hoped to present an appraisal in a future number of "World Congregationalism".

The Rev. Paul Trudinger, an Australian who has studied in the United States and is presently minister in Amherst, Mass., has been appointed Vice-Principal of Parkin Congregational College, South Australia.

British Guiana For the first time in its hundred years and more, Smith Memorial Congregational Church, Georgetown, is to have a Guianese minister. All previous ministers of this leading church have come from England. The new minister is to be the Rev. Pat Matthews, who has been for many years missionary to the Amerindians in the interior and also Secretary of the Congregational Union. Mr. Matthews has earlier this year represented British Guiana at the Assembly of the Congregational Union of Jamaica. Later he and his wife will pay an extended visit to England under the auspices of the Commonwealth Missionary Society.

Jamaica A grievous and irreparable loss was sustained in the death on January 31 of the Rev. John Mackie at the early age of 49. He had been for eight years the faithful, devoted and self-sacrificing minister of the North Street Church, Kingston, the largest Congregational Church in the island. He had previously ministered in Tasmania and in Scotland, his home country.

Extension work continues, the latest achievement being the dedication of a temporary church building at Denbigh.

Well over 1,000 Congregationalists gathered at Mandeville in the centre of the island on Ash Wednesday for the annual day of fellowship and dedication.

The 87th Annual Assembly of the Union took place in Kingston in March. A feature was the presence in the Rev. Pat Matthews of a representative of the sister Congregational Union in British Guiana.

Netherlands In February the Remonstrant congregations took up a collection at the suggestion of their Committee for World Service and Mission. As a result the sum of fl.2,500 (about £250—$700) was sent to the Congregational Union of South Africa for its "Group Areas Relief Fund" and has been gratefully acknowledged. (For the use of this fund see the article "A Monument to Courage").

New Zealand A generous personal gift has enabled the building of a chapel and the appointment of a chaplain to the University of Auckland. The Commissioning Service was held in Beresford Street Congregational Church and was conducted by the Rev. Stuart Jackman.

Scotland With the death in February of Dr. J. G. Drummond the Congregational Union has lost its most distinguished elder minister. He was minister of Dundas Street Church, Glasgow for 36 years, and President of the Union in 1938-9.

United States The Rev. Clarence F. McCall, minister and superintendent of the Illinois Congregational Conference, has been appointed head of the Wisconsin Conference of the United Church of Christ. This conference includes two synods of the Evangelical and Reformed Church and the former Congregational conference, with a total of more than 300 churches and 106,000 members.

Mrs. Douglas Horton has been re-elected Vice-President of the United Church Board for World Ministries.

Palatinate Church The United Protestant Church of the Palatinate has made a gift of 2,000 DM to the Congregational Union of England and Wales towards the assistance of needy students training for the ministry.

WORLD CONGREGATIONALISM

Future issues will be in an entirely new layout specially designed for us. News items and features will continue, but each issue will also concentrate on a particular theme. The next three issues will thus deal with the following:

September, 1963	The World Mission of our Churches.
January, 1964	The Unity of the Churches.
May, 1964	The Local Church.

The "Congregational News Service" has also been revived and will be issued monthly. This is largely for the use of magazine editors who, we hope, will reproduce items to give earlier publicity than can be possible through "World Congregationalism". Copies are available on request.

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Editorial

We introduce the new styling of the magazine with an issue devoted almost entirely to a consideration of the involvement of our churches in the enterprise of world mission. There are important reasons for this.

Awareness of the spiritual needs of people of other races in lands across the seas was awakened in modern times very largely by the discoveries of brave and imaginative explorers such as Captain Cook. Missionary enterprise rapidly became a major Christian interest, and involvement in mission an important, even a necessary, mark of the vitality of churches.

It is possible to be critical of some of the missionary methods and to deplore some of the effects on the peoples to whom the Gospel was thus brought. But it is impossible to deny the enormous benefits which were at the same time bestowed upon these very peoples - not only in terms of 'salvation', but also in education, healing, moral and social standards, and contacts with civilisation. The story of Christian missionary enterprise is an important chapter in the history of the world.

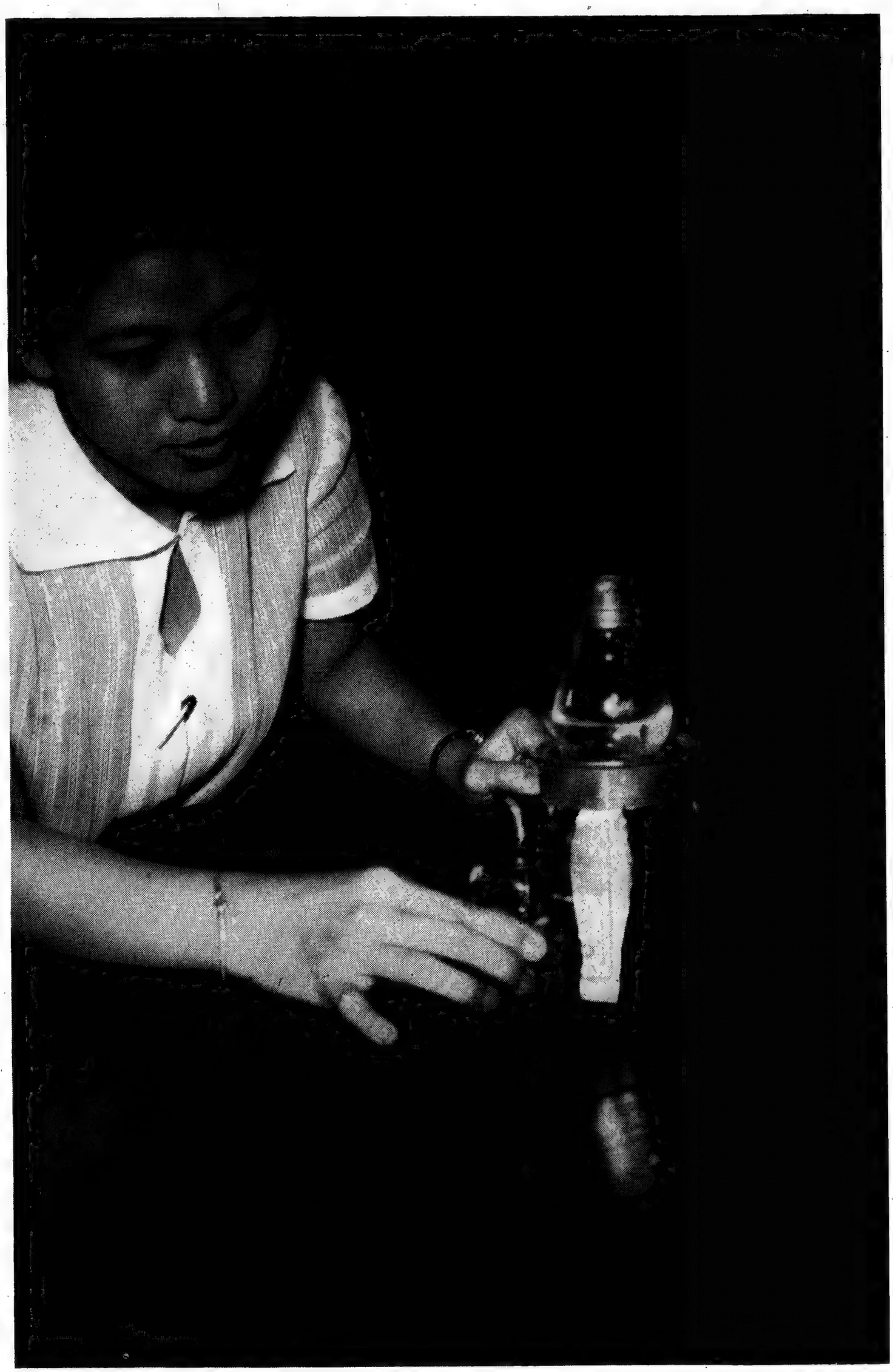
It was undoubtedly also good and right that the home churches should be so involved. The boundaries of imagination, understanding and sympathy were greatly extended. Opportunity was given for generosity, service and sacrifice. Greatest danger and real harm lay in the fact that this interest confined Christian acquaintance and concern almost entirely to those peoples and areas served by a particular mission. This not only meant that English Congregationalists tended to know more about Christians in Samoa than about fellow Congregationalists in the United States. It meant also that attitudes were largely based on the relationship of giving rather than those of receiving or sharing.

Recent years have brought great changes in which we have all participated. A new understanding of the essential relationship between church and mission has replaced the individual response to the appeal of the missionary society. One time missions have become churches in their own right, ready themselves to share in the one mission of the whole Church of Christ. A rising sense of national selfconsciousness has necessitated new attitudes and in particular the repudiation of all forms of paternalism. The needs of evangelism have challenged the imposition of denominationalism by the sending churches. Above all, a new sense of the unity of the Church in all places and in all its life has compelled the reconsideration of the very nature and form of Christian missionary enterprise.

In all these things Congregationalists share fully with others. Our presentation in this issue is simply an attempt to make these general considerations particular in terms of the actual involvement of our own churches. We express our gratitude to those who have written of the work they know and love, and to those who have given their frank appraisals of mission today.

Perhaps it would be right also, however, to ask ourselves with Dr Stowe why it is that Congregationalists do not seem, at any rate in terms of numbers and size, to have been as effective as others in any forms of mission. If a single and simple answer is to be given, it must be that one of the essential elements in our churchmanship has been that faith must be a personal response. That is, it must be a response freely given to a presentation which is made in full respect for the person. It is this respect for personality, which we believe to be of the very nature of God shown in Christ, which makes us poor proselytisers - if ultimately, we would sincerely hope, good evangelists. RFGC

The next issue of *World Congregationalism* (Jan 1964) will be largely devoted to a consideration of **Congregationalism and Christian Unity.**



London Mission

MAXWELL O JANES

Formation

The London Missionary Society (then called The Missionary Society) was founded in London on 21 September 1795. The inaugural meetings were crowded with people of many denominations and a spirit of considerable excitement and expectation prevailed. Interest in the new enterprise was by no means confined to London and of the thirtyfour directors elected to the Board of the Society, over half came from outside the metropolis. In seeking to account for the widespread welcome given to the new Society, Richard Lovett, the official historian of the first hundred years of its life, mentions the Evangelical Revival which bred a new 'zeal for souls' in the hearts of the old Dissenting churches as well as in Methodism; the social and political upheavals following the French Revolution and the Napoleonic wars, and the new interest in far away lands and people stirred up by Captain Cook's discoveries in the South Pacific.

Two other contributing factors deserve mention. One was the formation through the leadership of William Carey, of the Baptist Missionary Society (1792) which led members of other denominations to ask why they should not have a society too. The other was the new experience of denominational co-operation and harmony which men found in a missionary society in which Christians of Anglican, Congregational, Methodist and Presbyterian churchmanship united in a common enterprise - though it is to be noted that while individuals from the above denominations played both large and small parts in the life of the Society, the denominations as such were in no way committed to it.

In those initial years individual members made up the Missionary Society. An annual subscription of a guinea entitled one to membership. Donors of ten pounds, executors of wills in which a £50 legacy was given, and ministers of churches subscribing £50 per annum could also be members. These all had voting rights at the Annual Meeting held in May each year, which elected the 'directors' who, at their quite frequent meetings, managed the affairs of the Society.

The men who were prominent in bringing the Missionary Society into being were not only of several denominations but of differing theological outlooks. Some were of a Calvinist temper, others were influenced by Methodism and its Arminian ideas. It was necessary at times for the more eirenic to help to bring their brethren to a common mind. Yet for the most part these were men of broad sympathies and tolerant spirit, making much of their oneness in the Gospel and but little of their sectarian differences. Their basic motives were large and deep and rooted in the great Biblical themes. The spate of sermons which accompanied the founding of the Society, the 'Addresses' sent to ministers in Britain and to various bodies on the Continent, seek first of all to honour the Christ and to obey His commandment and to help towards the consummation of all things in Him. The *poor perishing heathen* are held up as objects of compassion and the thought that their destiny (unless they hear and accept the Gospel) is everlasting burning, occasionally appears.

The First Field

The actual knowledge of the heathen possessed by the directors was, of course, very slender indeed. Some of it had been gathered from the news that Bligh and Cook had brought home about the people of the South Pacific whose plight, both spiritual and material, led the members of the Board to decide on Tahiti as the first place to venture upon. Tahiti was on the other side of the world and few ships visited it, so it was deemed necessary for the Society to have its own ship. The *Duff* was purchased for £4,000 and on 10 August 1796 she sailed from Gravesend to Tahiti, arriving there 208 days later. The seventeen missionaries who were landed on Tahiti had a very difficult time at first owing to the wars which raged between the various factions on the islands and to the wrath of the people at their attempts to protest against the worst features of Tahitian life. It was not until 1812 that the first signs of substantial progress were seen. (This long period of trial and opposition was a characteristic of the initial period in other areas of the Society's work too.) After Pomare, the Tahitian king, became a Christian there was a general movement towards Christianity on the part of the Tahitian people. Later, when Tahiti came under French control, the work of the LMS there was handed over to the Paris Missionary Society.

Expansion

It is possible to do no more than catalogue the areas to which the LMS sent its missionaries in the century and a half that followed the first voyage of the *Duff*, adding in some cases the name of an important pioneer.

South Africa (Vanderkemp 1797)
N India (Forsyth 1798)
South China (*Morrison* 1807)
British Guiana (*Wray* 1808)
S India (Ringletaube 1809)
Siberia (*Stalybrass* 1817)
Madagascar (Jones and Bevan 1818)
The Cook Islands (John Williams 1822)
Samoa (John Williams 1830)
Bechuanaland (Moffat 1817, Livingstone 1841)
Jamaica (1834)
Hong Kong (Legge 1842)
Central China (*Griffith John* 1855)
S Rhodesia (Sykes 1860)
The Ellice Islands (1865)
Mongolia (*Gilmour* 1867)
The Gilbert Islands (1870)
Papua (Lawes 1874)
N Rhodesia (1877)
North Gilberts (1917)
Malaya (1952)

Those italicised are no longer fields of LMS service

New Church in Northern Rhodesia

Mission to Church

In the early days of any missionary undertaking the missionary is obviously the key man. It is through him that the knowledge of the Gospel, the Church and the Christian way of life is mediated. He is the only preacher at first, the only teacher. But if he is to succeed in bringing home the Gospel he must have help and that means training workers. At first he spots the promising young men in the schools he has begun and brings them into his house for further training as lay preachers. Later it is possible to gather a Bible school and perhaps have a colleague to run it, while later still comes the theological college, perhaps in union with other missions. A similar process must be gone through so far as teachers are concerned.

As more colleagues are appointed and the work begins to grow and consolidate, it becomes necessary for missionaries to meet to plan and manage the whole mission. A District Committee, consisting of missionaries becomes the authoritative body for the growing church. It stations pastors, disciplines them if need be, pays their stipends, lays down rules for the churches and is the court of appeal in all disputes. But it is, and is meant to be, a transient body giving way in time to one elected by the churches themselves, be it Presbytery, Council or Assembly - of which the missionary is a member only if he is elected to it.

This transition from a mission ruled church to a church ruled through its own courts and assemblies has already taken place in most of the areas in which the LMS has been at work. One of the earliest of these transitions was in South India, followed quickly by Bengal. More recently the Church of Christ in Madagascar came into full autonomy. Church and mission are integrated in Northern Rhodesia (United Church of Central Africa in Rhodesia) and only last year the Papua District Committee faded out and the Papua Ekalesia (church) Assembly came into being. In each of these places, and in Hong Kong, Samoa and Malaya, the missionary no longer plays a determining role in policy making or management. He counts it his great joy to serve as a fellow member of the church, valued for what he is able to contribute and not because he represents a once ruling race. The day of missionary control is over - so far as the LMS is concerned - in almost every place.

Church Order

From its inception the LMS has had a 'fundamental principle' which declares that its design *is to send out, not Presbyterianism, Independency or Episcopacy or any other form of church order and government (about which there may be differences of opinion among serious persons) but the glorious Gospel of the Blessed God, and that it shall be left (as it ought to be left) to minds of the persons whom God may call into the fellowship of His Son, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God.* As one would expect from such a principle the 'form of church government' has varied from church to church. In the absence of tribal chiefs the Church in Papua has tended to be more 'congregational' than the Church in Samoa, where the rule of the village elders has made it natural for the church to have a more 'presbyterian' form of church government. In South India, union with the Anglicans has brought the former LMS churches into an episcopally organised church. This flexible concept of churchmanship has made it easy for the churches which have come into being as the result of the work of the LMS to enter into union with other churches with considerable freedom and enthusiasm. One of the effects of this formation of united churches has been to bring missionary societies closer to one another. The LMS for example, finds that it must be in constant touch with the Church of Scotland and the United Church of Canada, since they are associated together in the United Church of Central Africa in Rhodesia.

Widening vision

During the last two decades there has been in the minds of many people a steadily widening vision of the world wide Church and this is more and more a determining factor in the missionary thinking. The church is now firmly planted in Asia and Africa - weak and often beleaguered it is true, but there. It must be treated as a Church. No longer do missionary societies send missionaries to it willy nilly. It invites the societies to send missionaries, describes the kind of qualifications they need to have and, when they arrive, gives them pastoral care and apportions them their work. Many young missionaries today are beginning to think not so much of a *call to overseas mission* as a call to go from one part of the Church to another (a simplification which has its dangers). The decline of the west and the rise of nationalism in Asia and Africa, make it necessary for today's missionary to go abroad in humble mood to commend to his fellows, not Western civilisation, however true it may be that it still gleams in

places with gold from the Gospel, but the Word of God and the Deed of God in Christ. Today's missionary will not expect to *take the chair* or be appointed to the leading place. He will forever be encouraging the people he serves to take responsibility. His leadership, which may be very real and very right, will express itself more by bringing other people on than by doing everything himself.

This is true, not only within the Church as such, but within its educational and medical work. From the beginning missionaries of the LMS, as of other societies, have been concerned to open the minds and heal the ills of the people they were in touch with. The school is a necessary element in the life of the Church, giving people the great gift of literacy, stimulating imagination, teaching them something of God's world, and providing an arena for the training of future church leaders. For such schools teachers must be trained, so that there are many places in LMS areas where missionaries are engaged in teacher training. Likewise the provision of medical care involves not only the building of clinics and hospitals but cooperation in the training of nurses and doctors. In both training college and hospital it is today common practice for the responsible head to be a 'native'.

Society and Church

These changes in missionary organisation abroad and missionary thinking at home are parallel with further thinking about the relation between the missionary society and the church at home. Whereas, as has been noted, the LMS was at first a Society composed of subscribing members of many denominations, ie a Society of 'enthusiasts', in the course of its 168 years of life there have been many changes. The growth of denominational missionary societies meant that the LMS could not look for official backing from Anglican, Methodist or Presbyterian churches. More and more as time went by it became the main channel of Congregational missionary effort, not only of Congregationalism in the British Isles but in Australia, New Zealand and South Africa as well. Steps were taken to modify its constitution so that its Board became more and more representative of Congregational Churches and Unions, until today more directors are appointed from this source than from the LMS Auxiliaries, which came into existence earlier in this century as church groupings to back up the work of the Society. Today strenuous discussions are going on to fashion a still newer type of constitution in which the seven Congregational Unions - England and Wales, Ireland, Scotland, South Africa, Australia, and New Zealand, will elect representatives to a Board or Council of World Mission which will be responsible to the Unions, each of which will be responsible in its own area for the raising of the necessary funds and the recruiting of the necessary personnel for their overseas missionary work. In this case the name London Missionary Society may well cease to be used, but it is the hope of everyone concerned that its tradition of strenuous and sacrificial service, its fundamental principle and its missionary passion will be carried over into the new organisation.

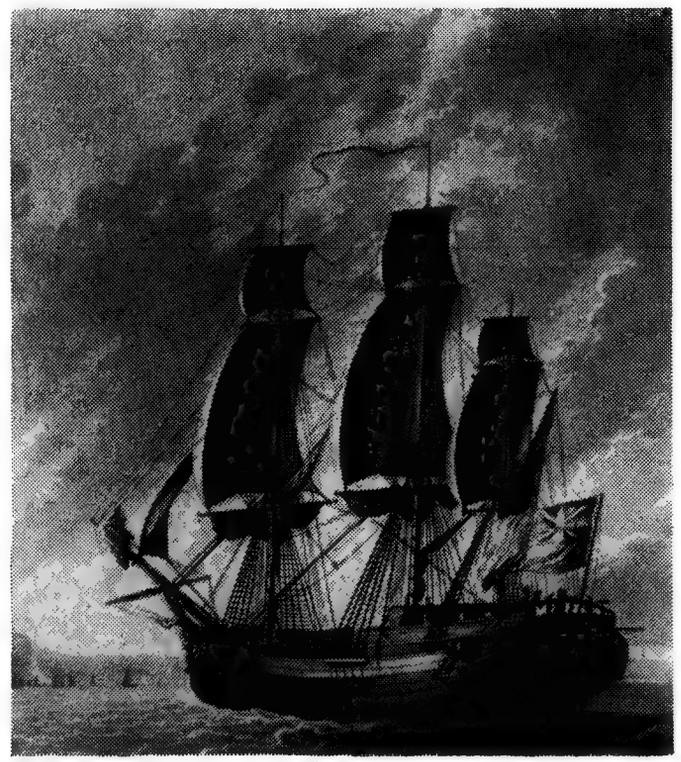
To complete the account of missionary service given by the Congregational churches of Great Britain it is necessary to say something of the **Commonwealth Missionary Society.** This society was formed in May, 1836, as the Colonial Missionary Society, to answer the clamant calls for ministers and support coming in particular from the young colonies of Australia, Canada and New Zealand. The need was for service to Christian migrant families who wanted pastoral care and churches.

It was as a result of the help given through this comparatively small society that Congregationalism was established in these countries and was encouraged and helped also in South Africa, and in Newfoundland. Ministers are still found in Britain to settle in Australia, New Zealand and South Africa, and some financial assistance is given in the last. A most helpful migrant service is continued.

Before the end of last century the LMS fields of Jamaica and British Guiana had both acquired their independence and become Congregational Unions of churches. It soon became plain, however, that they could not support themselves in terms either of ministers or finance. It was happily agreed that the Colonial Missionary Society should accept a large measure of responsibility. This it has continued to do to the present day, and indeed these fields now represent the society's major concern, with an additional care in recent years for West Indian migrants to Britain.

The Society changed its name in 1956 to the more appropriate 'Commonwealth'. Now it is engaged with the London Missionary Society in discussions towards a new unity of mission service.

The Duff



American Mission

DAVID M STOWE

Congregationalism was not quite 200 years old in the New World when it began to reach out toward the old world in mission. In September 1810 was organised the American Board of Commissioners for Foreign Missions, the first American instrument for world wide Christian outreach.

Impulses and Motives

First of all there was a burning sense of world responsibility on the part of a few young men. Around the year 1805 half a dozen students at William College began to reflect on the pioneer Indian missions of Eliot and Brainerd there on their own Massachusetts frontier. They studied, too, the work of Carey in India and of the new London Missionary Society. There is the dramatic story of a 'haystack prayer meeting' in 1806. Caught by a sudden thunderstorm they fled for shelter to the hollow eaten out of a haystack by the neighbour's cows. There, they prayed for guidance and strength. Soon they formed themselves into a disciplined group, the Brethren, for study and discussion. At Andover Seminary, whither some moved to continue their study, they were reinforced by strong recruits like Adoniram Judson. A year or two later they presented their concern to the General Association of Congregational Ministers of Massachusetts. The Association, greatly impressed, appointed commissions to look into the matter. In September 1810 leaders of the Connecticut and Massachusetts churches met at Farmington, Conn. and formed the American Board.

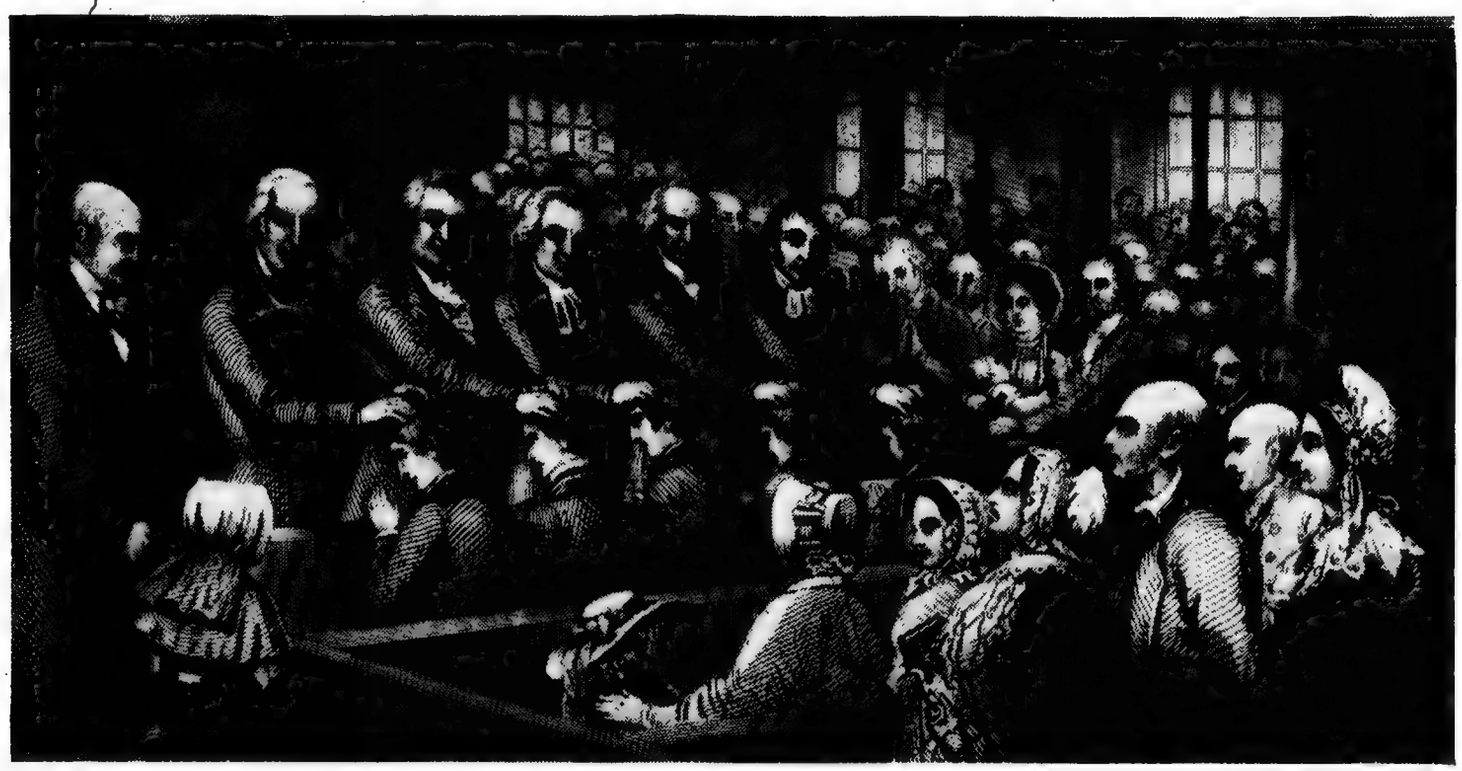
Behind the youthful vision lay a number of impulses and motivations. A newly independent United States had found its selfhood and was stretching its wings to take its place among the powers of the earth; the churches, too, sensed new and larger responsibilities. New England Congregationalists were among the great merchants and navigators of the day: their thriving commerce particularly with India and the Far East, turned American minds toward Asia.

19th century America had little interest in acquiring overseas domains, so the charge that foreign missions were linked with imperialism hardly applies to the American Board, or the Evangelical and Reformed Church boards. Yet it is not quite true that missions never followed or preceded the flag. Here, however, the motive seems to have been to 'civilise' as well as 'Christianise' with the assumption that both enterprises needed an umbrella of western 'Christian' influence.

Theologically, the motivation rested largely on fundamental evangelical assumptions: mankind without Christ is lost, both in this life and the next. Those who have the benefits of the Gospel have an obligation to share it with brethren who do not. Dr John Scudder, for instance, underwent a night of agonized prayer and weeping after reading a description of Hindu heathenism; at daybreak he offered his life as a missionary.

There were other dimensions of missionary theology, too. Jonathan Edwards in the 18th century had outlined a Christian world view according to which the eschatological action of God was imminent. His time of salvation for the nations was at hand: America had a key role in His plan; let her be ready for

Ordination of the first missionaries



this. To share in this climax of God's work meant that a concern not only for salvation beyond the grave but also for the improvement of human life here and now. Hence the charge by the American Board in 1819 to its first missionaries to the Sandwich Islands *Your views are not to be limited to a low or narrow scale; but you are to open your hearts wide, and set your mark high. You are to aim at nothing short of covering these Islands with fruitful fields and pleasant dwellings and schools and churches; of raising up the whole people to an elevated state of civilisation.*

Ecumenical character

The nondenominational name of the Board indicates that this Board was thought of as an instrument of all the American churches in cooperation with fellow Christian in other lands. *The Christian missionaries in every Protestant denomination . . . you will regard as your brethren, the servants of the same Master, and engaged in the same work with yourselves . . . with them you will cheerfully cooperate . . . in any measure for the advancement of the common cause.* Encouraged by the adhesion of the Presbyterians to the Board in 1811, it called boldly upon Christians of all denominations to unite their missionary efforts. In 1826 the Dutch Reformed Church in America, and in 1839 the German Reformed Church decided to do their foreign mission work through the Board.

The rise of denominational consciousness after the middle of the 19th century left the American Board largely to the Congregationalists. However, it has not lost its ecumenical character and continues to appoint as missionaries, well qualified Christians of all denominations.

The movement towards integration and mission has now come to fulfilment, in the United Church of Christ, by the integration in 1961 of the overseas work of the Church within the United Church Board for World Ministries. Into it have gone the programmes and staffs of four formerly separate agencies: the American Board, the Board of International Missions of the Evangelical and Reformed Church, the E and R Commission on World Service and the Congregational Christian Service Committee. The executive staff numbers about twentysix.

'The Spirit led . . .'

There appears no particular logic in the pattern of the scores of missions undertaken: no geographical preferences, no global masterplan. It would appear that where the Holy Spirit led, the community covenanted to world mission, followed.

The fame of Carey drew the first missionary group to Calcutta: but it was the hostility of the East India Company which forced them to take refuge and begin work around Bombay.

The Hawaii mission was inspired by the appeal of Opukahaia - a young stowaway on an American ship who was adopted by Christian students at Yale, trained for a mission to his own people, and died of typhus before he could return.

The Honduras mission of the E and R Church began when a native of that country appeared on the doorstep of Dr Menzel, chairman of the Board of Foreign Missions (in Washington DC) and poured out his plea for a Protestant ministry in his land.

The flourishing Ghana mission began after World War II, when the Evangelical Presbyterian Church there inquired of the E and R Church in the USA if it would care to enter into partnership.

Today the United Church BWM carries on work in some 60 countries and sponsors about 550 missionaries and service representatives in the following countries

Angola (1880)	Indonesia (1956)
Argentina (1927)	Italy (1950)
Brazil (1927)	Iraq (1924)
Ceylon (1816)	Japan (1869)
Ecuador (1946)	Lebanon (1821)
France (1946)	Mexico (1872)
Germany (1947)	Micronesia (1852)
Ghana (1947)	Okinawa (1958)
Greece (1830)	Philippines (1903)
Honduras (1917)	Rhodesia (1893)
Hong Kong (1949)	Syria (1855)
India Central (1868)	Taiwan (1960)
South (1834)	Togo (1947)
West (1813)	Turkey (1820)
Union of South Africa (1835)	

Self searching and reappraisal

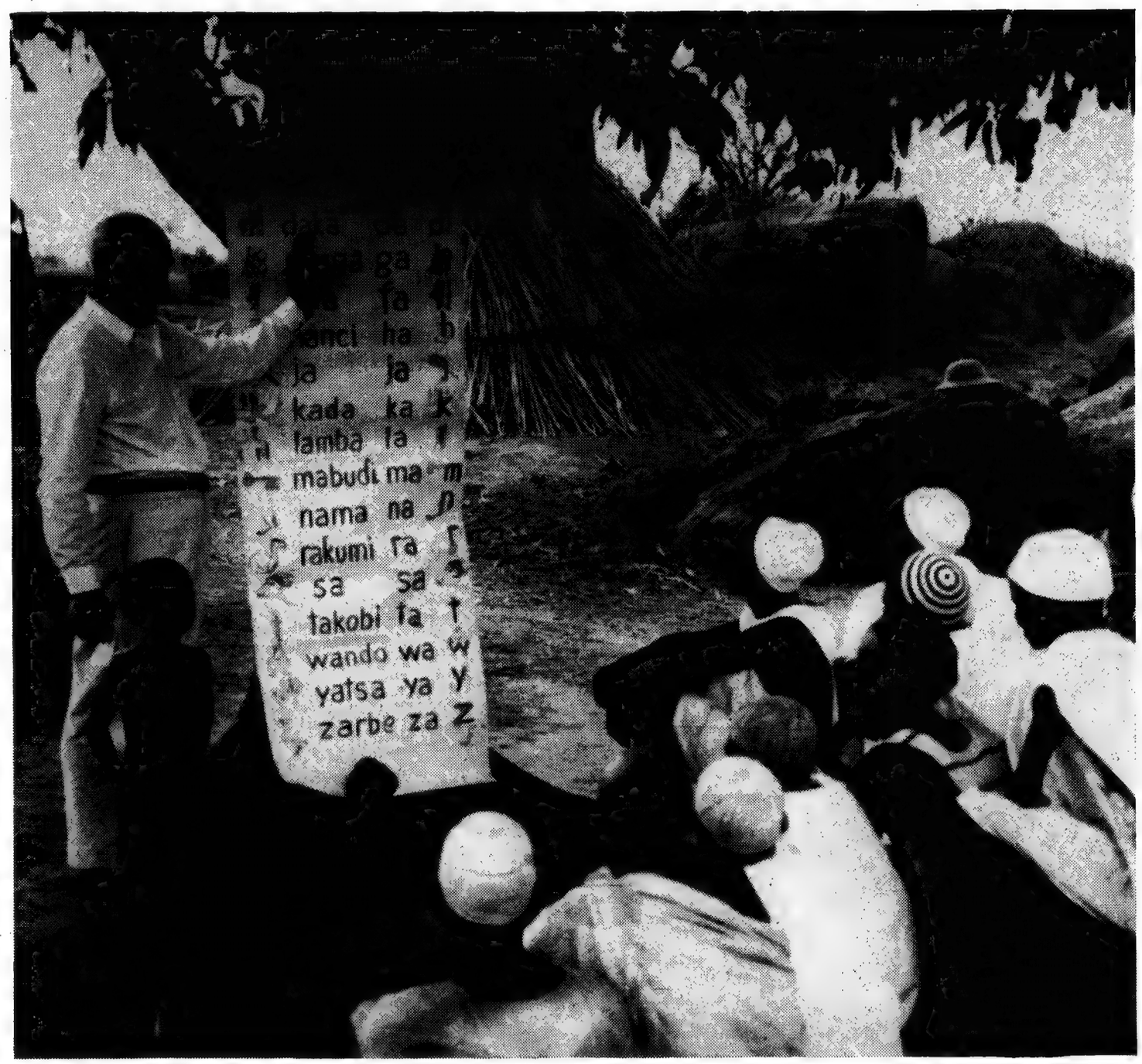
The current period of self criticism and searching, and of reappraising the motives, methods, expressions of Christian mission, began at least as early as the Laymen's Inquiry of the 1930's, issuing in the controversial *Rethinking Missions*. Almost alone among missionary agencies at that time, the American Board considered that volume seriously. If much of it is now dated, nevertheless the decades have vindicated the essential soundness of many of its perspectives: a more catholic openness to Christians of other persuasions; a readiness for honest conversation with other faiths; a broad conception of the Christian mission as embracing all the needs of men; a primary concern not for the interests of the church but for the world in which God himself is involved as Servant and Redeemer; a stress upon the 'secular' ministries of skilled and committed laymen rather than upon the homiletical or sacramental activities of clergymen - all these motifs, somewhat heretical a generation and more ago, are popular today as expressions of what Bonhoeffer called *worldly Christianity*.

The ecumenical principle of appointing missionaries on the basis of fitness alone, regardless of denomination - this was rethought **and reaffirmed** at the time of Union in 1961. For many decades American Board personnel and churches which they helped to found, have been pioneering in movements towards Christian unity. As a result, in every field today our

efforts are channelled through a united church or a united mission - except in the few cases where there is no one with whom to unite!

Again, throughout the 19th century the Board reiterated its conviction about indigenizing Christianity. Rufus Anderson, its greatest secretary, hammered home the themes of self support, self government, self propagation. He criticised the mission station mentality which tended to perpetuate missionary paternalism in little colonies of foreign influence and patronage. In some of his educational theories Dr Anderson has been proved wrong, but his impulse to foster the authentic selfhood of the Church in Asia and Africa is as up to date as the 1963 programmes of the East Asia Christian Conference of the All Africa Conference of Churches. The essential soundness of much American Board thinking does not mean that there have not been failures in its work. A lamentable ineffectiveness in evangelism in a number of fields testifies to the difficulty Congregationalists always seem to have in winning men to faith, whether in east or west. In spite of theory, a good deal of paternalism has in fact sapped the vitality of some missions. Uncertainty about priorities and freedom for missionary initiative led in some areas to vast but unintegrated programmes of miscellaneous good works which bore relatively little fruit in communities spiritually and morally transformed.

Dr Frank C Laubach teaches a class in Africa



Looking forward. . .

Today the forward thinking of the UCBWM includes the following concerns

first a sharpening of spiritual and theological aims with the intent that all mission work bear fruit in strong, vital and growing churches and in a distinctively Christian witness to society at large. This requires mobility and flexibility of operations, and willingness to liquidate or transfer unfruitful programmes and institutions.

second a conviction that both mission and service (the latter designating ministry to physical human need) on an emergency or short term basis must be held together in a unified and coordinate strategy.

third an attempt to use freedom and imagination in delineating the nature and task of the missionary. Specifically, the immense possibilities opened up by the current dispersal of millions of Christian laymen in international service of many secular kinds must be followed up. The newest secretariat of the Board is specifically for such Churchmen Overseas.

fourth a fresh look at the nature of mission church relations, both at home and abroad.

The Home Church

We have moved from the time when missions were no concern of the church at large but the hobby of a dedicated few, to a day in which the slogan *The Church is mission* has wide currency. But does this mean that there is no distinctive missionary dimension of the church's life? It is surely clear now that mission must be an integral expression of the church's normal life; but also that certain tasks (which may go far beyond the normal geographical and cultural milieu of the church) may

have a special missionary priority and call for specialised agencies to discharge them. This with respect to the home church.

Mission-Church Relations

At this point abroad, a major evolution has also taken place. Strong foreign-based missions once dominated the small Christian communities founded by them. Later these missions existed alongside growing churches as partners or sometimes rivals. More recently missions have tended to dissolve into the life and programme of the indigenous church. Missionaries are called and directed by that church. Mission funds are spent by decision of that church. This is healthy and right.

Now, however, it is time to move another step ahead, to a more authentic partnership between sending church and receiving church (both of which may well be sending-and-receiving churches). This means joint consultation and joint decision about programmes in which both are involved. It may require a missionary's awareness of his representative character as coming from another church and culture as well as his identification with the Christian community to which he is called.

More broadly it calls for partnership between all the denominations in a mission field and between all the mission boards. Such genuine joint action for mission will blend the authentic selfhood of many churches, both younger and older, in ventures of fresh vitality of which our world, usually without knowing it, is in desperate need.

Swedish Mission

ARVID STENSTRÖM

It is impossible to understand the advent of the Mission Covenant Church of Sweden (MCCS) in foreign countries without first sketching the religious environment out of which the MCCS grew. The MCCS and its overseas mission were formed at the same time in 1878-9.

The Reformation, which was carried through with the full support of royal authority, tied the Church to the State. The Church of Sweden was a uniform Church, established by the decision of the Uppsala Conference in 1593 and by the Church Law of 1686. All except Lutheran teaching was forbidden under pain of severe punishment and even banishment. The Church's power over the people was further strengthened by the laws of 1726 and 1735. In spite, however, of express prohibitions against private meetings, revivalist movements grew in strength, receiving additional vigour from Methodist and Baptist influences.

These movements were not intended as a real reformation of the Church of Sweden. One of the basic principles of the Evangelical National Missionary Society (ENMS), in which the revival became organised in 1856, was evangelisation of the home country: there was no question of separation from the established Church. Gradually, however, there grew up opposition to the view of the Church as a territorial unit and to its communion practices.

Break with the State Church

As 'the Church' consisted of all those living in a certain area, it followed that people who were obviously ungodly partook of Communion. When the

The Congo Brazzaville Mission becomes an autonomous Church

clergy refused to arrange private communion services for the faithful, laymen were asked to lead them and to administer the sacrament, thereby conflicting with article 14 of the Augsburg Confession (one of the Church of Sweden's written confessions of faith): whereupon the free communion partakers became *heretics from the true faith.* The conflict with the Church of Sweden was now a fact, and since it was founded on deep differences of opinion as to what constitutes the essence of the Church it led to a break between the revivalists and the established Church and to conflict with the Church Law.

The communion societies grew and were to all intents and purposes free churches, though the members, because of Church Law, could not withdraw from the State Church. This led to a break within the ENMS: most of its leading personalities wanted to keep that organisation as a missionary society. When certain leaders were expelled, and some missionary candidates were prevented from going to the mission field because they refused to recognise article 14 of the Augsburg Confession, matters came to a head. At a meeting in Stockholm in 1878 it was decided to found the Mission Covenant Church of Sweden. Statutes were adopted in the following year. The first paragraph reads *the purpose of the Mission Covenant Church of Sweden is to unite mission societies and local churches in the country to do missionary work together at home and abroad.* Thus, mission to non-christians was a principle of the new Church from its inception. This decision had immediate results.

Missionary motives

In the records of the formation of the MCCS, little is said about the central motives for mission in other countries. Not without influence was the strongly mission minded work of the pietists, Methodists and Baptists. Already in 1835 the Swedish Missionary Society had been founded, and ten years later the Lund Missionary Society. These became mainly supporting societies of the German missions. The ENMS had sent out its first missionaries in 1866. This missionary interest led later to the founding of the Church of Sweden Mission in 1876.

When the MCCS was formed, there were thus two Swedish missions at work in Asia and Africa. This interest in missions spread to the newly formed Church also.

Naturally, Sweden was influenced by events in other parts of the world. The exploration into the sources of the Nile, the attempts to map the interior of Asia, geographical discoveries, colonial expansion, the development of communications and commerce - all furthered the interest in foreign countries. Similarly, the idea of the civilising mission of the West, eg the struggle against slavery, may also have worked on the imaginations of men. However, these were certainly not the decisive factor. The chief driving force of mission was the experience itself of the Gospel. If faith in Jesus Christ was the determining factor for the salvation of the individual, then it was imperative that all people hear the Gospel. Foreign mission was thus the logical response of those saved by Jesus Christ.

As the young Church was a missionary Church from the outset, there was no reason to create a separate missionary society. The board which dealt with work at home was also responsible for foreign mission.

Missionary outreach

Sweden had no colonies, but there were areas which had long interested her, namely Lapland, Finland and Russia.

Work began in Finland as early as 1879 in response to a request by representatives of that country. This was to prove a short term missionary enterprise: the Finnish were soon able to take over the work. The result was an autonomous Church which later, because of language difficulties, was divided into a Finnish and a Swedish branch.

The mission in Swedish Lapland began in 1880, the missionaries following the Laps in their annual wanderings from the forestland to moor. When later the work was extended to the Swedish population also, and the missionaries settled, this mission went over to the home department.

It was decided in 1880 to begin work among Scandinavians in Russia. The work prospered: some years later there was a congregation in Petersburg of 150 members. Due to the opposition of the Swedish-Finnish clergy, the Russian authorities forbade the formation of local churches, so these were organised as 'temperance societies'. These 'churches', created all over the Baltic provinces, joined together in the Ingermanland Christian Evangelical Society, and, numbering 1,500 members, existed until the Russian Revolution in 1918.

The influence of individuals also affected the choice of mission fields. Thus Alfred Nobel (founder of the Nobel Prize) influenced the decision about the mission in Baku, and Prof A E Nordenskiöld (discoverer of the N E passage) inspired the decision to begin a mission among the Eskimos in Alaska. The Baku mission led to further enterprises in the Caucasus, Persia and East Turkestan: these resulted in the founding of an autonomous Armenian Church. The mission in East Turkestan came to an abrupt end when the communists came to power in 1938.

The mission in the Congo sprang out of the visit to London in 1878 of one of the teachers at the theological college. The ideas of Grattan Guinness appealed to him and, following his report of his impressions, negotiations were opened with the Livingstone Inland Mission. The outcome was the sending out in 1881 of the first MCCS missionary to the Congo, in the service of the LIM. When the MCCS undertook mission work in China in 1890, the Alaska field was handed over to the sister Church in U S A.

Latterly, MCCS has taken up work in India (1940) following expulsion from East Turkestan, and in Japan (1949) after the missionaries were driven out of China.

Missionary objectives

Though there has been no uniformity in mission work, one of the aims of the home direction has always been the founding of self supporting Churches. As has already been mentioned, the work in Russia, Caucasus and Persia led to the founding of Churches under their own leadership. This was also the case in China, when in 1951, the missionaries left the country.

Another main principle has been to give the young Churches the Bible in their own language. This led to energetic scientific work in linguistics in the Congo and East Turkestan. (Several missionaries have carried out high quality research in other fields besides that of language study.) Thus, MCCS missionaries have translated the Bible into Kikongo, the East Turkestan language, and a Tunisian dialect of Arabic. General literary work followed Bible translation, and each year large sums are spent on literature. Naturally, the mission also engages in educational and medical work.

Autonomous Churches

The mission has sought to make mission Churches autonomous as soon as possible. Most interesting in this connection is the Congo. The home board first made an attempt to found an autonomous Church there as early as 1908. Difficulties arose at the time. It was later that congregations were organised under their own leaders: in the 1940's the first plans for a Church were ready. The constitution made the Synod the highest decision making authority, with a synodal council as its executive body. The churches were bound by decisions of Synod and it was assumed that the Mission Conferences would have the power of veto (they had in fact to make decisions in many matters of an economic character). This constitution, in spite of obvious shortcomings, brought forward a number of leaders reared in the local churches. The synod took more and more of the responsibility, and the mission board in Sweden purposely refrained from making decisions in matters concerning the churches and their work. In 1957, a new constitution was adopted: when formal autonomy came in 1961 to both Churches in the Congo (Congo-Leopoldville and Congo-Brazzaville) they were relatively well prepared to take over the leadership.

A guiding principle of the constitution is to give the local congregation as much freedom as possible within a firmly united Church. The dangers of tribalism, syncretism and separatism have been taken account of, but so has the great value of the congregationalist view of the local congregation. Thus the form of the Church in Congo is not a copy of the mother Church in Sweden but a response to a real need in the Congo itself.

It is a further principle of the Constitution that mission be completely integrated in the Church but should not lose its possibilities of initiative. New projects needing the support of the mission should be decided upon together. If, however, the Church were in danger of limiting its mission work to preserving what already existed, the

mission should be able to initiate new work. So far, however, the Church's plans have exceeded what the mission itself would have ventured to undertake. The missionary has no special position in the Church but is regarded in the same way as other church workers.

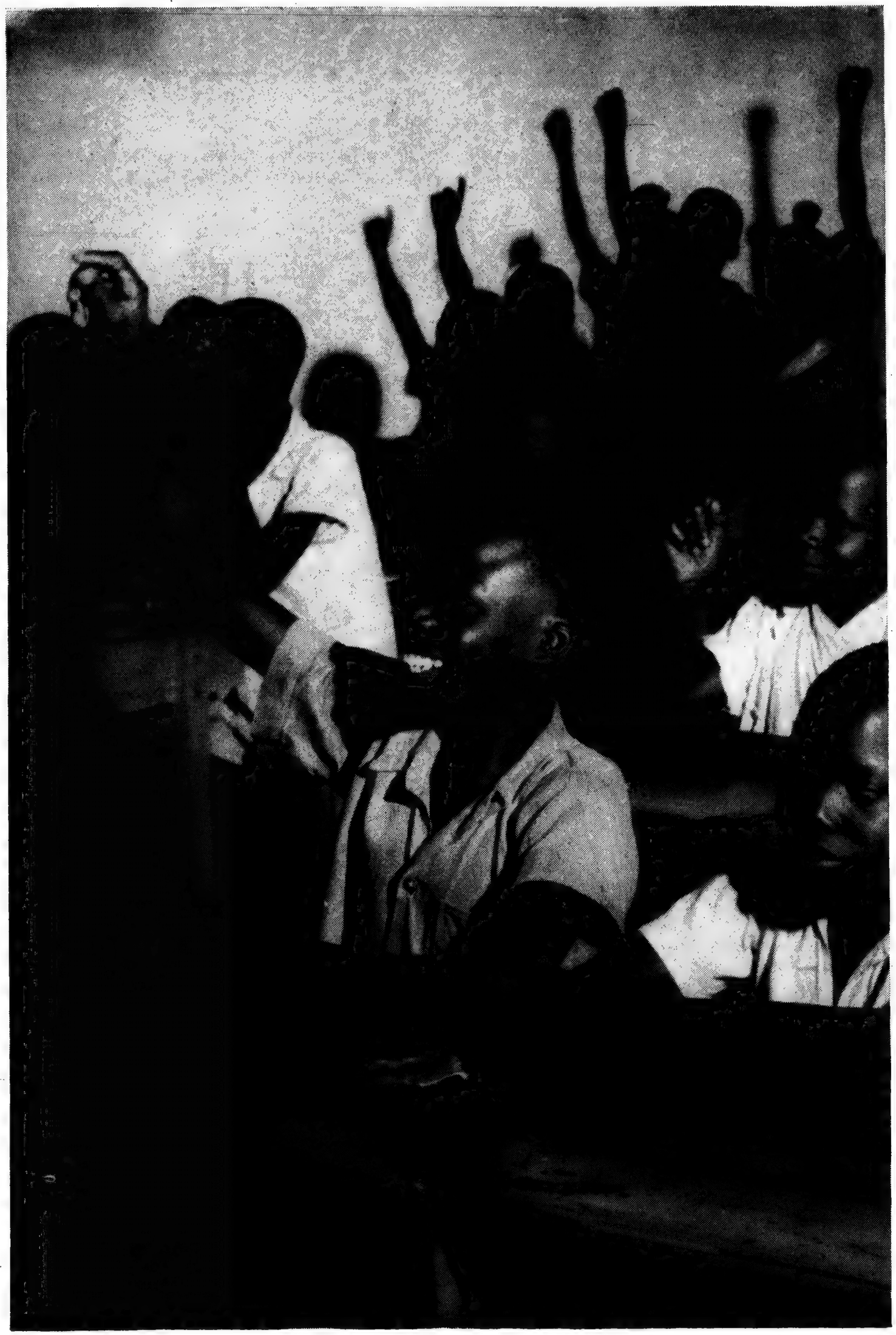
The autonomy of the Church has, to a marked degree, brought greater activity to the congregations, seen chiefly in expanding work, an almost unbelievable rise in the offerings for the work of the Church, and increased spiritual activity nourished by the revivals.

The attempt to found an autonomous Church in India has been hindered by difficulties arising not least from the heterogeneous composition of the Church. On the other hand, an autonomous Church is to be formed in the near future in Japan on the basis of principles largely similar to those of the Congo.

Ecumenical Attitude

Another guiding principle of the formation of these Churches has been openness to the ecumenical movement. The constitution should be such as to erect no great obstacle to further Church union. Cooperation with other Churches both in the country itself and in Europe and America, is supported. The Congo Churches have also joined the World Council of Churches. Both local church people and the home board believe that churches with sectarian tendencies should not be founded. It is reasonable to suppose that all the Protestant Churches in the Congo may be united to form the Church of Christ in the Congo.

The Churches which have sprung from the MCCS fields of mission should be taken as a model of this united Church, since they lay down no other claim to church membership than faith in Jesus Christ as Saviour and a life lived in this faith.



Dutch participation in mission

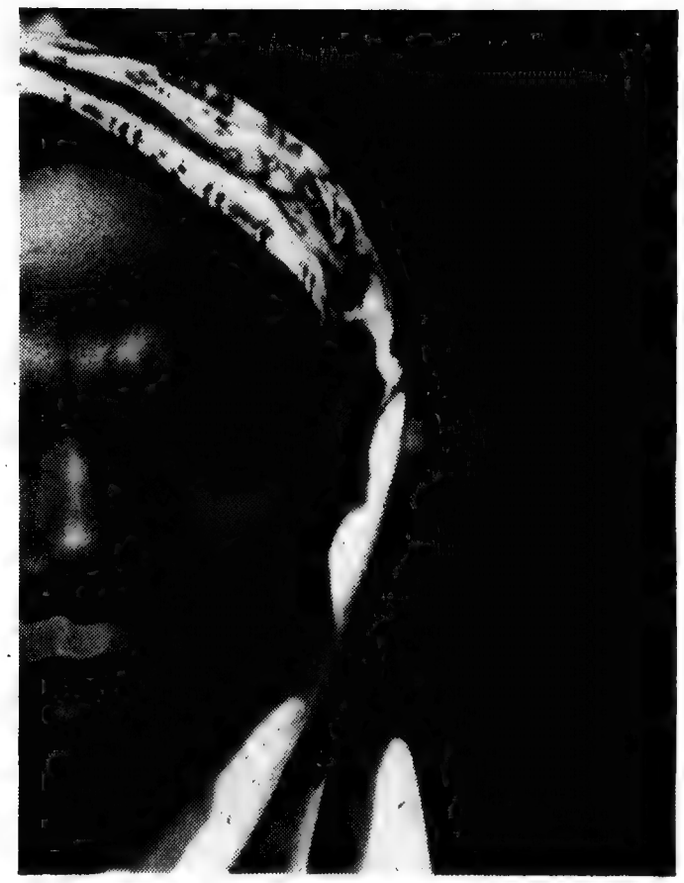
A M VAN PESKI

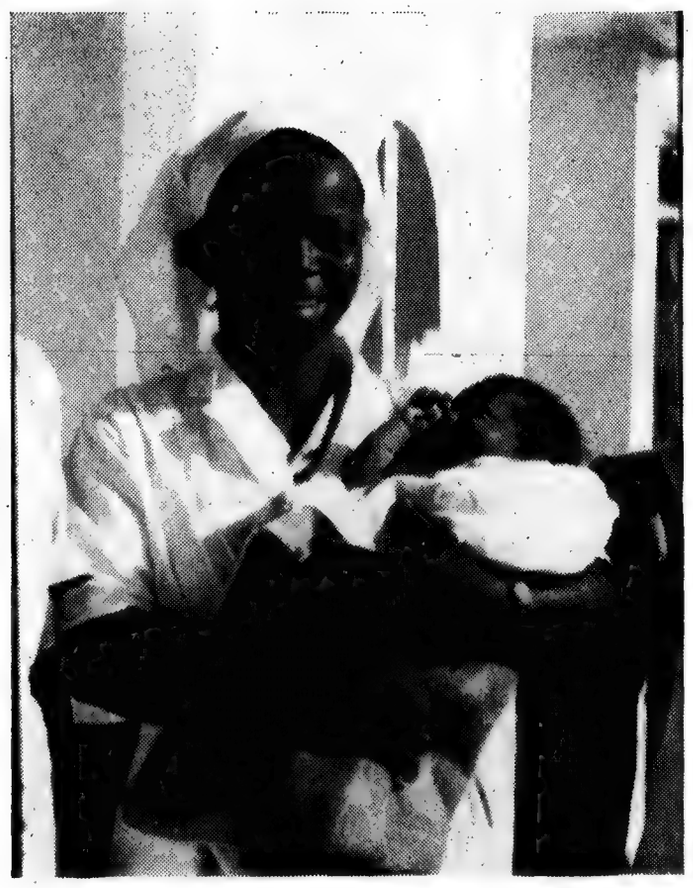
1 Among many foreign friends, as well as among many within our own membership, the idea prevails that *Remonstrants have nothing to do with missions.* This is indeed true for the period between 1900-60, but it is not true of the earlier times and in particular it overlooks the fresh start we made in 1962.

2 The early history of the Brotherhood from the famous Synod of Dordrecht (1619) explains why initially there could be no involvement in missions. After the condemnation of Remonstrant theological positions, those ejected from the Reformed Church organised themselves into a 'Brotherhood'. Slowly and under persecution, they re-gathered their congregations, but for a long period this Brotherhood was refused any association with the dominant Church. It is surprising therefore that, in spite of some Calvinist opposition, the Dutch Missionaries' Society (1795) was structured mainly in accordance with ideas put forward by a Remonstrant layman, Van Vollenhoven of Rotterdam, who was influenced by the example of the London Missionary Society. From 1840 several of our ministers and professors were members of its Board.

3 But from the 1860's radical spiritual changes shook the life of the Brotherhood. Professor Tiele, from 1877 the first professor of comparative history of religions, though himself persuaded of the 'superiority' of Christianity nevertheless quickened an interest in the bringing together of the spiritual treasures of mankind in a way which led to a relativist approach to the traditional self expressions of faith. Finally in the early 20th century the intensification of theological questioning and, at the same time, the strong idealistic efforts towards a reshaping of our Dutch society brought active participation in foreign missions to an end. Albert Schweitzer and Simavi (Medical Care in Indonesia) absorbed the only remaining interests.

4 What impulses and motives have been responsible for the fresh start in our time? The conviction that the Brotherhood truly is a **Church,** not a society, expressed itself eg in the new Church Order (1949), which in its first article declares *home and foreign missions* to be among the ways of proclaiming the Gospel. Some amongst us felt our abstinence to be a blind spot in the manifold activities of our Church. The Remonstrant mind is inclined, by preference, to give practical aid and service. Therefore we appealed to our Government to increase development aid, and participate actively in Inter





Church Aid. But behind that there are moral and spiritual needs, which cannot be overlooked. A Christian community, *rooted in the Gospel of Jesus Christ*, has received the grace of Christ not for itself only.

At the same time, the changing pattern of 'missions' encouraged this new look. The rapprochement with the Reformed and other Churches resulted in a readiness to accept each other's resources. We are indebted, too, to the ICC for widening our view on the missionary task. The integration of the IMC and the WCC, of which latter the Brotherhood is a member, the ecumenical partnership in obedience, and the consequent fading difference between home and foreign missions, paved the way for us further.

5 To define *the new Remonstrant concept of Missions* would be a premature, hazardous and presumptuous task. We can only point to some motives which inspire it.

A basic conviction of Arminianism is the belief that God's love seeks to come to all men in Christ. The Lord, who is the Spirit (II Cor 3:17), is at work already in this world, recognised or unrecognised. (A typical emphasis of ours!) It is our mission to open men's eyes to see the signs of his compassion, that they may be believed **as** signs of God's continuing concern for this world of His.

This means that in all modesty we can give a witness to our belief that God's holy will and mercy find their deepest expression in Jesus Christ. This witness will always have to be authenticised by being closely linked with efforts of human understanding, aid and solidarity. 'World diaconia' and 'world pastorate' are both needed. Thus we can wholeheartedly share in modern missionary efforts, when sister churches ask for our assistance. Ecumenical solidarity suggests to us a concept of Missions in the form of 'Inter Church witnessing Assistance'.

6 Our organisation is very simple. A *Committee for World Service and Missions* studies the issues, seeks to instruct and to inspire the congregations, and manages our projects. It was appointed by the 1962 Assembly. A February collection for World Service brings in approx. £2,000. A Whitsun collection for missionary projects was started this year. More than half of the total sum is given to the Dutch Inter Church Aid Foundation.

7 Our own first projects were suggested by personal opportunities. Together with the Reformed Missions Board, we were able to send out a lady medical professor to Vellore, India, and to support the studies of our own minister Frits Rosingh, who is to be youth pastor in the Presbyterian Church of Ghana, by 1964. Remonstrant physician Dr Hogerzeil, who is in Government service at the Uzuakoli Leprosarium in Nigeria, mediated our contacts with the local Methodist Church so that we could effect the appointment of a full time African minister at the Leprosarium. With the support of more and more of our membership, we hope to extend these modest beginnings.

Are Missions Worth Saving?

NELS F S FERRE

Disillusion

Are missions worth saving? A prior question is, perhaps, is Christianity worth saving? Both must be answered as one. The answer cannot be presupposed nor, in any case, easily given.

I recently completed an academic year of travel in Asia, spent chiefly in Japan, the Philippines, India and Lebanon. One result of this year is that missions for me have become forever deglamorised. Except for frustrating language differences, Borneo and Burma seemed little different from Boston. All my life I have been ardently mission minded. What romance to give up homeland and family and offer one's life as a total sacrifice on the altar of Christ! Yet the romance has been taken out of missions for me. Missions are hard and, it sometimes seemed to me, mostly secular work. In darker moments I have wondered to what extent missionaries serve God or the people directly and creatively, or to what extent they carry out mostly the routine assignments of their boards. I have even wondered how much of the board directed activity really furthers the cause of Christ.

And I keep wondering whether the first missionaries did not achieve the real breakthrough and give the impetus that still keeps missions going. My surface impressions based on a short visit make me wonder, at least, how far missions on the part of the established churches since then have not been a matter of treading water. I have discussed with many respected missionaries the 'ghetto' nature of the missionary churches, the static lack of expectation of large-scale conversion and the fact that the missionaries themselves have often no real confidence in the value of the Christian faith.

Lack of Confidence

I could better appreciate this lack of confidence when I realised that the highest level of faith I found in India

was not in a Christian community but in a train compartment with a trio of Hindu laymen - an engineer, a businessman and a soldier - who during a day of travelling intimacy revealed a depth of devotion, an integrity of spirit and an outreach of spiritual understanding that I covet for every Christian. Many Muslim Arabs with whom I talked, not only those who showed me around refugee camps but lawyers and shopkeepers, left an impression on me of a whole life that revolved within a religious atmosphere, even to the ordinary expressions of social life.

It was a deep shock to see how little Christ is understood and how little effect the Christian faith has among church people everywhere in overcoming prejudices of race or nation, caste or religion. A minor example is the extent to which many missionaries themselves serve as outposts of Western culture. Fortunately there are notable exceptions to this generalisation. Whether at home or abroad, however, 'Christianity' is not so much a universal faith as the accepting of one religion among religions - and, I seriously fear, not always for the better.

Achievements

I observed that there are creative possibilities everywhere for missionaries who urgently want to communicate their faith.

I believe more than ever in education as a means of mission, both for its own sake and as an arm of faith. The indirect influence of the Christian faith through mission supported institutions has proved of immense importance in the political, social and educational life of country after country. There is obviously untold power in the Christian leaven at whatever degree of saturation. To underestimate the beneficial power of the gospel is sheer ingratitude or ignorance.

The way the younger churches have led in the uniting of denominations is a sign of real Christian power. Even though the reasons for such unions are many and complicated, the definite part that Christ plays in it exemplifies the reality of the Christian spirit.

I have also been moved to deep humility by the sheer good works springing out of the Christian faith: Church World Service, refugee relief, the work with lepers, the healing of the indigent and the aged, the orphanages and the schools for the deaf, dumb and blind. Moreover, I appreciate as never before the work of medicine in country after country, technical help with agriculture, industrial evangelism and constructive leadership in problems of labour.

I am neither idealistic about this work nor cynical. I have heard both sides, but the balance is strongly on the positive. I can only thank God humbly for all this work. Nor can I neglect in my account the personal influence of untold numbers of dedicated and highly trained missionaries who mingle with the people in these lands and even by their very being there help lift the sights of faith and lead towards the goal of better lives and more genuine relations.

The Future?

Having said all these positive things, I still have to admit to myself that I keep wondering whether, or at least to what extent, Christians either at home or abroad know what the faith is and what they want missions to accomplish.

Right now I find the problem of communicating the faith difficult. It does seem to me, however, that secularism and nominal Christianity at home are the counterparts of other religions in the mission field. Truth is one and the need is one, only in variant forms. Over the whole world I find much Christian worship and work, but little reality and power. We have words that deceive us but not personal and social righteousness to save us in this bitter hour of human history. Will God have to destroy us for our stubborn lack of repentance?

Most modern theology is self deception, a rationalisation of our failure. Missions abroad share the illness of our mission at home. God may be done with our helpless 'Christianity'. Perhaps some new, vigorous faith may yet sweep the world to save it. Christ can surely go beyond our compromised, status quo 'Christianity' to create a religion more worthy of his name. I cannot help feeling that in so far as missions fall short, it is not the gospel of God's universal love that has failed, but we Christians all over the world who have failed the gospel.

Dr Nels F S Ferre

Prospect for Mission

RONALD K ORCHARD

The end of a long journey through Asia and the Pacific is a bad moment at which to receive your invitation to write an article on *Prospect for Mission.* The brief 'drop in' by jet plane in a series of different countries, which seems to be all that is allowed us modern slaves of clock and calendar, is not long enough to permit any real penetration into the situation of the Christian mission within them; but the succession of superficial snapshots gives a vivid impression of the great diversity of circumstances, in which there is, however at least one common factor - uncertainty about the immediate future. To respond to the calling to mission in faith that it is God's good pleasure to sum up all things in Christ is one thing: to be able to forecast the prospect for mission in the next ten years is quite another. To attempt the latter even for a particular country one knows intimately would be hazardous: to attempt it on a global scale would be foolhardy.

Yet as I reflect on the impressions of the journey in the light of your invitation, I think I begin to see some things which may be said under this title. The prospect for mission depends not only on outward circumstances, such as whether mankind avoids a nuclear holocaust, whether there is an economic depression, whether xenophobic nationalism puts up the shutters against 'foreigners' and so on - on which I suppose your guess is as good as mine. It depends also - and perhaps more - on the convictions of Christians and the choices they make as a result of them. I cannot estimate what convictions will be dominant among Christians in the next decade. In most parts of the world they are, it seems to me, in process of reformulation. The outcome of the debate I cannot yet discern. But I think I see some of the choices with which we are being confronted, and I believe our decisions about them will profoundly affect the prospect for mission. Since your requirement of brevity compels the exclusion of the *ifs and buts* which are also in my mind, I trust they will be taken as implied in the epistolary form in which I write.

Commitment

To what extent will Christians everywhere commit themselves to the faith that in this contemporary world Jesus Christ is Lord of history, the final meaning of human existence, and the source of the only power to transform men and societies into enduring life? Insofar as Christians do so commit themselves, will they be willing and able to express that commitment, in word and action, in ways which are understood by contemporary man (even though, **after** understanding it, contemporary man rejects it)? This seems to be the central issue in the prospect for mission. It confronts us in the encounter between Christians and men of other faiths; in the meaning of living in and from Jesus Christ in a technological era; in the relation between Jesus Christ and human cultures (including both the patterns of living in human societies and the spheres of the arts, of economics and politics). It is the question put to the Christian today wherever he touches the life of men around him, in any part of the world. The answer depends not only on those whose calling is primarily to thinking about the Christian faith, but also on those whose answer is given by their actions in 'secular' life, and particularly on the interaction between the two.

Individual as Society

This leads straight into the second issue. Will Christians discover ways in which the declaration of the Gospel and the struggle for the transformation of human societies from inside them are seen to be aspects of one calling to point men to Jesus Christ as Lord and Saviour? Will we find ways to respond to that calling in both these aspects in activities which show clearly that it is one response to one calling? A cleavage between them is evident at many points, in thought, in activities, in organisational structures. At its crudest, it is seen in the mutual suspicion between those whose concern is to save individual souls out of this world and those whose concern is to transform the structures of human societies so that they express more of the will of God. Wherever the cleavage arises, it is debilitating to both. The point at which the one response to the one calling may be discovered and expressed is, I think, in the understanding of the Church. Can the Church be both the place in which Jesus Christ alone is Lord and at the same time involved in the life of 'secular' societies? Can we find the form of Church life which will make possible both involvement in and detachment from the life of the communities within which it lives in this present aeon?

The World is one

Both of these issues concern the mission of Christians anywhere in the world. I am sure that the prospect for mission depends on whether we are willing to make that the context of our thought - to see, in the familiar phrases of recent ecumenical discussion, that *mission is mission in all six continents, not only in three* and that *the home base of mission is everywhere.* But it depends not

only on our thinking in those terms but on drawing the consequences from them in action. Will Christians in the north western hemisphere recognise that mission is something that goes on not only *over there* but also *right here*, and find help in its discharge from the service of those who come from Asia and Africa and the Pacific? Will Christians in the south eastern hemisphere recognise that mission is not only something that comes **to** their countries from some other part of the world, but it is also a calling to share in Christ's mission in all the world, and so break out of defensive or dependent postures and share in mission on their own doorsteps and *to the ends of the earth*? Will Christians everywhere recognise that the frontier of mission does not run between rich and poor, educated and non educated, or along any other boundary between human cultural groupings, but between belief and unbelief?

The Mission is one

To discern and act on the consequences is not easy. Will missionary agencies be prepared to change the familiar relationships, organisations and habits of thought so that they express that understanding of mission in today's world, or will their main preoccupation be to try to maintain themselves as they have been in the past? Will they find ways to express mission *here* and mission *yonder* as the obverse and reverse side of the same coin (which is 'foreign currency' everywhere in the world since it is minted in a heavenly commonwealth)? Will they find their place as one among other channels whereby churches fulfil their responsibilities beyond their own countries, or will they try to be, as once they largely were, an exclusive channel? Will they be willing to take the risk of pointing to the one Christ and being the forerunners of *the coming Great Church* or will their primary concern be for denominational empire building?

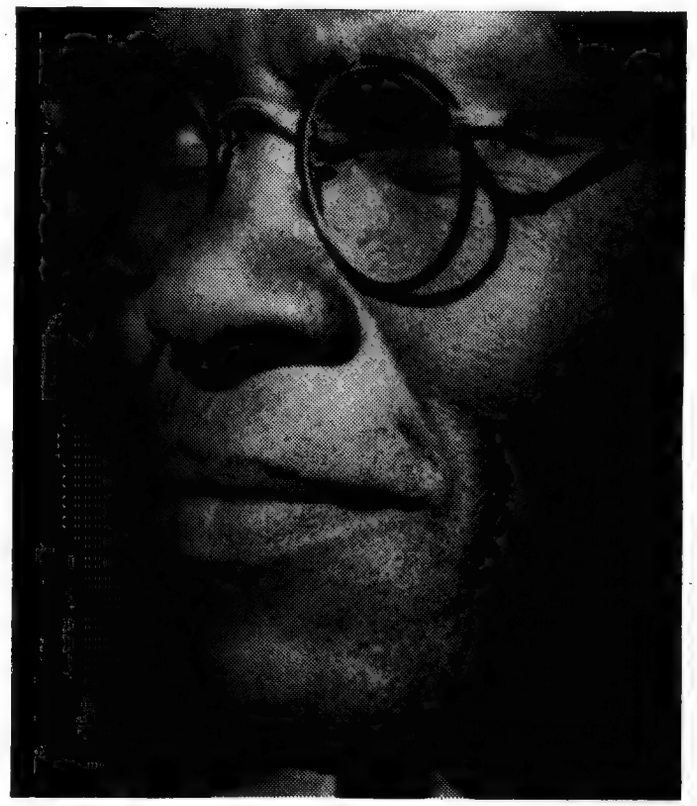
Urgent Questions

Will churches take seriously in action the missionary dimension of their calling, being ready to remould their habits of thought, modes of activity and organisational structures so as to fulfil it, or will they go on trying to live as though the Christendom of the Constantinian epoch still existed somewhere or other? (That, by the way, is not a question only for churches in the north western hemisphere; some of the best examples known to me of the *Constantinian Christendom* type of church are found amongst what used to be called *younger churches*.) Will the missionary dimension be so vividly part of church life that it affects the training of the ministry, the activities and structures of congregations, the ways in which the Church is thought of and the things to which we expect *good church members* to give time, thought, energy and money?

One could pursue these choices into more detail. Will we, for instance, find the right way to mobilise for the Christian world mission the great potential of Christians going to new countries, in an age when there is more migration of one kind or another than for many centuries? Are we going to regard Christians whose jobs keep them on the move, or who leave village for town or home country for work abroad as pastoral liabilities or as evangelistic assets? Can we discover the ways to use the total available resources, of people and money for the total task of the Christian mission in any given area, or must 'resources' always imply the power to control, or be tagged with a denominational label, so that in many cases they become not resources but shackles? Can we extend and deepen the personal links of prayer and understanding of responsibility and comradeship and at the same time win greater freedom from parochialism possessiveness and that narrowness which is unaware of the real dimensions of contemporary human existence?

Decisions on Action

But there is not much profit in multiplying questions of this kind in a general way. They must be asked and answered in the places where the answer involves decision in action. There are many factors which may radically affect the prospect for mission, at least outwardly and in terms of our human vision, over which we have, **qua** Christians, no direct control. The issues to which I have tried to point are issues on which we Christians **can** make decisions. It is surely to them that we should be attending, for they fall within our responsibility, and on our response depends the prospect for mission, whatever the outward circumstances may be. If they were analysed, I think they would all come to one focus in the age old question of faith *But whom say ye that I am?* But the answer is not just a private, interior, once for all affirmation; it must also be given in public affairs, in organisations and activities, and in day by day decisions in action. A series of jet plane calls around the world underlines the sharpness and urgency of the question everywhere. It underlines also the need for us Christians to give our answer **together**.



OUR CONTRIBUTORS

Maxwell O Janes has been General Secretary of the London Missionary Society from 1950.

David M Stowe was General Secretary for Interpretation of the United Church Board for World Ministries. From 15 July has been Executive Secretary, Division of Foreign Missions, National Council of the Church of Christ, U S A.

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Nels F S Ferre is Professor of Christian Theology in the Andover Newton Theological School, Mass, U S A.

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REMBRANDT

Those who attended the Assembly of the International Congregational Council will recall that in most unfavourable conditions we half heard part of a lecture by Professor H Schulte Nordholt on *The Significance of Rembrandt*. In response to our request he has now graciously sent to us a copy.

We find it to be, as we expected, a deeply moving, most beautifully written, and profoundly illuminating piece of work. Of particular interest is the author's study of Rembrandt as representing the protestant evangelical attitude to life.

If there is sufficient interest we should be glad to make this lecture generally available. Meanwhile we shall be glad from the office in Memorial Hall to lend our copy.

News Round the World

AUSTRALIA

Towards Union

The Second Report and Proposed Basis of Union is having a very mixed reception, due principally to its inordinate length, its emphasis on legalism, and to the Commissioners' unwillingness to restate in modern terms things held in common. The process of interpretation will continue for many months, and in all this we shall be helped by constructive criticism from our overseas consultants.

In the meanwhile, whatever may be the ultimate decision, most of us are resolved not to make the mistake our fathers made, which was to take union for granted and 'sit back' on their home missionary activity. This unfounded optimism put Congregationalism back fifty years in Australia, and our conviction now is that whilst encouraging the idea of union based upon an amended version of the new proposals, we should concurrently proceed with our own work as usual.

If we are to go into Union we should do so only in strength, taking the best that we have, joining without apology and without sense of fear. Our numbers, relative to those of the Methodists and Presbyterians, are in the ratio of 1:14:14; that is, we are one twentyninth of the total census returns of the three denominations together. But because we believe we have something unique to contribute which is still very much alive in many fellowships, we shall *trust in God and keep our powder dry*.

Dr Maynard Rennie has found it necessary, owing to pressure of other work, to resign from the office of Secretary to the National Mission Council Provisional Committee, which owes a great deal to his concern and enthusiasm. He has been succeeded by Mr Ralph Edgley, who is also a N S W layman. Dr Rennie remains a member of the committee.

The appointment of Mrs Arnold Cook as Chairman of the Congregational Union of Western Australia is only the second State appointment of a woman chairman. She is a practising psychotherapist; her husband being a university lecturer in economics.

CANADA

Treasurer Retires

At the end of June the Rev Dr Victor T Mooney closed his twentyone years of service as Treasurer of the United Church of Canada. During the period of his stewardship the Missionary and Maintenance income increased from one and a half million dollars to over eight million dollars a year, the pension fund has been made actuarially sound, salaries have been greatly increased, and the new headquarters of the Church have been built. Twentyfive earlier years were spent in pastoral service.

ENGLAND AND WALES

New Constitution

A first report has been issued by the committee appointed by the Congregational Union of England and Wales to prepare a new draft constitution. This was considered at the Union Assembly in May in terms of a resolution to submit to the churches for comment. This procedure was approved by a very large majority.

The most important recommendation is that the basis of fellowship should no longer be a 'Union', but a covenant between the churches to form a national body. The title of the national body has not been decided, and no suggestions are made, lest the name should confuse the major issue. A possible title is *The Congregational Church in England and Wales.*

Great care has been taken to preserve in the new constitution the fullest possible

freedom for the local church. In particular it is provided that no church shall be excluded from the covenanted body if on conscientious grounds it differs in any matter from the decisions of that body. A church may also withdraw from the covenanted body without forfeiture of its status, property or funds. It is also provided that churches which do not wish to enter the new national body shall be entitled for five years to receive the same benefits as Member Churches subject to their acceptance of the related responsibilities.

Other distinctive features of the new constitution are **1** a reduction in the size of the Assembly whereby not all churches or all ministers are represented or present at every meeting **2** a closer relationship between Assembly and Council **3** the inclusion of overseas mission responsibility within the national body instead of in missionary societies **4** a probable revision of the County Union system **5** reconsideration of such time honoured titles as 'Secretary' and 'Chairman' of the 'Union'.

Some opposition to the changes has been expressed, and this has been only partly met by including opponents in the drafting committee. It may well become organised and vocal.

Union with Presbyterians?

At the Assembly of the Congregational Union of England and Wales held in London in May a warm reception was given to an enquiry from the Presbyterian Church of England as to whether the time was opportune for a *resumption of conversations concerning the possibility of union between the two denominations*. A full discussion led to a decision by an overwhelming majority (only two votes against in an assembly of nearly 2,000) to go forward at once into a joint examination of the practicability of the matter. A committee of twelve was thereupon appointed with the Rev Principal John Huxtable as chairman.

In seconding the proposal the Rev David Geddes drew attention to the fact that England was one of a diminishing number of countries where there had as yet been no unions across denominational frontiers. A successful conclusion to these exchanges would have very profound and extensive significance.

Discussions between the Congregational Union of England and Wales and the Presbyterian Church of England began in 1945. Proposals put forward in 1947 did not command sufficient approval in either denomination. It was agreed, however, that there should be a 'covenant' between the Churches, and this was solemnised in 1951. It has provided the ground for growing understanding, cooperation and agreement in matters of faith and churchmanship. There has also been a growing history of unions of local congregations.

Union Appointments

Three staff appointments have recently been announced by the Congregational Union of England and Wales. The Rev E C D Stanford has been named to the new post of Education Secretary and will be concerned with Christian witness in Schools and Colleges. He was previously Education Secretary to the British Council of Churches.

The Rev David A Welbrock has taken up duty as Youth Leadership Training Officer - also a new post. Miss Margaret Love has succeeded Miss Betty Wright as Teacher Training Officer.

Assembly Events

The Annual Assembly met in London in May with the Rev Principal John Marsh as Chairman. The Rev Joseph Figures was elected Chairman for the following year. The minimum stipend for ministers was raised to £570 plus manse and children's allowances. A resolution was sent to the Government urging increased aid to underdeveloped countries. Business sessions and public meetings were crowded despite the threat of a rail strike.

ENGLAND

Mansfield College

Mansfield College, Oxford, is now enjoying the use of its new buildings and increased student body. Generous as giving has been, however, there is still a very considerable requirement before this bold venture is secured.

The College housed a Summer School for American churchmen this August. Lecturers were three members of the Faculty: Dr John Marsh on *Contemporary Trends in Theology*, Dr George Caird on *Issues in New Testament Interpretation*, and Dr Frank Sherman on *The Challenge of Dietrich Bonhoeffer*. Celebrity lecturers included Ian Ramsey, Henry Chadwick, Daniel Jenkins, C H Dodd, Erik Routley, William Barclay.

MADAGASCAR

Leader Honoured

At the All Africa Conference of Churches held in Kampala, Uganda, delegates representing churches in fortytwo African nations on 20 April formed a continuing organisation. Four presidents, coequal in rank, were elected to hold office until the next assembly, probably in four years' time. One of the presidents so chosen was the Rev Titus Ransendrahasena, president of the Church of Christ in Madagascar, associated with the London Missionary Society as a field of service.

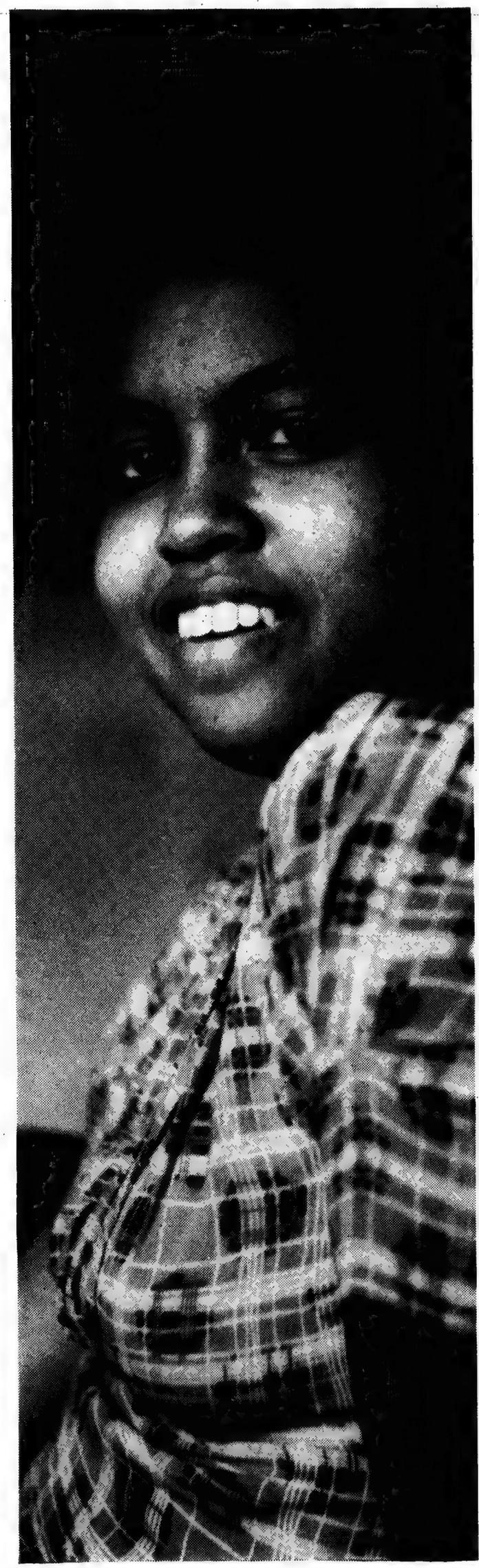
SCOTLAND

Assembly Decisions

The annual Assembly of the Congregational Union of Scotland was held in Edinburgh in May, with a lay President, Mr George R Green. The Rev Dr Harry Escott, church historian, was chosen President Elect.

Carefully prepared stewardship campaigns were strongly commended to the churches. On the basis of this it was felt possible to raise the minimum stipend for ministers to £750 a year, a gallant step for a small Union to take.

Constitutional changes were made for an



experimental period of three years. All the affairs of the Union were made the responsibility of three major committees - a General Council, a Home Affairs Board, and an External Relations Board. All other committees become sub-committees of one or other of the major ones.

The Committee which has been responsible for discussions with the Church of Scotland was instructed to obtain clearer statements on five main points at issue: the place of the local church; the position of women in the church; the Westminster Confession and conscientious objection; the place of the laity, with particular reference to the administration of the sacraments. It is possible that some draft plan of union with the Church of Scotland may be prepared in the light of these statements.

The death of Professor J G Mckenzie is mourned by all who knew him. He retired to Edinburgh, but immediately immersed himself in activities - counselling, preaching, teaching, reviewing, journalism, and the writing of books. Above all he was greatly loved.

SOUTH AFRICA

Compulsory Moves

An increasing number of African and Coloured churches are now being affected by the Group Areas Act and are having to rebuild in new areas - usually at heavy cost to themselves.

In the last issue of *World Congregationalism* an account was given of the new buildings being erected in Paarl for Bethel Coloured Church by the members themselves. In like manner and with like sacrifice a new hall has now been completed in Worcester on the new site for Emmanuel Coloured Church. By the time these words are read Graaff-Reinet African Congregational Church will have been housed in the New African Location. A new church for Africans has been built at Glenconnor, forty miles from Uitenhage, and serves in a largely nonChristian (red blanket) area. The church will seat 300, but as yet has no flooring or pews, or even a pulpit.

A Long History

The first Congregational Church in what today is South Africa was formed in 1813. It had its origins some ten years earlier in the needs of certain devout British soldiers of the first garrison in Cape Town after the Colony had been taken over from the Dutch. When the church was formed there were ninety communicants, and all but twentyseven of them were with the 93rd Regiment of Sutherland Highlanders. The first minister was the renowned Dr John Philip, who was to play a significant part in the history of the Colony as well as in the service given by the London Missionary Society there. The Cape Town Union Congregational Church celebrated its 150th anniversary in May. The services included a Military Service, in honour of the early association. The present minister is the Rev G E Cox.

SWEDEN

Constitution Revised

As early as 1956 the Mission Board decided that a revision should be made of the Constitution of the Mission Covenant Church of Sweden. Since then the Annual Conference has in fact made a number of changes and these have emphasised the need for such a revision. This has now been undertaken. A first draft was circulated widely in November last for comment. Now the amended Constitution has been approved by the Annual Conference in June.

The document sets out at the beginning *Principles regarding the Local Church and the Church*. These show the Mission Covenant Church to be thoroughly and completely of the Congregational family. Emphasis is laid on the Lordship of Christ, the guiding influence of the Holy Spirit, personal faith and not credal standards, the priesthood of all believers, the integrity of the local church, the necessity that local churches should live in agreed fellowship, the catholicity of the Church.

The general shape of the Church is unchanged - a representative General Con-

ference for Church decisions; a Mission Board as Executive Committee; a Church Council for appointments and local church matters; a Ministers' Council for the discipline and pastoral care of ministers; Mission Covenant Youth; and the usual committees and officers. The Constitution is simplified and clarified.

The close friendship of the Swedish Mission Covenant Church with the Unity of Czech Brethren has been maintained by exchanges of visits between leaders of the two Churches this year. The Unity of Czech Brethren was in earlier years aided by the Congregation Christian Churches in the United States and is in fellowship with the International Congregational Council.

UNITED STATES

Conference Organisation

Remarkable progress has been made in the consolidation of Evangelical and Reformed Synods and Congregational Christian Conferences into conferences of the United Church of Christ. The first to be established was Nebraska on 10 April 1962: but the first to be operative was Florida on 16 April. In the brief space of a year fourteen had been established and a further sixteen were in the process of formation. Many of these latter are now operative.

The task of defining the principles for the realignment of conferences and synods was originally assigned to a Committee of Nine which suggested that state lines be considered as conference boundaries. It was acknowledged, however, that some situations might call for variations from this general rule.

The uneven national distribution of the congregations of the two denominations made the task very complicated in some areas. For example, in Pennsylvania nine E and R Synods and one CC conference have been combined into four United Church Conferences. Some conferences on the other hand include the churches of two or three states where congregations are few.

Headquarters Decision

The committee on permanent headquarters of the United Church of Christ has recommended that the national headquarters of the two million member denomination should be established in New York. The decision follows almost two years of research into the problem. The recommendation was sent to 6,755 congregations for comment before being brought to the General Synod at Denver in July.

Major factors listed in the choice of New York were - transportation facilities, access to mass communications media, availability of investment and financial counsel, and ease of communication with other denominational and interdenominational agencies, most of which are located in this area.

The Congregational Christian partners in the United Church have had major offices in New York, Boston and Chicago. The Evangelical and Reformed centres have been Philadelphia, St Louis and Cleveland It is probable that there will continue to be regional offices to represent the service of the denomination to the churches, local associations and state conferences.

Personal Briefs

Dr Richard Reinhold Niebuhr, who has been on the faculty of Harvard Divinity School since 1956, has been appointed professor of theology. Ordained a Congregational minister in 1950, Dr Niebuhr was a member of the Executive Committee of the International Congregational Council.

The Rev Dr David M Stowe, for some years General Secretary for Interpretation of the United Church Board for World Ministries, is now Executive Secretary, Division of Foreign Missions, National Council of the Churches of Christ in the U S A .

The Rev Meredith B Handspicker, a member of the faculty of the Andover Newton Theological School, has been named secretary of the World Council of Churches' Department of Faith and Order. He was ordained a Congregational minister in 1957.

The new President of Duke University, Durham, N C, is Dr Douglas M Knight. When in 1953 he was elected to his present post as President of Lawrence College, Appleton, Wis, he was at 32 the youngest College President in the United States. He is an active Congregationalist, actively interested in religion in higher education.

The Rev Dr Theodore C Braun, recently coeditor, has been appointed Editor Emeritus of the *United Church Herald* on his retirement.

WALES

A Future for Nonconformity

All other and wider ecumenical considerations in Wales just now have given place before the threat of the disappearance of Nonconformity in the continued recession of the people from the churches. The only solution would seem to be the discovery of a new and wholehearted unity. Discussions among the four major denominations have now led to the publication of *Towards Union*, a document which has been very well received. It is hoped to find a formula whereby the Baptists may be included, an unusual possibility.

Meanwhile efforts are being made to raise a large challenge fund to increase the very low stipends of the ministers. This challenge and a decision to continue union negotiations were both approved at the Annual Conference of the Union of Welsh Independents held in Cardiff in May. It was plain, however, that some churches are opposed to the ministerial fund, as violating the sovereignty of the local church, despite the fact that some are supported churches.

An interesting pilot experiment in unity is the decision of the four denominations to join in placing a minister in a district where a number of chapels are too weak individually to secure a minister.

There has been much satisfaction in the conferring of the degree of Doctor of Theology by the University of Wales on the Rev J D Vernon Lewis, Professor and Principal of the Congregational Memorial College at Brecon.

Book Reviews

One Church: Catholic and Reformed Lewis S Mudge (Lutterworth 7*s* 6*d*)
We welcome this important book and urge it upon the attention of our readers. Dr Mudge was until recently Secretary of the Department of Theology of the World Alliance of Reformed and Presbyterian Churches, and so has been at the centre of the thinking of the Alliance about the nature of Catholicity. Its importance for us is all the more heightened and relevant inasmuch as the International Congregational Council is to share in this enquiry. Here will be found the fruits of the study which this question has already received.

This book appears at a time when a dramatic change is taking place in the life of the Church. This is being occasioned by a fresh look at the ecumenical movement and by the posing of the question of the ecclesiological significance of councils of churches. As Dr James I McCord says in his Introduction to this book *The significance of the conciliar movement is emphatically great. But it has weaknesses inherent in its very nature. Cooperative Christianity is still divided Christianity.*

Suffice it to indicate the approach to Catholicity made in this book by listing the chapter headings *Towards a Theology for Ecumenical Decision; The Conciliar Experiment; The Reformation in Catholic History; Reformation, Renewal and the Spirit; Catholicity and the Achievement of Unity.*

The next issue of *World Congregationalism* is to be devoted to a consideration of Christian Unity and in it this book will receive the fuller attention it deserves and important quotations will be made from it.

Varieties of English Preaching 1900-1960 Horton Davies (SCM 25*s* 0*d*)
All books from this pen elicit immediate admiration for their lucid and easy style and for the competence of the author's approach. Here are fourteen individual studies of well known British preachers of this century - Jowett, Henson, Inge, Sheppard, Studdert Kennedy, Knox, Weatherhead, B L Manning, C S Lewis, Campbell Morgan, Sangster, Stewart, Temple and Farmer. These are not just personal appraisals, however, but careful studies of method, technique and personality in relation. Together they present a form of unity in diversity in which denominational labels have no significance.

Here in a variety of eight different ways ministers of the Gospel have sought to discharge their chief calling to preach the Word. One is, however, brought to wonder how long the pulpit, the preacher and the sermon will continue to be the accepted form of Christian witness and instruction. Will these perhaps be very nearly the last of the great English preachers?

The Wisdom of Solomon (Torch Bible Commentaries) John Geyer (SCM 9*s* 6*d*)
This is the first of the series to deal with the Apocrypha. The Introduction is excellent, with very useful studies of the Knowledge of God, Man, Wisdom, and Immortality. The commentary is simple and without scholarly references, though the scholarship is there. Increasing importance is rightly attached to the literature between the Testaments, as an introduction to the New. One would hesitate to describe the book of *Wisdom* with the author as *one of the greatest books ever written*, but this young Congregational minister is to be congratulated on an excellent first book from his own pen.

Christianity in Africa Cecil Northcott (SCM 8*s* 6*d*)
Dr Northcott, former foreign secretary of the LMS, has acquired an expert personal acquaintance with Africa. He vividly portrays this continent in a hurry to take its place in the modern world, its surging nationalism, and its repudiation of the old order. Has the Church conformed too much; can it compete with Islam; is it compromised in its racial attitudes and also its attitude to Communism; how Christian is Africa anyway; are our divisions a hindrance; and what hopeful signs are there for the future? These are the questions helpfully put and answered. Naught for our comfort? Yes, the rim of the sun on the horizon.

The Church, the Gospel and Society and *Revelation Old and New* P T Forsyth (Independent Press 15*s* 0*d* each)
Our gratitude to the Independent Press continues for these reprints of the ever fresh and significant Forsyth. The first consists of two addresses on the moral authority of the Church in Society; the second is a volume of sermons.

How Shall They Hear? John Murray (Independent Press 7*s* 6*d*)
A very useful book of practical advice for lay preachers.

The Cross in the Psalms Edgar Jones (Independent Press 8*s* 6*d*)
A study of faith's response to suffering in the Psalms.

Baptism (Independent Press 9*d*)
A statement prepared by the Theological Group of the Congregational Union of England and Wales.

The Ministry of Healing in the Church (Independent Press 3*s* 6*d*)
A handbook of principles and practice by ministers and doctors.

ACKNOWLEDGEMENTS

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London Missionary Society for the use of photographs on the cover and on pages 1, 2, 4, 12, 16, 19.

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world congregationalism

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Editorial

When the trial of Dr Stephen Ward was producing disturbing disclosures, the moral state of English society was a matter for constant examination and discussion at every level. On one such occasion which was televised Miss Marghanita Laski, well known author and critic, burst out *And while all this is going on, what are the churches doing? They are away happily in a corner* (in fact, in Montreal) *discussing their own unity.*

Christian unity has certainly become an absorbing preoccupation of our time, and there is no doubt that this carries serious dangers. It can become divorced from the evangelical and urgent tasks for which the Church and the churches exist, and be for some a happy escape from them. It can become a very satisfying pursuit for those who are, either temperamentally or theologically, made unhappy by differences, and see unity as a necessary and desirable end in itself. And it can carry the dangerous assumption that the 'healing of divisions' will somehow commend the Gospel in a new and effective way.

Despite these dangers the quest for unity is one which in our time must be taken with the utmost seriousness. Our divisions have undoubtedly fragmented the Christian fellowship of the mission churches and hindered the unity they desire and need. They have scandalised our young people who are increasingly enjoying Christian and international unity in service and witness only to find that denominational loyalties prevent fellowship in worship and churchmanship. They are meaningless for many whose church interests and understanding do not penetrate beyond the immediate. It is said that David Lloyd George once commented *In Wales there are two sections of the Baptist churches. One baptises* **in** *the name of the Father, Son and Holy Ghost: the other baptises* **into** *the name of the Father, Son and Holy Ghost. I belong to one of these; but I cannot remember which.*

The consideration of unity has become pressing also at two other points. Populations are today much more mobile than they were and less bound, therefore, by denominational loyalties which are often in fact largely made up of affection for the particular church into which one was born or received. At the same time economic pressures are great and the waste of duplication and competition has in many parts become a real scandal in the presentation of the Gospel.

What are the issues which must be considered, and what are the actions which must be taken? We have ventured to ask some of the vital questions from two persons deeply committed to the cause of Christian unity, and present their answers. These have been given within the severe limitations of the space which this magazine allows, and we are most grateful. Having read them we would venture to ask a few more questions for the consideration of our readers. We ask them, not critically or with knowledge of the answers, but with some urgent sense that these questions must be honestly faced.

1 What real significance attaches to the sentence *Christ is one* and the arguments which follow from it? Is this in fact denied directly or implicitly by Christians in separation, any more than the oneness of truth is denied by a variety of conviction about what is true? As long as men are imperfect and infinitely varied in perception and understanding the fullness of truth and of Christ can only be made known and expressed in diversity. The problem is not only how we can express unity

within the Church, but how we can ensure variety in which alone the ultimate unity is to be found.

2 Can and does this diversity in unity and unity in diversity find expression in the union of church organisations? What in fact do achieved unions show? Accepting the sincerity with which fears of 'one great organisation', etc. are swept aside, what in fact is the foreseeable shape of the development of church unions in any one country and ultimately in the whole world? Is it sufficient to say *we do not and cannot know*? Ought we not to have anticipated a little more clearly the dilemmas into which our missionary enterprise moved in this century?

3 There is in much writing and speaking about Christian unity a suggestion, overt or implied, that all differences within the Christian family carried to the point of division were and are sinful. Let it be promptly admitted that this may well be a correct description of some. But what of 1662? Does unity in Christ necessarily involve that conscience may never cause division within and even breaks from the organised form of his Church?

None of these considerations implies for a moment that the visible expression of Christian unity should not be sought in the shape and structure of Christ's Church. But this most desirable end is likely to be achieved only when a concern for the oneness of Christ is matched with the frankest appraisal of the ways in which organisations (including the Church) may be used to hinder or further, enrich or stultify human relations and man's expression of the Highest. Of the theological idealism of the search for unity we can be certain. We need also to be sure of the religious realism of it. RFGC

The major theme of the next issue of **World Congregationalism** *will be* **The Nature of the Local Church.**

Unity, Union and Uniformity

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PART ONE J LESLIE DUNSTAN

Why give time, money and effort to the search for unity among those who call themselves Christian? During the past half century or so, much has been done in this direction. None of us would now claim that he and his church have the sole right to the Christian name because he and his church possess the fullness of Christian truth. All of us have come to participate in and appreciate the fellowship of Christians in groups other than our own. Is not this achievement enough? Having removed in large measure at least the suspicion and mistrust and antagonism which existed when the walls between Christians were high, can we not now turn to other and seemingly more important tasks? Why bother any more about church unity when the whole world stands in need of salvation?

To these questions we propose two answers - not the only answers, but important ones which must be faced.

First, we must go on with the work of Christian unity because Jesus Christ is One. He is the wholeness of God the oneness of life in its eternal fullness. *I and my Father are one*, He said. The purpose of His coming was to take men into that harmony of unbroken relationship with God. Surely, then, all who have been drawn into a relationship with Him and made new by Him must participate in the oneness which is His and in so doing become one with each other. This truth must be held clearly by all of us. Just so long as we remain in divisions which we promote and maintain as obligations more weighty than the obligation to show forth the reality of Christ; just so long as we insist that our knowledge of Christ is a true knowledge which all men must hold; just so long as forms of organisation and procedure and devotion are to us signs of the Christ to be held inviolate at the cost of the oneness which is His own reality - just so long as any of these things are the case, there is among us a denial of the Christ.

But we must understand what is involved here. Jesus Christ is one; those who acknowledge Him as their Lord become one with Him and consequently should be one with each other in an unbroken fellowship. Yet, it is precisely through their commitment to Jesus Christ that Christian people have become divided one from another. Note two ways in which this comes about. First, to some people Jesus was a man who walked the roads of Palestine, who met and talked with a large number of his contemporaries, who outlined and illustrated for them some general principles of living to which many gave their assent. He showed deep sympathy for the diseased and the sufferers, and, with an inner power which he possessed, he healed many of them. While still a young man he was put to death by the authorities on a charge of sedition. Yet all who met him and had dealings with him were united in that they had experienced a contact with the same person. So it is now. All who have come in touch with Jesus the man and have accepted for themselves his influence upon them, are united through that common experience, however much they differ otherwise from each other. But that oneness is hidden, for the way one man accepts the authority of Jesus may differ markedly from another's. That difference sets them apart. Because of difference in their own development (to which the same Jesus has contributed) their unity is lost in their personal separateness.

Secondly, for others who make the traditional orthodox confession of the church, Jesus is the Christ, the action of the Divine in man's behalf. He lived to restore the relationship between God and man which man had broken, to loosen the limitations of human existence, to lift by His love the guilt burdening man's soul, and to give men new life by offering Himself. Jesus Christ works an inner transformation in man. But man has existence in a social or cultural realm and gains his meaning and security through the life which that realm gives him. He is bound to his place in humanity, separated from other men who have their lives in other groups. Man from his side, cannot escape these limitations, but Jesus Christ comes to free him from the grip which his particular world has upon him and to turn him into a person with a life of universal vision and power. Christ does not take him out of his group. He fills the earthbound life of man with His own life, thus freeing man from dependence upon his world and giving him a sustaining relationship to God even while maintaining a vital constructive relation to his world.

There are no prerequisites which a man must have before he can be given that new life. He is not required to have a white skin or a college education or a

substantial bank account; nor contrariwise is he assured of that new life if he has a dark skin or is illiterate or poor. He can claim no precedence because he may be a westerner, an Asiatic or an African. Christ enters into life with man everywhere and in the midst of any conditions; it is His own and the same life that He gives. The love with which He deals with man is always the same. Christ makes man into the likeness of Himself—the likeness of a whole, united, unlimited, fearless life with God.

Yet inevitably Christ comes to be clothed in the forms men put on Him. Those forms reflect the living reality of Christ, for within them came and still comes the new life to men. But those forms are also the creation of men, drawn from their experience and knowledge, and marked by their worldly origin. As time passes they become fixed structures, handed on from generation to generation by education and training, and those nurtured in them find Jesus Christ through them as the source and support of their existence.

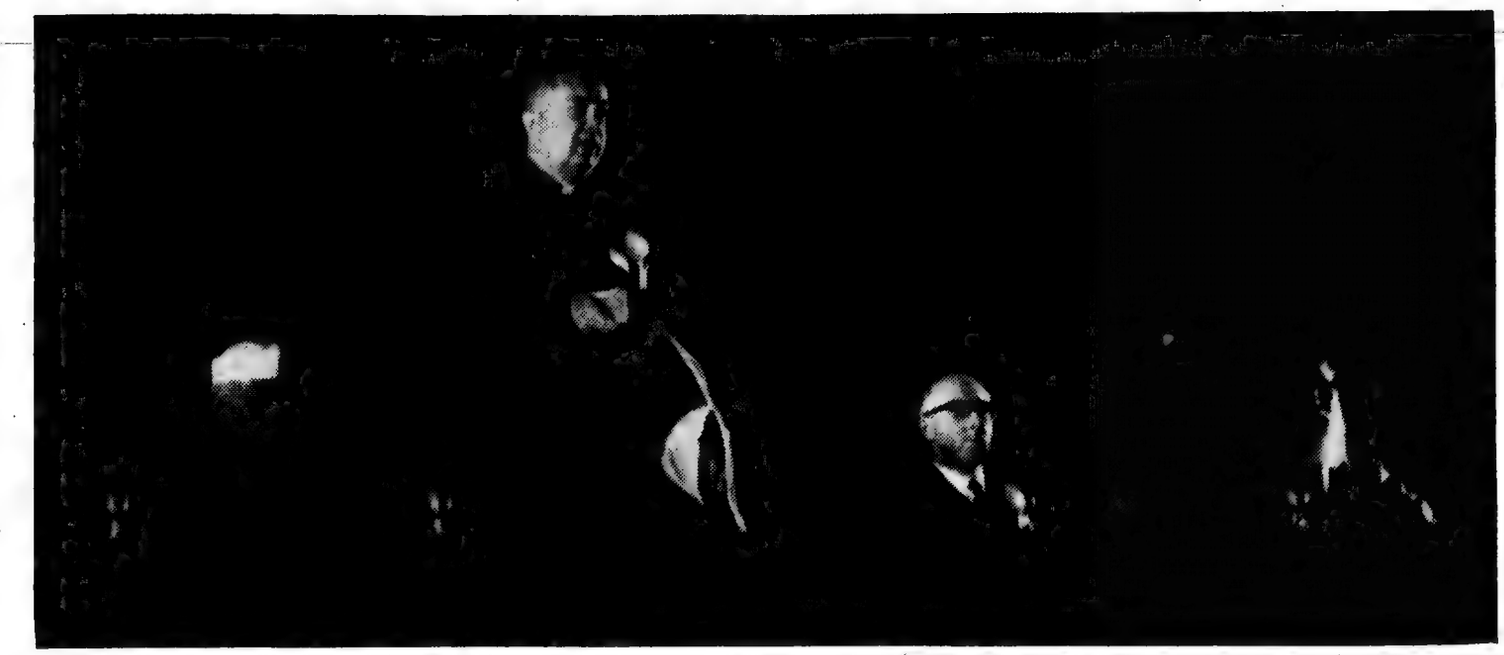
Thus divisions arise among Christian people. Diversity there is bound to be for Jesus Christ is the Saviour of all men. Yet because their own experience of His work is so significant for them and so authoritative to them men turn **their** ways into the true ways of salvation and urge **their** experience on all. The divisions in the church are thus the result both of Christ's dealings with men and of the responses men make out of the settings in which they live their lives. In whatever way man knows Jesus Christ as his Saviour, the search for Christian unity must go on, because divisions in the church mean that at some point man has stopped the work which Christ started in him, and has turned from faith in Jesus Christ to faith in the earthly arrangements through which Christ once met him. Christ assuredly moves through the forms of different churches but when His action is held within the forms of one church separate from all other churches, then the work of Christ in wholeness and perfection is thwarted to some degree. Those who acknowledge Christ to be Lord and Saviour must allow Him to free them from the control of their ecclesiastical structures.

Then again, we must go forward towards unity because of the task God has committed to us. Consider the state of man's world, the signs of God's activity in it, and the purpose for which God has created His church. Unlike earlier times, when nations and groups were separated from one another and unaware of each other's existence and activity, now all nations have been caught up in a single world. An event in one part of the earth has repercussions everywhere. Learning, art and science are being shared by all. Economic and political planning must take all mankind into account. Man lives now in a universal age. God has led all men to the day when they are face to face with each other and thus with Him. Yet men do not know the divine significance of this day; they only know that they must discover a way to live at peace with all other men or else perish. Man has been made to see the vision of a united humanity as his ultimate destiny. Now and then, the vision grows clearer and seems nearer of realisation and he is encouraged; then it becomes dim and almost fades away behind clouds of mistrust, self interest, and antagonism. Man cannot bring about the unity he sees. In his frustration over his failure he may yet drive himself to a suicidal act that will end it all.

In the midst of that world are God's chosen people, with the knowledge of how unity may come about and being, potentially at least, a company united among themselves, and entrusted by God with the responsibility of making known to all men the oneness which is a reality now in Jesus Christ. This is the purpose of the church, the very reason for its existence. Only then, as Christ's people truly become one with Him can they fulfil their responsibility.

What does this mean in practical terms for the churches? That we sink them all into one great organisation presided over by some imposing bureaucracy, worshipping by the same order, believing the same doctrine, obeying the same moral laws? God forbid! We may be certain that He who has created men in such fascinating variety will not require a reduction to a pale uniformity. Anyone who talks of a single church controlled by a central authority or who worries about the vastness of a unified organisation spins an idle tale signifying nothing. We do not and cannot know what structures will embody the spirit of the living Christ among His people in days to come. We may be sure that whatever the organisation be, it will not deny His spirit.

Meanwhile there is much to be done - within the church itself are the divisions, antagonisms and the self centredness which mar all mankind. Races are separated from each other; classes keep apart; minds do not understand each other and refuse to listen to what others say; trust and loyalty and mutual recognition between Christians are lacking; church seeks its own aggrandizement at the expense of church. The church everywhere must put itself under the ministering hand of Christ that He may demonstrate His mastery over the earthly powers by remaking His church, and by making us



citizens of one human world and of His own kingdom.

Church must meet church in trusting confrontation, so that the light of God's wisdom may illumine the barriers and God's love overcome them. Such confrontation must take place in local communities (where separation is so obvious), in nations where denominational organisations impede unity, in the world where God's power to overcome racial and cultural alienations is so needed. The minds of men will be challenged at every level to evolve ways by which this can be done.

At the same time, church must join church in a common united approach to the world, entering into the ongoing life of humanity, bearing its burdens, sharing its sorrows, healing its wounds - all this through Christ whose power and spirit will show in all they do. When churches enter human affairs with their separateness the Christ within them is hidden behind the forms they have built for Him. For the sake of the world for which He died the churches must seek and live by the oneness which is His. As for the organisation of our churches, our denominations, our programmes, these we can leave in His hands to be dealt with under His guidance. As for ourselves, humbly and soberly we must allow Him to continue His work in us and His work for the world through us.

PART TWO JOHN G WELLER

1 Why has unity now become so important a consideration for the Christian Churches?

For all sorts of reasons. There are manifold pressures towards unity upon the churches today: some of these are worthy, some unworthy. There is the pressure of a world in anguish and expectancy as it seeks to become one world. As the message from the recent Faith and Order Conference at Montreal put it, God *is shaping a world which cannot deny that it is one world, except by self destruction.* There is the pressure, not least in Britain, of the Church's weakness impelling us, so to speak, to huddle together for warmth. There is the pressure to end, or at least to reduce, the manifest waste and muddle of our divisions. There is the contemporary pressure of the 'take over bid' mentality. There is the pressure in some quarters for Christians to combine in an anti Communist crusade. There is the dangerous pressure, at the present time, of unity as a kind of ecclesiastical fashion.

But in and through - and sometimes in spite of - all these, the pressure which brought the ecumenical movement into being, and which sustains and strengthens it, is nothing less than what Dr Visser 't Hooft has called *the pressure of our common calling.* It is this that has made unity so important a consideration for the churches today.

This calling is two fold; it springs out of the gospel and what the very truth of the gospel requires the Church to be, and it springs out of the world's urgent need, a world in which the gospel of reconciliation was never more manifestly relevant than now. This 'ecumenical imperative' is in fact the pressure of the Holy Spirit upon the People of God to be manifestly **one** people, because this is what obedience - alike to the Church's Lord and the Church's mission - requires.

One can trace this same pressure of the Holy Spirit in the whole series of renewals taking place within the Christian Church today: in the renewed and radical understanding of the gospel in its full Biblical range and depth; in the rediscovery of worship as the living centre and source of the Church's life; in the restored sense of the Church itself as the whole People of God entrusted with the mission and ministry for which Christ came; in the renewed summons to mission, the awareness that the Church exists not for itself but first for God and then for the world; as well as in the renewal which we call the ecumenical movement. None of these can be separated from the others. They are all evidences across the whole range of the Church's life - and across all its traditions from Roman to Pentecostal - of one and the same renewing Spirit. In all this, our growing awareness of the **given unity** already ours (in the one Lord, by the one Spirit, for the one task) is impelling us to move on together, through the **growing unity** expressed by such organs of common life as the World Council of Churches, to the **churchly unity** which beckons us when at last the Church is gathered up, with a redeemed and reconciled humanity, into the fullness of Christ.

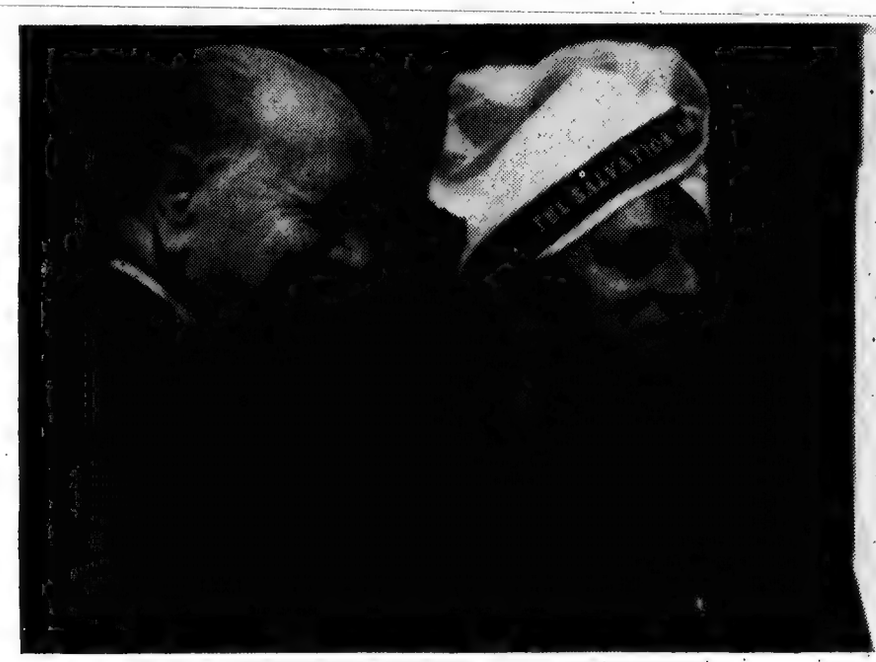
2 Has the pursuit of unity not become a major diversion from the positive tasks of the Churches, and a serious introversion?

By no means. Indeed it has become abundantly plain that apart from such unity the positive tasks of the churches cannot be fulfilled. There is, of course, an ever present danger that the pursuit of unity **may** become both a diversion and an introversion. This movement, like any other, is liable to distortion and sometimes needs to be delivered from its friends – the 'ecumaniacs' who see unity almost as an end in itself and in isolation from the other imperatives of the gospel. We need to remind ourselves again and again that the very word 'ecumenical' begins not with the Church but with the world; and that there can be no true ecumenical movement unless it has (to use Lesslie Newbigin's splendid phrase) *the world in view.*

In point of fact the movement for Christian unity not only sprang directly out of mission, but finds its cutting edge still in mission. The joining together (since 1961) of the World Council of Churches and the International Missionary Council stands as witness to this. So too does the vast and ever growing enterprise of Inter Church Aid, Refugee and World Service. Over these 50 years the pursuit of unity and the fulfilment of the positive tasks of the Church have in fact gone together. It has not been unity **or** mission, but precisely unity **for** mission.

3 What is the nature of the unity which is desired – organisational, doctrinal, liturgical, missionary, or what?

The consensus thus far reached about 'the unity we seek' is contained in the now famous St. Andrews and New Delhi statement: *We believe that the unity which is both God's will and His gift to His Church is being made visible as all in each place who are baptised into Jesus Christ and confess Him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all, and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls His people.* It is significant that the New Delhi Assembly ended with the corporate affirmation: *We accept afresh our calling to* make visible *our unity in Him.* Such visible unity must in some sense be organisational, doctrinal, liturgical, and missionary – all these things.



a *It must be* **organic,** that is a bodily, not merely a spiritual, unity – and therefore it must in some sense be 'organisational'. There are, of course, manifold dangers in this; but the dangers are with us anyway in our separate churches, in which we are continually stultified by overlapping and competing organisations, denominational structures that frustrate the gospel entrusted to us. In any schemes of church union there must clearly be common structures, to 'house' or embody the common life, and to express a common oversight (episcope). Such oversight would in practice (in any foreseeable union of Reformation churches – to look no further for the moment) include episcopal, presbyteral and congregational elements.

b *It must be* **doctrinal,** at least in the fundamental sense of affirming the one faith as witnessed in scripture, and in the historic creeds which summarise the testimony of scripture. Within this fundamental agreement, there should be room for a rich diversity of doctrinal emphasis and formulation. In any case we are all in process of rethinking and reformulating the 'faith once for all delivered to the saints' and this is a process which could and should continue (far more fruitfully) within the fellowship of a united church. A difficulty to be noted here is that both conservative evangelicals on the one hand, and Roman Catholics and Orthodox on the other, require, as a condition of any union, a much more rigid formulation of doctrine than most of the rest of us would regard as possible or desirable. But all of us are agreed that we must be **seen** as 'holding the one apostolic faith and preaching the one gospel'.

c *It must be* **liturgical.** Effective Christian unity presupposes a common structure of worship and sacramental life in which all 'who are baptised into Jesus Christ and confess him as Lord and Saviour' can 'preach the one gospel, break the one bread and join in common prayer'. This implies, I think, common liturgical norms – and also to some extent common liturgical **forms** (as for example in the United Church of Canada or the Church of South India) – especially for the sacraments of baptism and the Lord's Supper, and such ordinances as confirmation and ordination. This need not preclude a rich diversity as well (see under 6).

d *It must be* **missionary.** There must be 'a corporate life reaching out in witness and service to all'. No reunion can be effective which does not bring with it 'a new missionary structure', not only of the local congregation in each place, but of the Church's whole life. The present discussions within Congregationalism, about the integrating of Church and mission, bear testimony to this obligation. Our planning of any church union must include the mobilising of the people of God for their fundamental and inescapable task in the world. This means, amongst other things, rethinking the *special ministry* (as the Montreal Conference called it) within the mission of the whole people of God.

4 Does unity necessarily involve the uniting of denominational organisations?

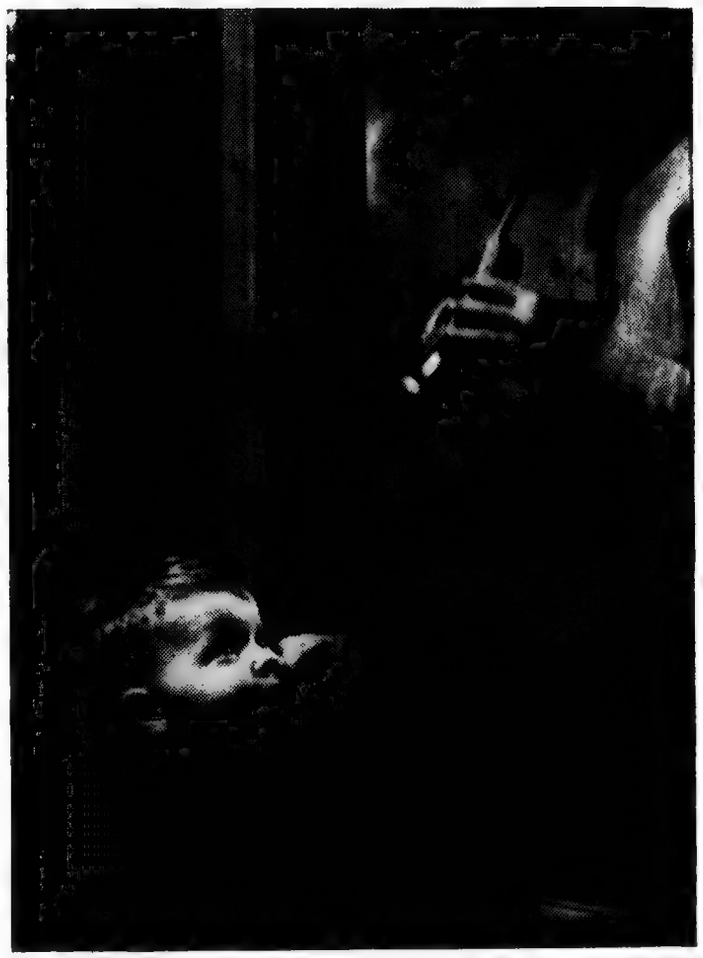
Yes, indeed it does – or rather their supersession. Clearly, as in the Anglican-Methodist proposals in England, the organisations might have to exist side by side for a time: but effective unity requires common structures of church life – local, regional, national, etc. Neither cooperation between denominations, nor their federation, is enough. As long as denominational organisations exist they will tend to **behave** separately. It is possible, however, that some 'denominations' ought to keep a separate identity – so to speak, as distinct 'orders' within the Church, rather as Methodism in the eighteenth century might have remained within the Church of England. I should myself feel that the Society of Friends and the Salvation Army are of this character.

5 If unions are desirable, where do they stop – at national boundaries? and if so, do we then not face new dangers?

It is quite clear that in principle there can be no boundaries to Christian unity short of the **Una Sancta.** Our thinking about this today rightly begins with the 'one fully committed fellowship **in each place'** (for **there,** as Congregationalists should be the first to affirm, is the real centre of the Church's life and the frontier of its mission). But Christian unity must reach out, from 'each place', to 'the whole Christian fellowship in all places and all ages'. The shape of such visible and catholic unity is as yet difficult to discern, even with the eye of faith. A possible pointer is provided by the autonomous provinces of the Anglican communion or the autocephalous structure of Orthodoxy. In a limited sense, there would no doubt have to be 'national' churches – and schemes of union are likely to proceed within national patterns. Obviously, the dangers would be very real: of an Erastian nationalism on the one hand and of some kind of monolithic world structure on the other. It is surely possible to believe, however, that, as we make this ecumenical pilgrimage, the way will open up before us to a world wide fellowship of local and national churches within the Great Church, without barriers or divisions – a 'fellowship in freedom' of a kind not unfamiliar to Congregationalists and already foreshadowed in one sense by the World Council of Churches, not as a super-church (which it neither wishes, nor is likely, to become) but as a kind of global 'church meeting' or 'ecumenical council'.

6 All unions would seem to be on a basis of uniformity of doctrine, liturgy and organisation. Is not there a real place for diversity in all these, and therefore of different Churches to meet the different needs and forms of expressions?

There is, of course, a sense in which any real unity must involve a certain uniformity of doctrine, liturgy and organisation: just as the human body may be said to have a single form – a single nervous, digestive, circulatory and respiratory system serving the whole. But this is not in the least incompatible with a rich diversity. The body is in fact, both uniform and **multi** form – as the New Testament use of the image makes abundantly clear. What Church union requires is common **norms** rather than common forms of faith, worship, ministry and organisation. As the New Delhi report on unity states: 'We are clear that unity does not imply simply uniformity or organisation, rite or expression'. But to say that there must be a real place for diversity – indeed for the richest possible variety within a restored wholeness of the Church – is not in the least to say that there should be 'different churches to meet the different needs and forms of expression'. Such differences can and should be found within the **one** Church, in its many local, regional, national and other expressions; and it is surely a special part of our Congregational responsibility within the ecumenical partnership to work for such fullness and flexibility in a united Church.



Diversity

MARGARET MCDERMOTT SHIDELER
writing in *The Christian Century*

The particular genius of Protestantism has expressed itself in a multitude of institutional forms, theological formulas, styles of worship, and activities. Informed Protestants cherish these astonishing diversities, which seem to provide so richly for the immense range of human needs and desires. Rightly, therefore, many church leaders and members question current movements towards church union, fearing that any monolithic organisation would result in a monotonous pattern of belief, worship and procedure that would be alien to the history and essential nature of Protestant Christianity. . .

We grievously err when we place the demands of institutional stability above the requirements of individual variability – or for that matter, when we identify the settled commitment to God in Jesus Christ, which is essential to being Christian, with commitment to particular ideas about him or particular incarnations of his body. But we err no less grievously in placing personal over institutional needs. We confront here a conflict of principles which are equally important, equally valid, equally demanding. No choice between them without loss, or without suffering, or without sin. The Protestant genius for diversity always leads to sacrifice. Equally the genius for unity always leads to sacrifice. Perhaps we need to be reminded more often that while the word 'sacrifice' connotes loss and agony, its basic meaning is 'to make holy'.

The Sufficiency of Fellowship

HARRY R BUTMAN

The Editor of *World Congregationalism* has been gracious enough to ask me to state the position of the classical Congregationalists of the National Association with respect to their concern for Christian unity. The matter, although complex in its ramifications, can be simply said: they believe in the sufficiency of fellowship as a bond between the Churches. Fellowship, for them, is a free relation of affection. The tie that binds is the cord of love: 'the unity of the spirit in the bond of peace'. They hold that the Letter and the Spirit are in eternal antithesis.

In the October issue of *The Congregationalist*, Dr Howard Conn, of Minneapolis, speaks to this point in an article entitled, *Congregationalism's Contribution to Christian Unity*. The great majority of classical Congregationalists would say amen to his thesis *To serve the spritual unity of all people in Christ as they seek life's deepest meanings, without creedal dogma, without insistence on precise organisational structure, and with gracious goodwill toward those from whom they differ.*

To many ecumenicists, such a contribution may seem vague and amorphous, but we conceive it to be what Christ asks of us in the Gospel. We search the Word in vain for even a hint of the organisational complexities with which Christian unity is now equated. We simply cannot accept as the will of God for us the creedal and structural rigidities toward which, we sadly think, men of brotherly heart are presently forced, under penalty, if they resist, of being considered apart from the main stream of Christian life in our time.

At the Annual Meeting in Hartford in June 1963 a strong plea was made by the Moderator in his address that the National Association take its place in the ecumenical movement. As a result of that plea the Annual Meeting unanimously adopted this resolution from the newly formed World Christian Relations Committee:

In accordance with our tradition, the Committee is of the belief that men and women may conscientiously hold varying understandings and conceptions of Congregationalism. Under the large liberty we have in Christ, we recognise and extend the hand of fellowship to all Christians, excluding none.

The prayers and good wishes of the classical Congregationalists of the United States are with all men of good will who are seeking ways in which the substantial unity of Christians may be freely and affectionately expressed.

Our Churches and Union

A FACTUAL STUDY OF HOPES AND ACHIEVEMENTS

Though Congregationalism had part of its origins in a movement of separation continued in narrower forms of Independency, an essential and characterising feature has been a warm sense of the unity of all believing Christians. John Owen wrote in the Preface to *The Savoy Declaration* in 1658 that Congregationalists should with toleration love as brethren those whose differences from them were 'differences between fellow servants'. Richard Baxter ten years later drew up a plan of union and pursued indefatigably that catholic communion for which his heart yearned. Just over twenty years later the 'Happy Union' of Congregational and Presbyterian leaders in London was inaugurated, though unhappily to break up within a short time.

So through the long years Congregationalists have shown a tolerance, an openness, a sense of Christian unity in essentials and a concern for church union which have expressed themselves in a variety of ways. One of these has been the nondenominational emphasis of its missionary work. Another has been the disproportionate number of Congregationalists who have found satisfaction in ecumenical service. A third has been the very considerable involvement of Congregational churches in movements towards church union.

Probably the first achievement of union in which our churches were one of the participating bodies was that between the Congregational Union of Scotland and the Evangelical Union in 1896. The second would be the union of Congregationalists and Presbyterians in South India in 1907. The third was in 1925 in Canada, and the fourth created the Church of Christ in China in 1927. And so on. Perhaps it is not without significance for the future as well as of the past that in every recorded instance of union achieved Presbyterian or Reformed churches have been one or the only other partner.

Something of the story of these efforts and achievements is now set out. It is not possible to claim that the accounts are adequate or perfect, but they indicate something of the range of involvement.

Canada

Agitation for organic church union in Canada across denominational lines was almost continuous for fifty years before 1902, when it entered the stage of actual negotiations. In that year the Methodist General Conference made a suggestions for discussion which was favourably received by both the Presbyterians and the Congregationalists. Actual work towards the preparation of a Basis began in December, 1904, and continued into 1908 when a proposed Basis of Union was published. A few minor changes were made in 1914, but this was substantially the form in which the three Churches united at last in 1925. The intervening years were occupied partly in getting the commitment of the Churches and then in securing the enabling legislation.

The Congregationalists in Canada in the first quarter of the 20th century were few in number – only about 11,000 members (compared with over 350,000 Presbyterians and perhaps 250,000 Methodists). They were in fact a declining community despite heroic efforts between 1903 and 1906 to clear their churches of indebtedness. *The consciousness of weakness created a greater willingness to accede to the demand for a more closely-knit connexional polity than might well have been the case had the denomination been strong and vigorous and well able to continue on a basis of larger independency.*

While all Congregationalists were theoretically attracted by the lure of Christian unity, most of them believed that Christian unity, if attained, would be achieved only by the recognition of the principle of the freedom of the local church. . . Believing, in common with the Baptists, that Christian principles flourished most easily under a polity which combined local autonomy with fellowship, they viewed the proposed 'merger' with some anxiety. Others, however, saw that if Canada were to be properly supplied with churches and ministers, the strong would have to bear the infirmities of the weak, not merely in the spirit of NOBLESSE OBLIGE, *but under the compulsion of a strong sense of moral obligation. . . The United Church ultimately formed did grant the completely autonomous churches that entered it the continuity of such autonomy, but in general the polity was that of a highly connexional body. Finally the Presbyterians insisted on including in the Act of Parliament creating the united Church a very definite statement of the powers of the living church, such as Congregationalists had contended for with but small success.*

Doctrinally, Congregationalism ran true to form in urging a simplification of the statement of faith, which was, however, not obtained, and in demanding a significant change in the nature of the subscription to the doctrine of the church required on the part of ordinands, which was finally made. . . Every Congregational church that voted not to enter The United Church of Canada (eight), stayed out on doctrinal grounds. . . With these few exceptions Congregationalists gave their unwavering support to the movement for a United Church.

Congregationalists had to lose intimacy for fellowship in a larger body and more perfect machine, and some are conscious

today (1933) *that they have lost something which can hardly be secured in a larger church. They are also conscious that for them the union was in a large measure absorption; but if the Congregational 'stream of influence' is seen with difficulty in the personnel of the United Church, it wrote itself into the constitution of the United Church particularly at two points: it helped to secure the largest possible measure of autonomy for the local church and especially the right of the local church to 'call' its minister; and it absolutely refused to enter the Union unless creedal subscription was couched in terms of mere 'substantial agreement'. . . Further, though numerically smaller than the Baptists, it had been able to achieve its inner consolidation.*

All quotations are from *Church Union in Canada* C E Silcox (1933)

England and Wales

Talks with the Presbyterian Church of England began in 1932 following the Lambeth Conference in 1930 and subsequent discussions between the Free Church Federal Council and the Church of England. Two subcommittees were formed, one to study doctrinal issues, and the other to suggest ways of practical cooperation. By 1935 it was plain that full union was impossible, but it was agreed that the two denominations should work more closely together by securing better contact between their respective central committees, by doing more joint publishing, and by fostering joint services in the local churches. The war suspended negotiations.

At the suggestion of the Presbyterians a new series of discussions began in 1945 *with the object of achieving, if possible, a scheme of union satisfactory to both denominations.* A Joint Conference was held and its Report was referred by the 1947 Assembly of the Congregational Union of England and Wales to the County Unions and to the churches. There was not, however, sufficient agreement to go forward. Consequently both denominations approved a statement in which they *Do hereby declare before God and the world, that sharing a common faith and inheriting together the traditions of Reformed Churchmanship, they do now enter into a new and solemn relationship with each other, covenanting to take counsel with one another in all matters of common concern . . .* On 9 May 1951, a Joint Session of the Union Assembly and the Presbyterian General Assembly was held in which this Covenant Relationship was solemnly affirmed.

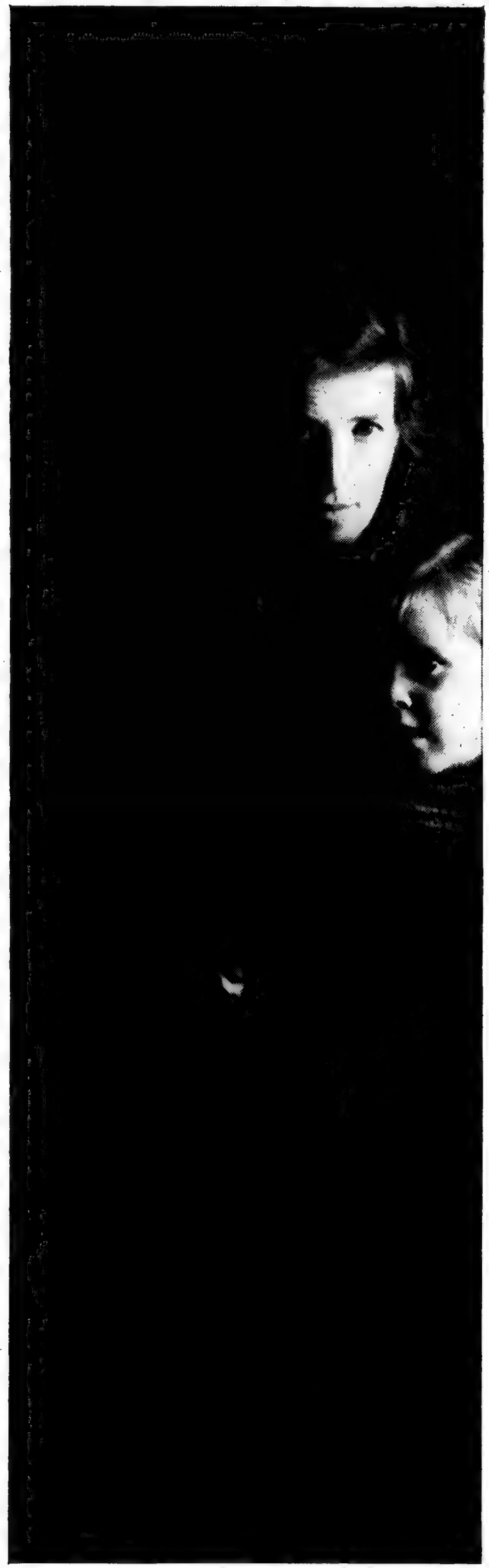
In the following years the relationship was strengthened by a number of joint agreements in matters of faith and recognition of each other's ministry, by cooperation in the realms of mission, publications, youth and women, and by the encouragement of union churches, as well as by regular consultation between the two Inter Church Relationships Committees, and by representation at each other's Assemblies. It had become plain, however, that no further progress could be made short of union.

Then in 1963 the General Assembly of the Presbyterian Church of England accepted the recommendation of its Inter Church Relationships Committee that enquiry be made of the Congregational Union of England and Wales as to whether the time had come for the reopening of a consideration of the possibility of the union. The Congregational response at its Assembly was enthusiastic, and the necessary committees were formed. A first joint meeting was held in November.

MEMBERSHIP
Congregational 204,700
Presbyterian 71,100

Australia

It would appear that as early as the 1870's plans were mooted for a union of Anglican, Congregational, Methodist



and Presbyterian Churches in Australia. From 1902 there were conversations which were eventually confined to Congregational, Methodist, and Presbyterian Churches. By 1912 90% of Methodists favoured union, and 60% of Presbyterians. Discussions continued with a number of Presbyterians not so enthusiastic. Just before 1954 there were Methodist-Congregational conversations in earnest. Then the Presbyterians sought to join again.

At the General Assembly of Australia of the Presbyterian Church in September 1957 a formal decision was made to negotiate. A first meeting of 21 Commissioners (seven from each of the three denominations) was held at Ormond College, Victoria, in November of that year. The responsibility of the Commission has been to report to Church Union Committees set up by each of the denominations. These Committees report in turn to their own Federal Councils. They then send the report of the Commission to the State Councils and the local churches. The Commission has always regarded itself as responsible for reporting to the Federal Church Union Committees.

The Commission has published two Reports *The Faith of the Church*, and *The Church - its Nature, Function and Ordering*. It has also set out a 'Proposed Basis of Union'. To date both reports have been officially received by the Methodists, but the first report only by the Congregationalists and the Presbyterians. The Second Report will be considered with the Proposed Basis of Union by the Congregationalists at their biennial Assembly in Brisbane in May, 1964. By agreement it is already being studied by Congregational and Methodist local churches, but very little as yet by Presbyterian churches. Presbyterians have also seemed less eager, except in Victoria, to participate in joint local and State considerations.

It is expected that the responsible bodies of the three denominations will suggest amendments which will be considered by the Commission. An amended form of the Basis of Union will then be offered for a decisive vote by each of the Churches. A precise date for this cannot be yet determined.

Congregationalists have enjoyed a generous equality at the conference table, despite their smallness of numbers in the country in relation to the others. It is not surprising, however, that the resultant Basis presents a church structure and forms of faith and churchmanship which show little concession to Congregational insights and emphases. That Independency could not long survive had already been plain to many, who have, therefore, welcomed the more conciliar forms. The proposals for bishops and for a concordat with the Church of South India have found their objectors in the ranks of the Methodists and Presbyterians, nevertheless.

A vigorous discussion continues at all levels, and Congregationalists continue in commitment to a future in church union.

MEMBERSHIP
Congregational 16,000
Methodist 350,000
Presbyterian 288,000

New Zealand

Church union discussions have been in progress in New Zealand for thirty years or more. At first they were between the Congregationalists and the Presbyterians: then the Methodists entered. In 1948 a vote was taken for union, but it was defeated.

There was a lull for a time, but interested quickened again. This was largely due to a new sense of churchmanship and concern for Biblical Theology. The Churches of Christ became involved. A vote was taken on the general principle of union and the percentage in favour ranged from 75% to 93%.

A Joint Standing Committee was

formed with 8 Presbyterians, 8 Methodists, 5 Congregationalists, and 5 Churches of Christ. The committee meets four or five times a year. It has produced a Draft Basis of Union which will be sent to the churches, synods etc early in 1964, to be voted on in 1965. There is also a Declaration of Faith in fairly modern language.

The major issues unresolved are: the ministry and the nature of ordination, the ordination of elders, the nature of infant baptism, and some matters of church polity.

All dioceses of the Anglican Church have agreed to enter negotiations. Their official decision will be taken in April, 1964. Their entry will probably postpone union for many years, but may be the right action.

MEMBERSHIP
Congregational 2,200
Anglican 75,500
Methodist 38,000
Presbyterian 85,000
Churches of Christ 4,400

Rhodesia

The United Church of Central Africa in Rhodesia represents the growing to-

gether in Northern Rhodesia in recent years of a variety of African Missions and European Churches of various denominations. Its beginning can be dated from 1936 when the 'United Missions in the Copperbelt' was formed, and the Rev R J B Moore of the London Missionary Society was particularly involved and influential.

To this grouping of African Missions were added in 1945 some Free (European) Churches, to form the 'Church of Central Africa in Rhodesia'. In 1959 the 'United Church of Central Africa in Rhodesia' was formed to unite the Church of Barotseland, the Church of Central Africa in Rhodesia, and the Free Churches in the Copperbelt. It was hoped that the Methodist Synod would also be incorporated, and though this did not happen at the time it would now seem to be an early probability.

The Church is still supported in money and missionaries by the London Missionary Society (Congregational), the Church of Scotland (Presbyterian) and the United Church of Canada in that order of strength. It is, however, fully responsible and not subject to external control. It was received into membership of the World Council of Churches at New Delhi and into membership of the International Congregational Council at Rotterdam in 1962. It is also in membership of the Reformed Alliance.

Ireland

Discussions between the Presbyterian Church in Ireland and the Congregational Union of Ireland were begun in 1960 on the invitation of the former. Unofficial and informal at first they were soon recognised officially and five ministerial members from each communion were appointed to explore areas of possible agreement.

A Joint Statement was drawn up and this was presented to the Congregational Assembly in 1961. It was received by a majority vote merely as a summary of what had taken place. The Congregational group then asked for a slowing down of the 'talks', and there has been only one further meeting of the joint group.

The Executive Committee of the Union, in January 1962, convened a meeting of ministers and deacons to discuss the situation. As a result it was decided that the Joint Statement should be sent to all the churches for consideration as to whether the discussions should continue.

At the 1962 Assembly it was reported that 16 of the 22 churches in the Union had replied. Nine voted for a continuation towards union. Three voted for a continuation towards closer cooperation. Four churches voted against the continuation of the talks in any circumstances. A Committee was then appointed to continue the discussions, with the further inclusion of the Methodists.

MEMBERSHIP
Congregational 1,900
Presbyterian 133,400

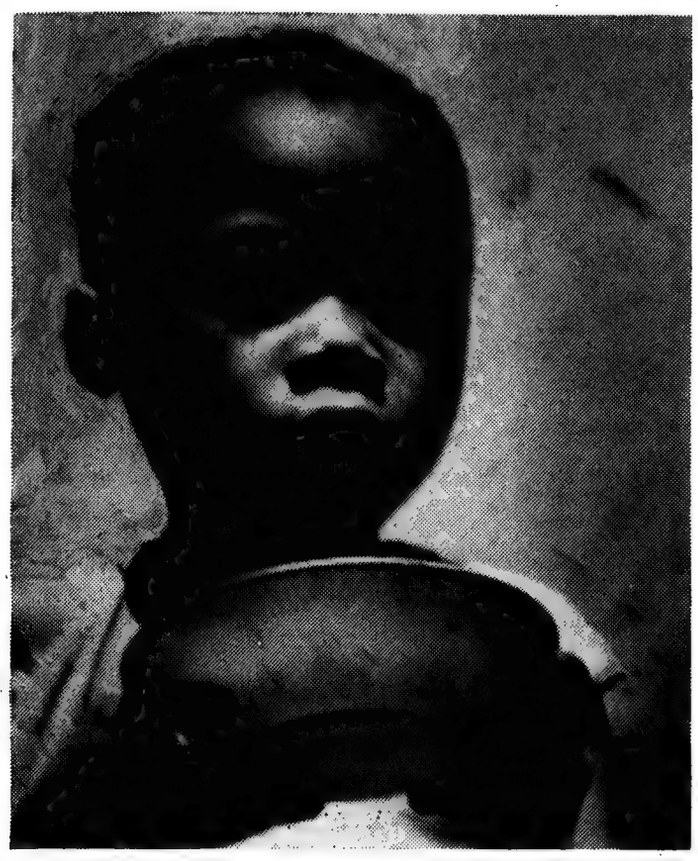
Scotland

In 1957 an invitation was extended to the Congregational Union to enter into conversation with the Church of Scotland *with a view to examining the differences which keep them apart, and to discover whether and how, in the context of the hoped for reintegration of Christendom, these differences may be overcome.* The invitation was accepted.

Frank and friendly discussions took place in the period 1959-62. Three Reports were issued. The third Report sought to bring matters to at least a provisional head by suggesting that the two bodies should consider whether organic union was the next step in Christian obedience. Five main points of dispute were set out – the local church, the place of women in the Church, statement of faith, ordination, and the laity.

The Congregationalists asked for a period of eighteen months in which in local churches, District Councils, conferences for ministers and laity, and finally in the Assembly of 1963, a full opportunity might be given, if possible, to arrive at a common mind. A very full discussion took place at all levels.

The discussion at the 1963 Assembly was, however, inconclusive. The Committee was asked to make further



enquiries as to the probabilities in union of restriction of the freedom of the local church, the long deferment of equality of ministerial status of women with men, liberty of conscience in respect of the Westminster Confession, the ordination of Congregational ministers, the 'extremely exceptional' permission to laymen to preside at the celebration of the Sacrament.

At the 1963 Assembly of the Church of Scotland remitted the matter of the recognition of Congregational ministers to its Committee for Conversations. It also authorised its Panel on Doctrine to consider a number of issues arising out of the discussions. At the same time it invited the United Free Church of Scotland and the Methodist Synod in Scotland to enter into conversations. The question is now therefore raised as to whether multilateral conversations should be preferred. At the same time it has become plain that the Church of Scotland regards itself as the norm.

While there is a powerful desire throughout the Congregational Union for closer relationships with the Church of Scotland, and indeed with all other Christian bodies, there is a real division between those who think that the first step towards 'the hoped for reintegration of Christendom' is organic union with the Church of Scotland, those who would prefer some wider form of union, and those who would favour closer cooperation with the Church of Scotland and/or with all churches. There are some who deplore the failure of the Congregational units in Great Britain as a whole to have come in the past to a closer relationship.

MEMBERSHIP
Congregational 32,200
Church of Scotland 1,307,600

United States of America

It is almost exactly 100 years since the famous Burial Hill Declaration in 1865 gave expression to the convictions of Congregationalists in the United States in words which included the following *Thus recognizing the unity of the church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree.* Six years later the National Council of Congregational Churches was formed at Oberlin and adopted a Declaration on the Unity of the Church, considered to be so important that it was printed with the constitution for forty years.

In 1886 the Council began the process by which there was brought into being the commission to be later known as the Commission on Interchurch Relations and Christian Unity. In 1923 the Council even adopted the following minute *That the National Council again place itself on record as being willing for the sake of promoting the larger unities which our Churches earnestly desire, even to surrender its historic name.*

From 1886 there were eleven approaches or attempts for some kind of union with Congregational churches – with the Free Baptists (1886 on), Methodist Protestants and United Brethren (1904-10), Protestant Episcopal (1915 on), Disciples of Christ (1917 on), Presbyterian, U S A (1923-9), Evangelical Protestant Church (1923-5), Universalist Church (1925-9), Christian Church (1895, 1929-31), Evangelical and Reformed Church (1942-57), Greenwich Plan (1946 on), Consultation on Church Union (1961 on).

Of these attempts three have been successful – union with the Evangelical Protestant Church in 1925, with the Christian Church in 1931, and with the Evangelical and Reformed Church in 1957. By the second union the title was changed to Congregational Christian churches: by the third to the United Church of Christ. From the first two unions there were no dissenters. From the third there was a substantial number, the majority of whom formed themselves into a National Association of Congregational Christian Churches. The Association claimed in mid 1963 to have over 105,000 members. The total number in the United Church was 2,057,000.

It would probably be right to say that the grounds for difference between majority and minority were not always either theological or ecclesiological. But on the whole they represented a sincere difference of conviction on a number of related matters – as to the extent to which Congregationalism could depart from its classic form and still be Congregationalism; as to the extent to which Christian unity properly required a serious concern for union or should remain 'spiritual'; as to whether the particular proposals for Union in this instance sufficiently guaranteed and protected the emphases of Congregationalism; and as to the rightness of procedures.

Unhappily not only were the differences incapable of resolution, but there was for a while on the part of some, difficulty in accepting the fact that they were honest differences. Now both

United Church and National Association are freeing themselves of entanglements and finding satisfaction in their own distinctive work.
For a statement on the United Church see *The United Church of Christ* Douglas Horton (Nelson 1962). For a statement on the National Association see page 7.

Wales

In 1955 the Welsh Methodists and Presbyterians met to discuss interdenominational cooperation. They were joined in 1957 by the Welsh Independents. As talks progressed it was soon felt that the final aim should be Church Union, and a strong three denominational committee was formed to investigate all the possibilities. Early in 1962 the Welsh Baptists asked to join the discussions.

After the publication of a booklet *Preparing the Way* the committee of the Four Denominations published early in 1963 *Towards Union* in both Welsh and English. This consisted largely of a draft scheme of union. The publication was with the concurrence of the four Church assemblies, but the book has not yet been under consideration by any of these assemblies, and is not to be regarded as in any way an official statement. It has, however, been recommended for study by the local churches.

A number of circumstances have combined to make for difficulties. One was the offer by Sir David James of a gift of £250,000 if the churches would find a further £750,000 and reach unity within a period, now extended to thirteen years. This offer has confused, offended and divided the churches. Another difficulty has been the division into Welsh speaking and English speaking churches. A third arises from the fact that Wales contains a number of churches in fellowship not with the Union of Welsh Independents but the Congregational Union of England and Wales. These difficulties will not easily be solved.

MEMBERSHIP
Congregational, 120,000
Presbyterian, 154,000

AND ELSEWHERE

South Africa

Rapid progress is being made towards a union of churches of different origin within the Congregational family in Southern Africa. Three groups are involved. There is the Congregational Union of South Africa whose churches, African, Coloured and European, have their origins partly in settlements of British migrants from the beginning of the 19th century and partly from the work of the London Missionary Society. There is the Bantu Congregational Church which originated from the work of the American Board which came into Africa in 1835. This is almost entirely an African Church, with some continuing aid from the United States. And there are the churches which still owe much to the London Missionary Society at work in Bechuanaland, South Africa and Southern Rhodesia. A Basis of Union has been agreed substantially and it is hoped that Union will be possible within two years.

Jamaica

Over a long number of years there has been discussion of the possibility of union between a number of denominations. The matter has been somewhat complicated by the extent and nature of the involvement of missionary activity into the island. Some hope remains for a union or federal arrangement between the Congregational and Presbyterian churches.

The Far East

Over the last fifty years United Churches have been formed in a number of areas where Congregational missions have been effective. They include the following: The Church of Christ in China, the United Church of North India, the Church of South India, The United Church of Christ in Japan, the Church of Christ in the Philippines.

A Consultation on World Confessionalism

In the now famous Bangalore Statement, leaders of the 'younger Churches' charged the so called World Confessional Bodies with hindering the growth of unity between the Churches which have emerged out of the missions sustained by the western Churches.

It was in order to go into the truth or otherwise of this charge and to learn for the future, that representatives of the world bodies had a consultation with four spokesmen of Churches in Asia and Africa, at World Council headquarters from 2-5 October. Some forty persons attended (plus some members of the World Council staff) representing the world bodies or communions of the Anglicans, Baptists, Congregationalists, Disciples, Friends, Lutherans, Methodists, Orthodox, Reformed and Presbyterian and Salvation Army. Dr Niles *Ceylon*, Dr Hwong *Formosa*, Miss Tina Fransz *Indonesia* and an *African* pastor spoke for the younger Churches. In the chair was Dr Norman Goodall.

The gravamen of the charges laid at the doors of the World Confessional bodies was that, if not by deliberate policy then by the very fact of their existence, they strengthen confessional ties, perpetuate historical links, foster partisan loyalties and thus put obstacles in the paths of the younger Churches achieving unity in their respective areas. A basic conviction of the younger Churches' leaders was that in their situations not only does the Church mean mission, but mission **demands** unity, and 'fidelity to truth' distorts truth if it is not demonstrated as the power of reconciliation.

While the role of mission boards was not scrutinised as radically as that of the 'confessional' Families, it became clear that in some cases they are the crux of the problem *eg* the divisive effect of missionary aid entering along confessional channels and bearing, as it were, denominational labels.

Much time was given to the meaning of the words 'confess' and 'confessional'. There is much confusion in this area, but in the light of very telling statements by Bishops Hollis and Newbigin there would seem to be a sense in which all the world bodies and mission societies tend to be confessionally obstructive, viz, that having their roots in historical crises within western Christendom they have imposed upon younger Churches, with a wholly different background the environment, problems of communication – language, translation, thought forms – so acute (and fundamentally so irrelevant) as actually to hinder the younger Churches from making their own confession of Christ to their own milieu.

The speaking was with great frankness. It was sometimes with much passion that Dr Niles and Principal

Voluntary Service by Youth

KARL AXEL ELMQVIST

The Youth Department of the Mission Covenant Church of Sweden (SMU) has from its start fifty years ago taken an active part in the work of the Church. It has for example, taken responsibility for a number of missionaries – at the moment eleven missionaries. More recently, the SMU started a new project called SMU's Voluntary Service. This movement is intended to make it possible for young Swedish Christians to devote time and money to mission work at home or abroad and to be responsible for work among youth in other parts of the world where living conditions are hard.

Most of our interest and strength has been concentrated on what we call 'One year to the mission' project. Young men and women break off their studies or give up their jobs in order to give one year of service to the SMU. They get instruction in leadership before they are sent out to different churches in this country where youth leaders are specially needed.

During the seven years this project has been in operation, about 150 young men and women have given one or several years of service. Most of the young leaders are 18-25 years old and represent all kinds of professions – nurses, primary school teachers, engineers and university students.

The Voluntary Service is also a kind of 'employment exchange'. A primary school teacher, an engineer or a domestic servant can ask the SMU to help them to get a job in another place where there is a church that needs help to carry out its evangelistic task. In such a way the SMU has been able to help many churches to get qualified workers.

This last year the Voluntary Service has been extended to include also an International Service. The S M U sends young men and women for a period of

Hwong pressed their concern. None could remain in doubt about the utter seriousness of the issues. It can also be said that the listening to one another was no less earnest and patient. This alone would have made the dialogue worthwhile. In fact it is to continue.

But if the representatives of the 'confessional bodies' faced grave issues the spokesman of the younger Churches underwent certain changes of mind. They came to regard the 'confessional bodies' in a much more favourable light and to feel assured of the reality of the self commitment of these bodies to the ecumenical movement. They acknowledged ways in which the world bodies can positively further unity; they responded with moving sympathy, for instance to the examples quoted of churches which had long been isolated and self defensive finding in the larger life of a world family a liberation which in turn kindled ecumenical hopes and aspirations. And finally, they sought of the world bodies the help and counsel which they were now seen to be able to give.

In any case, all the problems weighing upon the younger Churches in respect of evangelism and mission are by no means connected with the existence of world families. The deepest of these problems have their roots in the contemporary situation and in the Churches' own capacity to witness relevantly to it. There was nothing but the most fervent desire in the hearts of the representatives of the world bodies that the younger Churches follow out with utmost faith and courage what they believe to be the leading of the Spirit for themselves and their own communities, and to make their own 'confession'. It is proposed to hold a further younger Churches' conference in the Far East to grapple with their own situations.

Plans are also to hold a similar large joint meeting of representatives of the world families of Churches every two years, and for smaller groups to try to meet oftener.

World Congregationalism was represented by Reverends Robbins Strong *USA*, Ralph Calder and Glynmor John.

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three years to work in an underdeveloped country. So far the SMU has concentrated its efforts to the Congo Republics, in connexion with the mission work carried out by the Mission Covenant Church of Sweden.

In the first year, two young men and one woman left for Africa. The first one was as engineer teaching in a professional school, the second one as bookkeeper and the third to a school for missionaries' children.

These young men and women who engage in Voluntary Service get a salary of £8 0*s* 0*d* a month. The receiving church pays for board and lodging.

This Voluntary Service movement costs about £14,000 a year. Financial support has been organised in a special manner. Young Christians associate together in groups and each group sends every month £10 0*s* 0*d* for this work.

The most original initiative is that which a young Christian farmer has taken. He has asked his slaughter house to send every year the payment for two pigs that he has delivered to them.

In the new situation on the mission field the need for professionally trained people is great and at home new inspired initiatives must be taken in order to reach people in a secularized environment. The new situation both at home and abroad is in itself an urgent call to young people. The Voluntary Service of the SMU has therefore become an urgent question to our young people. Many of them have answered the call of God and given a year or more to proclaim the Gospel in this way.

The Other Side of the Line

This incident was reported by the Rev William Bell at the conclusion of his first multiracial youth camp in South Africa. The Camp was held at Paarl, Cape Province. Young people had laid out grounds, planted trees and painted to assist with the building of the New Bethel Church, Paarl, where the Group Areas Act had forced the Bethel people to vacate four Churches and schools.

We stood on the Paarl Railway Station waving farewell to the young people who had worked so well during a week's activity and service camp. There was a sense of regret that this effort was over, but also a sense of satisfaction in a good job, well done. I turned to Miss M Matthews, the coloured School teacher who had given so much time and effort to the project. 'Well, that's that!' I said, 'and can I drive you home or to a bus?' Miss Matthews replied 'Thank you, I am going to my Aunt's for lunch and I would be glad of the lift'. So saying I turned to the bridge provided for crossing the railway lines. But she stood still. I looked back to her, puzzled by her behaviour. There she stood hesitant and looking very embarrassed. At last she said 'I will see you at the other side of the line, but I have to go under the line'. Then she pointed to the notice on the bridge: *Europeans Only*. In a moment all the warmth of achievement went cold. Our dreams of unity were jerked back to the accepted norm of South Africa – 'separation by legislation'.

'Afflicted . . . but not crushed'

J K MAIN

At the foot of the Amatola Mountains in the South Eastern Cape lies the little, untypical South African town of Alice, where the predominant speech is not Afrikaans, nor English, but Scots. The Mayor – in the 18th year of his office – is Mr McNab. For Alice is the town which grew up around the Scottish Presbyterian Mission of Lovedale, named, however, after one of the founders of the London Missionary Society.

Upon this little town there recently descended hundreds of visitors – Africans, Coloureds and Europeans – the leaders of the English speaking churches of South Africa. Among them were three Bishops and the Archbishop of the Anglican Church, a former Moderator of the General Assembly of the Church of Scotland, a former President of the Conference of the Methodist Church in South Africa, and at least three former Chairmen of the Congregational Union of South Africa. More important, here too were ordinary representatives of these four Churches in their hundreds, including a bus load of Zulus from Natal, who had travelled from 3.00 am till 9.00 pm in a bus owned and driven by Indians.

The occasion was a double one – the opening of Adams United Theological College in the morning and the whole Theological Seminary in the afternoon. The other three associated colleges had already been opened. Here history was being made on historic ground.

Whether it was Dr Edgar Brookes, the author of that brilliant searching little book *The City of God and the Politics of Crisis*, and a former Principal of the old Adams College in Natal, speaking at the opening of the new: or whether it was the Bishop of Grahamstown telling the history of the Seminary, the thought in the mind of speakers and listeners alike was the way in which God had used adverse circumstances in this country to create this great instrument for the furtherance of His Kingdom in Southern Africa.

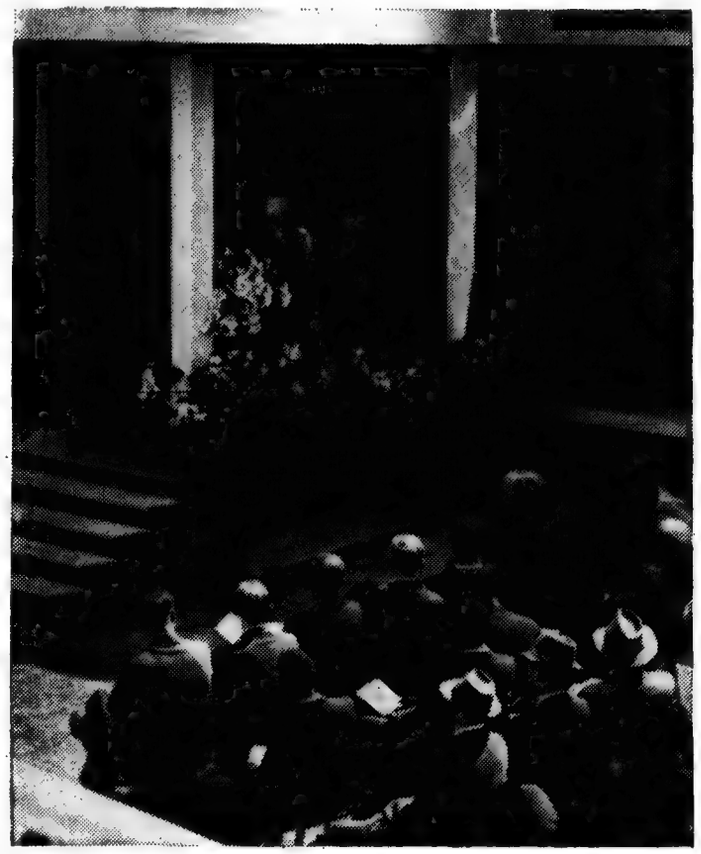
Apartheid laws and the Bantu Education Act had resulted in the closing of Tiger Kloof in 1956, and with it the Tiger Kloof Bible School, where for fifty years in the L M S had trained its ministers. The same laws had resulted in the take over of Adams College, the American Board equivalent of Tiger Kloof in Natal, with its Theological College which had been training ministers for over a century. The same laws had resulted in the take over of the hostel used by the Congregational Union of South Africa for the housing of students trained at Fort Hare.

So the three branches of the Congregational Churches in South Africa (shortly, we hope, to be united) found themselves in the same difficulty of having no training college for their ministers. The result was a coming together in one College with the name of Adams, inasmuch as the capital needed for the new came largely from the sale of the oldest institution.

But the laws of the South African Government affected not only ourselves. The Anglicans, Methodists and Presbyterians at the same time had to find new Colleges to train their ministers. Providentially at this very time also the Theological Education Fund became available and so the possibility of a United Theological Seminary of Southern Africa. Now the prospect has become a reality.

To describe this as the most significant development in the life of the Churches, and as the best Institution for the training of ministers in the whole of Africa, is no overstatement.

Here are four colleges, modern, well equipped, built at a cost of over £60,000



each. They are grouped round the main Seminary block, which houses all the teaching and library facilities, and which was built with the generous help of the Theological Education Fund. The colleges were designed by the same architect into a harmonious whole, yet each has its own ethos. St Peter's, St Columba's, John Wesley (no prize for identifying these) and our own Adams United College with its staff of four headed by W R Booth of the A B M, who perhaps more than any other man has been responsible for the successful outcome of the whole idea.

Here we have more than four colleges built together on a campus. We have one Theological Seminary in which most of the teaching is shared and where there is common worship on Sunday. Can anyone doubt the effect this is bound to have on the life of the churches?

As I took part in the opening occasions at the end of September there kept running through my mind the words of Paul, written from prison to the Philippians *I want you to know, brethren, that what has happened to me has really served to advance the Gospel.*

Women's Fellowship Tour

9 September - 4 October 1963

CHRISTINE OTHEN

Mrs Head and representatives of the five participating Fellowships with Attorney-General Brooks

Twentyfive women, representing the Swedish Mission Covenant Church, the Dutch Remonstrant Brotherhood, the Congregational Union of England and Wales, the Congregational Union of Scotland and the Welsh Independents, with their leader, Mrs Sylvia Head, left London on 9 September, to visit some of the member Churches of the United Church of Christ in New York, Washington DC, Philadelphia, Connecticut and Massachusetts.

'Fellowship' was the keynote of our tour, a growing fellowship amongst the twentysix of us, many of whom did not know one another when we first met in a London hotel. 'Fellowship' when we reached New York and were so warmly greeted at the airport by Mrs Mary Ann Williams, Mrs Myrna Buschmeyer, Miss Martha Nuttleman and others. As we boarded a bus for the city we were presented with the first of many tangible expressions of the thoughtfulness and generosity of our American 'cousins' – envelopes containing Air Letters, stamps and coins so that we could send messages home immediately! A quick change in our hotel and then to Broadway Church for reception and dinner at what was already 11.00 pm by our time. So we were not as mentally receptive to Miss Helen Smith's talk on the work of the new Laity Council, as we should have liked. But the quiet service of thanksgiving and dedication in the lovely Chapel was most helpful.

None of us will forget the gracious hospitality of Mrs Faust who entertained us all to lunch next day in her beautiful apartment overlooking Central Park, nor, in stark contrast, our journey through Harlem, guided by the Negro Pastor of Grace Congregational Church.

Most of us had heard of Riverside Church, but its commanding position, the magnificence of its buildings and the beauty of the room where we were entertained to tea, took us completely by surprise.

We have vivid memories of the Inter Church Centre at Riverside with its wonderful wood carving – the beautiful rose quartz wall of its Chapel, the treasures of its Orthodox room and of our visit to the United Nations buildings. How privileged we were to be the first guests to be entertained in the new United Nations Church Center.

In Washington we were shown the things all tourists want to see – the White House, the Capitol, the Smithsonian Institute. Here, for many of us, we had the most enriching experiences of our tour. These included our visit to Gallaudet College for the deaf, the only college of its kind in the world; the opening exercises at Howard University, which is multiracial; the Lincoln Memorial and above all the Vesper Service and Communion which we shared in Lincoln Memorial Temple, one of the large Negro Churches. This was on the evening of the day five negro children had been killed in Birmingham, Alabama. We shared again the symbols of our Lord's body, broken for them and for us, and as we took one another's hands we knew no barriers of race or colour; we were one in Christ.

In Philadelphia we were impressed by the Co-operative Group of 'down town' Churches who are sharing staff, ideas and resources to meet the problems of their area. We were encouraged to see how realistically most of the United Churches of Christ are facing the problems of integration and how earnestly they are concerned to implement the plea for 'Racial Justice Now' made by Dr Herbster at the July Synod.

During four days in Hartford we heard of the work amongst Puerto Ricans and Negroes, of social work amongst the aged, drunken and homeless, and saw some of the new housing projects. In the beautiful Asylum Hill Church we attended the Annual Meeting of Connecticut Fellowship of

Congregational Christian Women and were overwhelmed by the generosity of the Connecticut women who gave each of us the silver Huguenot cross, normally given only to their President.

A gay 'cook out' party in Mrs Chapman's garden with our Swedish friends in national costume leading the singing and dancing, ended our visit. Next morning our bus took us northward again.

What lovely memories we have of Rehoboth, Falmouth, West Barnstaple, and of the Communion Service at Craigville Conference Center. How exciting it was to visit New England – to see *The Mayflower*, *The Rock* and Plymouth Plantation, and at dinner in the Church of the Pilgrimage to have tiny cardboard cradles at each plate to remind us that here Congregationalism was born in America.

In Peabody some of our group attended the Fall Meeting of the Essex South Association on a Sunday afternoon and were most impressed by the attendance, by the handling of the business and by the film strip *The Changing City Challenges the Church.* Two hundred people had supper together and then listened to a Missionary from India.

Attorney General Brooks, the first negro to hold this high office, and Governor Peabody, most graciously received our group in Boston. Later at lunch we were again overwhelmed by the generosity of American women. The Massachusetts women had bought each of us a silver brooch replica of *The Mayflower.*

At Framingham Conference Center our tour ended. Here twentyfive American women from all over the States came to study, worship and have fellowship with us. The tiny pocket crosses we were given will remind us of Chapel Services and Bible Study with the Rev Lillian Gregory and of the Final Communion Service when we quietly said to each other *May the Peace of God go with you.*

News Round the World

ICC NEWS

Advisory Committee

The Advisory Committee of the International Congregational Council met in New York for two days in August, advantage being taken of the fact that nearly all its members were to be in the United States at that time. Those present were: Dr Norman Goodall *Moderator*, Dr Ben M Herbster, Dr Fred Hoskins, Rev A M van Peski, Dr H Maynard Rennie, Dr Roger Shinn, Rev Howard S Stanley and Rev Ralph F G Calder *Secretary*. Dr Leslie E Cooke was guest for one day. The meetings were held in the offices of the United Church of Christ.

After a brief review of the Rotterdam Assembly, finance and publications, consideration was largely devoted to the future of the Council. This took practical form in a new constitution designed to express more clearly the place of the Council within the ecumenical movement, to shift the major emphasis from large assemblies to more direct personal and group services, and to reduce costs and procedures. The new constitution will be presented to the Executive Committee in Sweden next July.

Encouragement was given to the growing relationship with the Reformed Alliance and agreement to a programme of joint studies and to representation at the Council of the Alliance in Frankfurt in 1964. The Assembly decision to serve the Women's Fellowships was confirmed in practical form and a woman was co-opted to the Executive Committee in the person of the Rev Miss G S Westerouen van Meeteren of the Remonstrant Brotherhood.

Consideration was given to the fullest involvement of the Council in areas where it was unlikely that the Assembly could ever be held. Decision was taken against a conference in the South Pacific area, but to support as fully as possible the visit of the Rev and Mrs Howard S Stanley to Australia and New Zealand. It was agreed to make a further grant of £250 to the aid of the oppressed churches of the Congregational Union of South Africa and to commend the Union's appeal.

Approval was given to the holding of a small international conference on the work of the minister in the local church, to be held in Mansfield College, Oxford, at Easter 1964; to a programme of studies; to our representation at the 75th anniversary of the formation of the Free Church of Finland; to a scheme of international ministers' exchanges and group tours and visits.

Secretarial Visits

Glynmor John represented the ICC at the Assembly of the Lutheran World Federation in Helsinki, in August, and took the opportunity to visit the Free Church of Finland and also the Swedish Mission Covenent Church. Later in August he participated in a conference in Lyons, France, of representatives of the Palatinate Church in Germany, the Reformed Church of France and the Congregational Union of England and Wales. In early December he went to Czechoslovakia to visit the church of the Unity of Czech Brethren.

Ralph Calder spent two months of the summer in the United States of America. He attended the Fourth Synod of the United Church of Christ at Denver, Colorado; lectured at the Pastors' School at Colorado Springs; visited and preached in Kansas, Missouri, New Jersey, Maine and Massachusetts; attended the Executive Committee of the Reformed Alliance in Princeton, N J, the Advisory Committee of the I C C in New York, and finally the Central Committee of the World Council of Churches in Rochester, N Y.

In October both secretaries represented the I C C with Dr Robbins Strong at a consultation of World Confessional bodies in Geneva. This meeting is reported elsewhere.

Vatican Council

Observers to the Second Vatican Council from the non Roman Churches were requested from the World Confessional bodies. The I C C has been very fortunate indeed to have been represented throughout both sessions by Dr Douglas Horton. He has written for us a fascinating day by day diary for which as wide a circulation as possible is being given.

With Dr Horton during the first three weeks of the Council was our second representative Dr George B Caird of Mansfield College, Oxford. His report is also available. Substitutes for Dr Caird during the period to Christmas were Dr Heiko Oberman, Prof Elmer J F Arndt, and Dr Howard Schomer. Also at the Vatican, representing the International Association for Liberal Christianity were Prof Dr L J van Holk of the Remonstrant Brotherhood and Prof George Williams of the United Church of Christ in the United States.

British Leaders Meet

All four Congregational Unions in Great Britain at this time are engaged in discussions towards Church Union, and in each instance with Presbyterian involvement. Under the auspices of the I C C a meeting was held in London in September for representatives of the four Unions to meet and confer about progress and expectations. This proved most valuable.

Memorial Hall

The I C C and other tenants of Memorial Hall have received notice that they must be prepared to leave at any time after the end of May 1964. Plans are in hand to pull down this 90 year old building and replace it with a modern and more economic one. No arrangements have yet been made for the temporary or permanent rehousing of the offices of the I C C which have been here since 1947.

The Rev A M van Peski

We express our deepest sympathy to the Rev Aad van Peski, member of the Executive Committee of the I C C , whose wife died suddenly when he was in the United States in August. She was in her thirties and left a young son.

ENGLAND AND WALES

In September the Rev Howard S Stanley announced that he would retire at the end of 1964 from the Secretaryship of the Union. His decision was prompted by a concern that his successor should be in office as important changes in the life of the Union take final shape. Those changes have received a tremendous impetus from the vision, inspiration and vigour supplied by Mr Stanley. The Rev John Huxtable, Principal of New College, London, has been named as his successor.

At the November Council further consideration was given to the draft Constitution for the Covenanted Congregational Body, and important Reports were received on the Nature of the Ministry and the meaning of Ordination, and on the Place of the Ordained Minister in the Church today.

In August an important meeting took place in Lyons (France) between representatives of the Mannerarbeit of the Palatinate Church and the Reformed Church of France with ten Congregationalists from England to discuss the confrontation with Marxism and Roman Catholicism. Plans are being made for a similar gathering in Cambridge in 1964.

A first meeting has taken place between representatives of the Congregational Union of England and Wales and the Presbyterian Church of England to consider the possibility of union.

WALES

The Welsh Independent churches are now giving serious consideration to the suggested scheme of Church Union. Meanwhile a gift of £50,000 has been received from Sir David J James and a further £10,000 towards a 'Ministerial Salaries Fund', and the churches have pledged themselves to raising a further £200,000.

There has been an encouraging intake of theological students at Swansea, but a disappointing number of ministers leave for the teaching profession particularly. No efforts are being spared to group pastorless churches, and to share in inter denominational arrangements.

The year of 1964 is expected to see the retirement of the Secretary of the Union, the Rev Curig Davies, and of the Treasurer, Mr Brinley Richards.

AUSTRALIA

Important pastoral changes include the resignation of the Rev F G Searle as Secretary for Western Australia to become Director of Christian Education in Victoria; the departure of the Rev John Gunsen from that office to the United States for study; the move of the Rev John Bryant from Trinity, Perth, to N S W – to be succeeded by the Rev S J Henshall of Melbourne; the return of the Rev John Hudson to England. Serious consideration is now being given all over the country to the proposed Basis of Union.

SCOTLAND

The Congregational Union is interested to participate in a demonstration of unity in a new township where central premises are to be shared by a number of denominations. Stewardship campaigns are increasingly being undertaken now by churches here.

NEW ZEALAND

The death of Pastor Tariu Teaia ends twenty years of pioneer work in New Zealand for the Pacific Islanders who began to settle during the war. Coming himself from the Cook Islands he helped in 1949 to form a united church for Samoans, Cook Islanders and Niueans which has grown greatly in strength. In recent years he served the community in Wellington. He had great gifts as a preacher and as a representative of his people.

RHODESIA

The sixth meeting of the Synod of the United Church was held in Mindolo in July. Important matters considered included the framing of a constitution for the Ministerial Training College at Mindolo; the acceptance of a housing policy to provide one standard of accommodation for all; a programme of church extension. It was reported that the Methodist Synod had voted overwhelmingly for immediate union with the United Church. An African minister for the first time is to take the office of Clerk next year.

CZECHOSLOVAKIA

The annual conference of pastors of the Unity of Brethren was held in October in Bratislava. The president, the Rev B Benes was in the chair, and the secretary, the Rev J Michal, was one of the speakers.

SOUTH AFRICA

The number of churches affected by the Group Areas Act continues to increase and the cost of the replacement of property becomes astronomic. A sum of £18,000 has been raised for the 'Group Areas Relief Fund' and this is being used in the form of grants and loans. The Congregational Union of England and Wales through the Commonwealth Missionary Society is seeking to raise a further £10,000. The Union itself has donated £1,000, and the London Missionary Society £500. The International Congregational Council has given £250 and negotiated a personal gift for £1,000.

GENERAL

L'Eglise Evangelique du Congo (Brazzaville), daughter church of the Swedish Mission Covenant Church, has been received into membership of the World Council of Churches.

The Rev Ernest Dawe, English Congregational minister, has been accepted as a full minister of the Evangelical Church of the Palatinate, Germany, where he has served since 1957.

The Rev Ronald K Orchard, English Congregational minister, has been appointed for a further period of service with the W C C.

A new Congregational church has been opened and dedicated on the lonely phosphate island of Nauru in the South Pacific.

At the Assembly of the Irish Congregational Union the Rev R J Pentland took office as Chairman. Mr W J Ranson succeeded Mr J M Laughlin as treasurer.

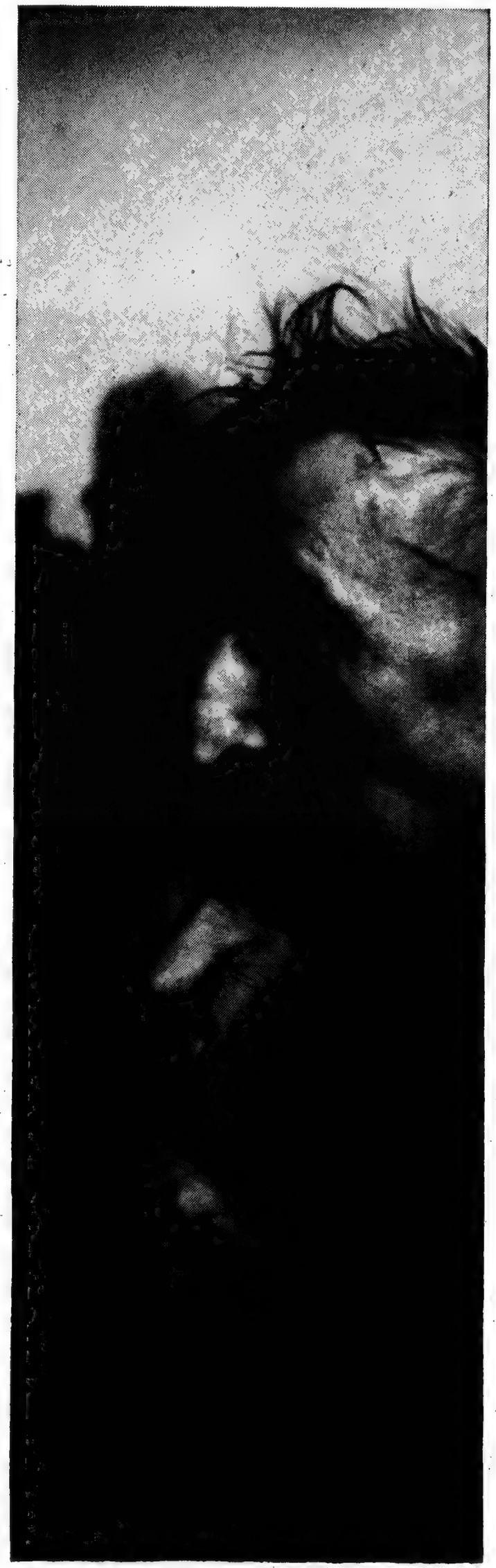
Book Reviews

Church of South India: Book of Common Worship (O U P 9*s* 6*d*)
The fame of the common forms of worship worked out by the Church of South India since the union by which it was formed in 1947 has spread far and wide, even among church members who have not themselves seen the separate booklets in which these services have hitherto been published. It is very good, therefore, to have these orders of worship brought together in one pocket sized volume, plus a lectionary of daily Bible readings for the whole year. It is unnecessary at this time of day to remark on the beauty of these liturgical forms. What is striking, however, is the fact that, apart from very few indications to the contrary, the Western Christian would not only feel completely at home in this liturgy; he would hardly be aware at all of its being the book of common worship of an *Indian* Church. Yet this book was authorised by the Synod of 1962 (we are told) precisely because the orders of worship have been used and found valuable. It will also be greatly valued ecumenically.

The English Free Churches
Horton Davies (O U P 10*s* 6*d*)
It is a tribute to this little book that since its publication in 1952 it has obviously been so much appreciated as to induce the Home University Library to issue a new edition. For this a few amendments and additions have been made in the text and the bibliography has been extended.

Varieties of English Preaching
Horton Davies
This book reviewed in our last issue is also published by Prentice-Hall.

An Apologetical Narration
ed Robert S Paul (Un Ch Press $1.95)
In advance of receipt we take the liberty of commending this book to all interested in Congregationalism and Congregational history. It consists of a facsimile of this important document with a commentary of about 100 pages. Dr Paul has written



I think I have managed to isolate a principle that is of some ecumenical importance – the more so because it gets beyond the specific issue of polity . . .Where the Congregationalists differed from the Presbyterians was in relating the principle of the 'Lordship of Christ' specifically to the question of spiritual authority within the church. This affected the authority of the minister, the authority of synods in relation to the local church, and the authority of the local church to its own covenanted members. It appears to me that the 'Lordship of Christ' was demonstrated in spiritual authority that was always 'ministerial' in its application and intention, and never 'magisterial'. This gets beyond the question of polity although it has a definite bearing upon it.'

Truth and the Person in Christian Theology Hugh Vernon White
(O U P 42*s* 0*d*)
With its central theme the ultimate significance of the spiritual person, the author examines critically the major Christian doctrines and the Christian religion.

Seed and Soil Oliver Powell
(United Church Press $1)
A challenging pamphlet on Christian Education.

Genesis in the Dock Charles Hodgson
(R E P 4*s* 6*d*)
An examination of the first chapters in the form of a Mock Trial: useful for Youth Groups.

The Teaching Church K B Cully
(United Church Press $2.50)
An international study of how the Church fulfils its teaching ministry.

Heritage of Freedom Frederick L Brownlee
(United Church Press $3)
The centenary of the Civil War marks also one hundred years of service by the American Missionary Association to the cause of Negro education. The late director of the Association tells the story of ten of these schools briefly and dramatically.

For Christ's Sake O Fielding Clarke
(Rel Edn Press 5*s* 0*d*)
Half of this paperback is devoted to a sturdy criticism of *Honest to God*, hence the rather unhappy title. In detail this criticism is searching and first class. One wonders, however, whether the writer has really appreciated the larger issues. This feeling is increased by the reading of the second part which is the author's own presentation of Christianity. The Bishop of Woolwich's comments on some of the detail of this would be interesting.

My Confirmation (United Church Press $2.25 and $1.75)
A most attractive guide for church membership classes, written, of course, for use in the United States.

Invandrarna och Kyrkan Bror Walan
(Gummesson, Stockholm Kr 14.25)
An account of the Swedish migration to the United States with particular reference to the Covenant Church. Contains a useful summary in English.

The Missionary Genius of St Paul
Edward Rowlands (private)
In appreciation of this book Dr C H Dodd has written *Of course most books about Paul say something about Paul as missionary, but I know of no other book which makes this side of him the key to the whole.* This original and unusual book, soundly based critically and exegetically, gives actuality to much of what we read in Acts and Epistles, and also shows that the tasks and problems of a Paul working in a highly civilised society with a pagan tradition are fundamentally parallel to those faced by a missionary in pre-Communist China. It should appeal greatly to ministers and lay preachers, theological students and missionaries, too. Mr Rowlands was, of course, formerly a missionary of the London Missionary Society in Central China for nearly forty years.

ACKNOWLEDGEMENT

Photographs in this issue illustrate a variety of forms of co-operation between Christian Churches in expression of their essential unity. They are largely by courtesy of the World Council of Churches.

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The United Church of Christ in the United States of America
The Union of Welsh Independents

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The United Church of North India
The Church of South India
The United Church of Christ in Japan
The Church of Christ in the Philippines

The Churches and Missions of the United Church Board for World Ministries - in Angola, Ceylon, Ghana, India, Japan, Pacific Area, Philippines, Near East, Rhodesia, South Africa and Latin America.

The Churches and Missions of the London Missionary Society - in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in 'unrestricted communion of Pulpit and Lord's Table' with the United Protestant Evangelical Church of the Palatinate, Germany.

world congregationalism

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Editorial

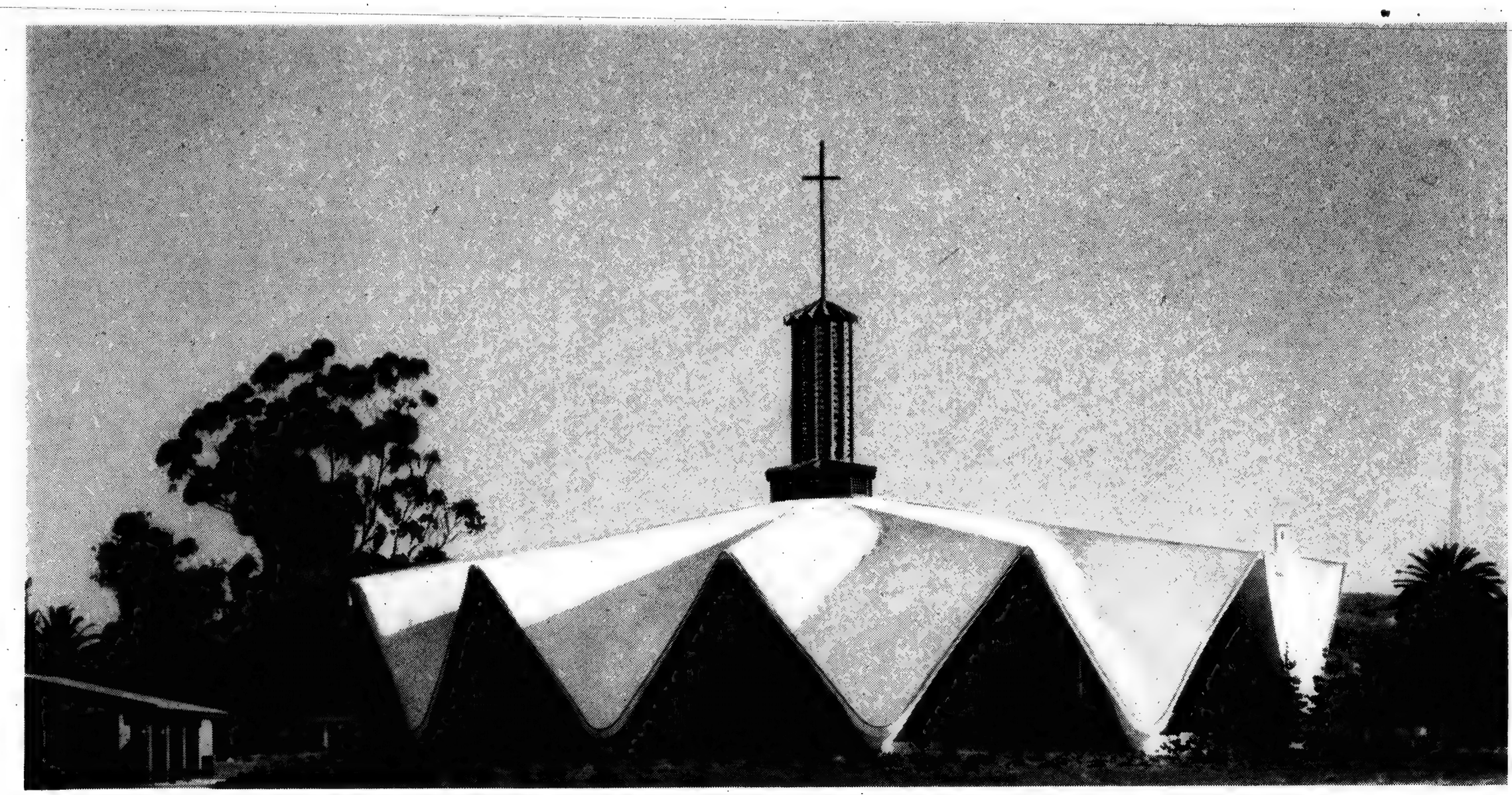
The traditional Congregational emphasis has been on the local church as the basic expression of Christian community. Congregationalists naturally welcome the new emphasis on the 'Locality' of the Church which has been a marked feature of recent ecumenical thinking. We have drawn attention in previous issues to the warnings raised by no less an ecumenical leader than Dr Visser 't Hooft against that kind of ecumenicalism which ignores local church life. This line of thought is not only congenial to Congregationalists, it has also comforted them by strengthening their belief that Congregationalism has something valid to contribute to ecumenical churchmanship.

Now, however, the traditional Congregational emphasis faces a new challenge of a very radical character. The whole thesis concerning the local church is called in question on the grounds that contemporary social patterns and the structures of modern pluralistic civilisation have already proved the inadequacy of the local church as the basic unit of Christian fellowship and the agent of evangelism. This view is set out elsewhere in the present issue of our journal.

The sociological facts which prompt this line of thinking cannot be denied and must not be ignored. They do undoubtedly call for new thinking and bold, venturesome action. They at least compel us to question afresh the reality of the Church's presence and the relevance of its traditional forms of association and witness. Against the background of our traditional doctrine of the nature of the Church and its 'visibility', the cardinal question would seem to be *do we continue to see the Church as most truly present and witnessing in local covenanted fellowships, or are we to regard the Church as being truly the Church, most present in service and witness to the modern world, when it creates extra parochial ministries – ministries which (within the total Christian community) express the larger common life of the Church, or which (within the world) answer much more directly to the contemporary needs, conditions, and opportunities of a highly mobile and diversly structured modern society?* The most serious attention must be given to the fact that the place of residence is less and less frequently the place where the most pressing dilemmas of modern society are encountered and where the important decisions are made. Yet, the place of residence is the basis of the local church. It is not at all easy to visualise the continuance of the Christian Church apart from vital, closely knit, local churches. Indeed, the question we have to ask is whether the realities of modern social structures may not need even more than ever churches which are both local and socially relevant. Are there not indispensable Christian values which require vital local churches to foster and express them for the very sake of our modern stratified society?

Let us acknowledge the increasing dissociation of **working** life **from home and family** life. Very many wives never see their husbands, and children their fathers, at their daily work or even know where they work (except the address) or ever become acquainted with their colleagues at work. This is a grevious contraction of the area of common experience of the family. It also means that suburbia is an impersonal desert.

A local church is the more necessary to nourish the life of the family – its very familyhood. A local church is able to unite neighbourhood families in a community of faith, worship, and discipleship. A local church is able to counteract to a real degree the segrega-



tion and stratification which constitute one of the major dangers of the group specialisations of modern civilisation. Too exclusive a concentration on Christian agencies directed to penetrating the life of the occupational, professional, economic, cultural, groupings would not necessarily overcome this problem. The local church should provide opportunity for people of a variety of levels and occupations, interests and abilities, to experience Christian community.

It is true that the fellowship in many a local church is severely circumscribed – residential areas are now usually segregated areas, on the basis of wealth, culture, profession etc. Much more needs to be done to make the local church a community in which people of different groupings, traditions, trainings, allegiances, meet one another as fellow Christians genuinely to share with each other their areas of social experience, their typical group life problems and ethical dilemmas, and their particular group standpoints.

There is, too, the need for sustained and continuing worship and teaching. This cannot take place to anything like the same degree within the context of daily work. If religion is a poor thing when regarded as a mere leisure time interest, it is none the less arguable that it is when people are at leisure from their occupational demands that they can best receive teaching and experience regular worship and know a sustaining fellowship life born of the Gospel.

It is indispensable that Christians urgently seek to create the forms of ministry needed to penetrate into the areas where society-shaping issues are faced and decisions made. It is nevertheless true that where such agencies of penetration are in fact very active, it is found to be a weakness, a stultifying of their work, if those who prove responsive acquire no rootage in a continuing local community of faith, worship and ministry.

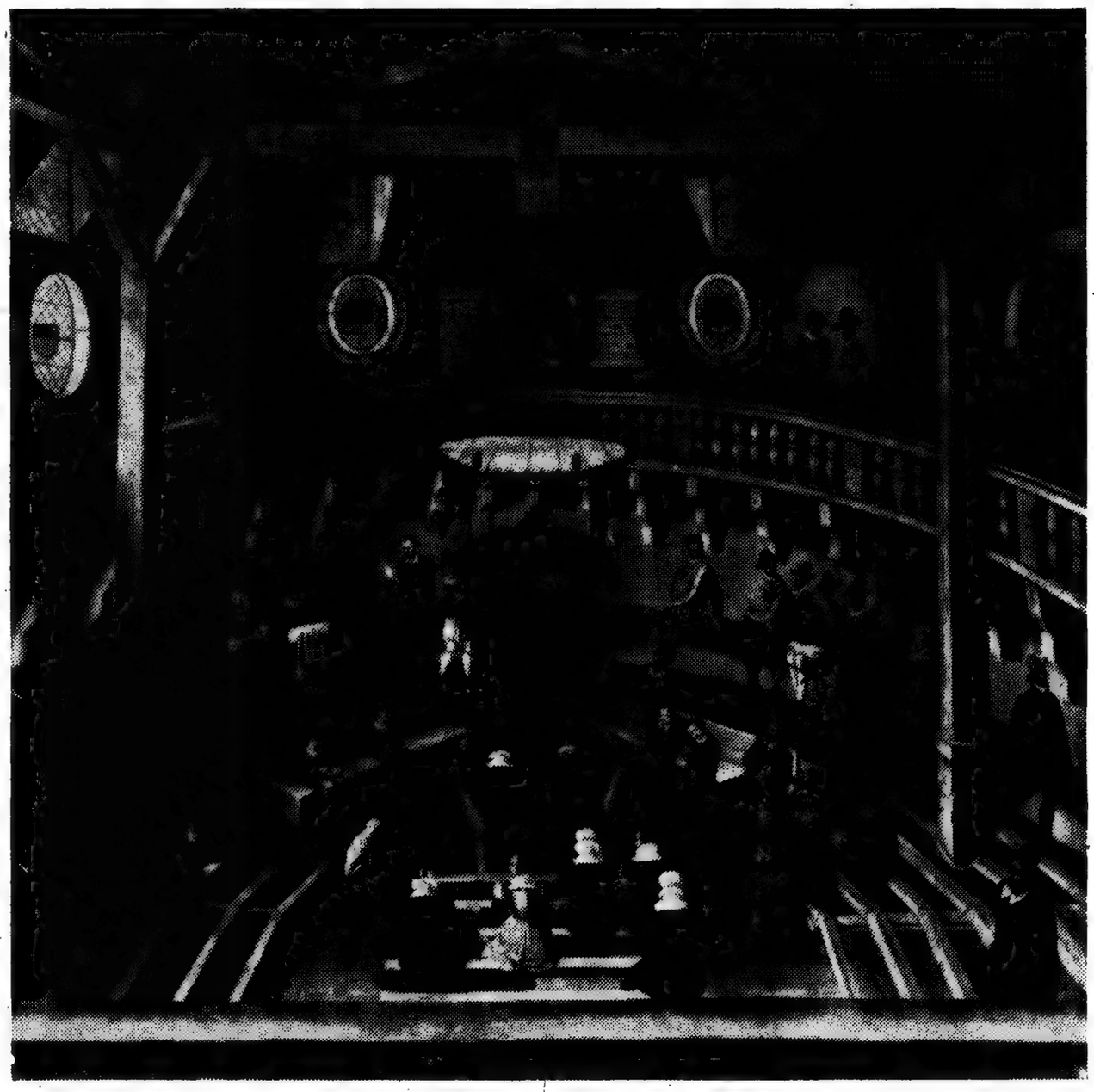
And is there not also the whole intimate dimension of the pastoral ministry? To define the mission of the Church solely in terms of 'the world' is to overlook the multitude of personal spiritual needs which can be served only by the pastoral ministry which a local church can supply.

Where, perhaps, the concept of local church becomes really ludicrous is when 'locality' really means just the intramural life of any and every particular congregation. The reform most needed may be not the downgrading of the local church but a new definition of locality. G J

The central theme of the September issue of **World Congregationalism** *will be* **The Laity.**

Is the Local Church Obsolete ?

GERALD J JUD



Temple de Lyon nommé Paradis, 1564

In February over 350 pastors of the United Church of Christ gathered for a two day conference in Springfield, Massachusetts. Most of them had read *Where in the World?* (National Council of Churches, New York), a book by Colin W Williams addressed to the question *Is the present form of church life a major hindrance to the work of Evangelism?* Meeting with them for these days, he presented four lectures dealing with different aspects of the problem. The pastors then met in study groups to allow themselves to be addressed further on selected biblical passages and to talk together about the important questions raised.

The mood of the pastors was pensive, searching and responsible. They were not primarily defensive, and they participated willingly in responsible dialogue. Many returned home sensing the need to develop lay study groups dealing with this subject.

This kind of meeting is part of a massive study presently being conducted by the World Council of Churches Department of Studies in Evangelism. The Third Assembly of the World Council of Churches in New Delhi in December 1961 authorised the study on *The Missionary Structure of the Congregation.* Working groups have been established over all the world, and church leaders are encouraging ministers and laity to become involved in the study.

(Colin W Williams is Executive Director of the General Department of Evangelism of the National Council of Churches. Prior to his coming to his job last year he was a leader in the Australian Methodist Church and is currently chairman of the Department on Studies in Evangelism of the World Council of Churches. He has written *Where in the World?* as an aid to study groups exploring the changing forms of the Church's witness and as an aid to those who are involved in the study on *The Missionary Structure of the Congregation.*)

The Background of the Study

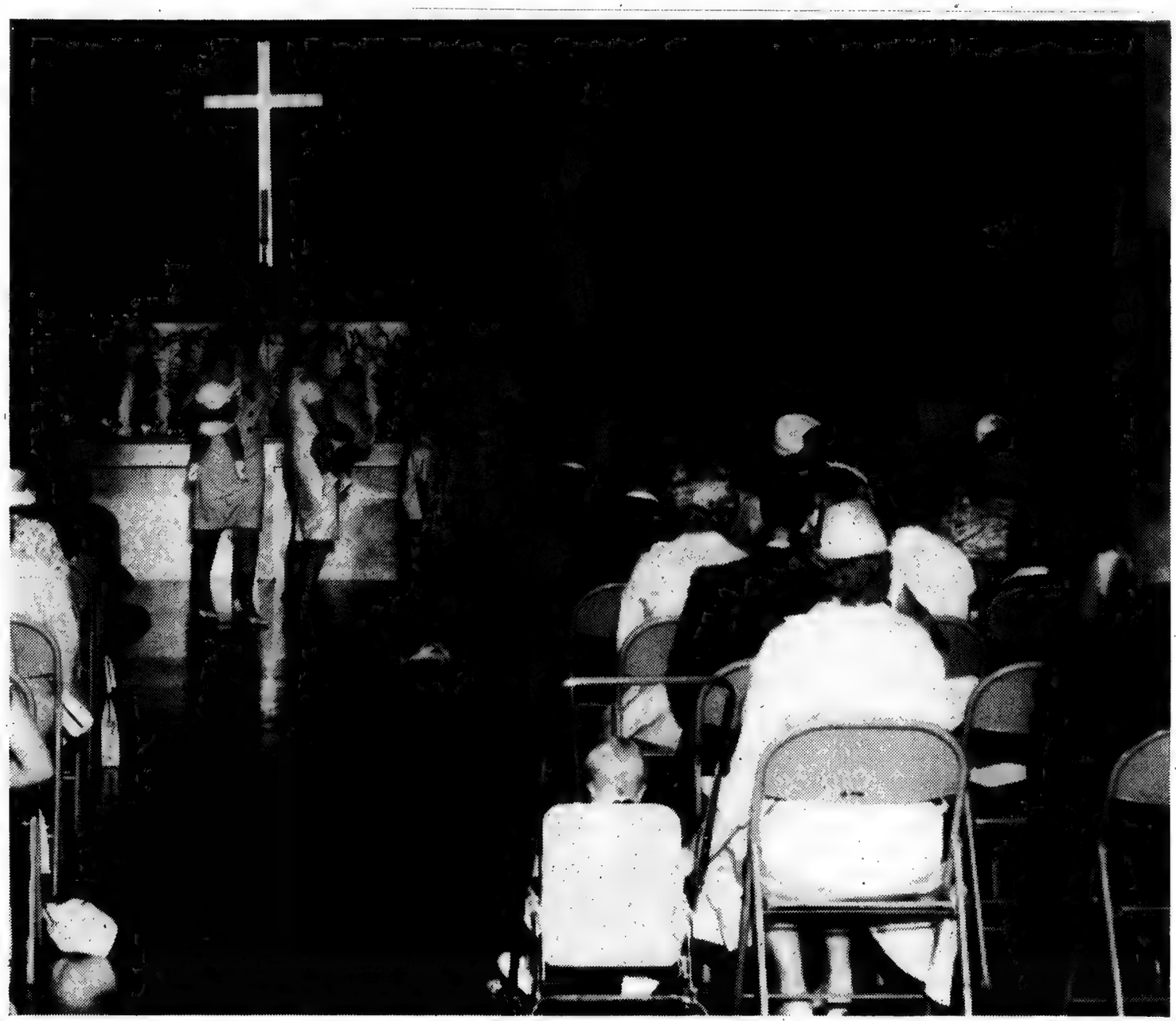
The need for this study has been apparent in the deliberation of the World Council for some time.

We find for example the following:

Without radical changes of structure and organisation, our existing Churches will never become missionary Churches, which they must if the Gospel is to be heard in the world. (First Report on Evanston Assembly Main Theme)

The average community is apt to be an introverted community which does not think primarily of its obligation to bring the knowledge of Christ to its whole neighbourhood and to the whole world, and this introversion is apt to mark the life, thought and leadership of the whole church. This applies to the younger Churches as well as the older. (Central Committee of WCC Rolle 1951)

Only if our churches succeed in being with their laity in the struggle of our present world will the laity in their turn



become genuine representatives of the Church in areas of modern life to which otherwise the Church has no access. (Report of Section VI Evanston 1954)

The Myth of the Local Congregation

Dr Williams attacks the myth that *the local congregation, centering around the homes of the members, with an ordained minister (or ministers) and a church building, is and has been and will be, the normal and basic form of church life.* Indeed he believes that *the deep attachment to . . . (this old structure) is holding the church back from the freedom it needs to be reformed in such a way that the presence of Christ can inform the secular patterns of everyday life.* The church through the centuries has changed its shape to meet the changing patterns of secular life. During the first three centuries the early Christians had no buildings and there was great flexibility about ministries and orders. Later when the Church was adopted by the state the local churches were built at the crossroads of life, in market towns or at places of central government. The present form of church life came into being in the Middle Ages when the secular world settled down to the relatively static order of small local communities, where the whole of life could centre around the local church with its local clergy. But, says Dr Williams, during the last two or three hundred years changes, which recently have been exceedingly rapid, have been occurring. Society is now so altered that it is fair to say that *people no longer live where they live.*

More and more aspects of life have been separated from the community of residence and now *to a great extent our decisions are made, our energies expended and our anxieties are formed, away from home. The Church, however is still centered on residence, and has this time failed to change its shape.*

During this latter period of time, and particularly in recent times, new forms of ministry have emerged: church boards and agencies, church and world institutions, evangelical academies, the renewal of monastic

forms of life, attempts to develop new 'styles of life' appropriate to the changed conditions today, and chaplaincies in armed services, in institutions, in leisure resorts and in industry. But, says Williams, *Strangely all of these forms are still usually described as 'secondary' forms of church life. The real Church is still looked upon as the local church.* The rationale behind this thinking is usually that these ministries are not of the Church proper but of the Church institutions and that those who minister there do not minister to the whole people of God but only to a restricted age group and a small segment of society. But Dr Williams then says with some heat that if the criterion should be that a congregation must represent the whole people of God, the present local congregation fails to meet the test because it fails so abysmally in transcending the barriers of race and class.

Servanthood, the Shape of Mission

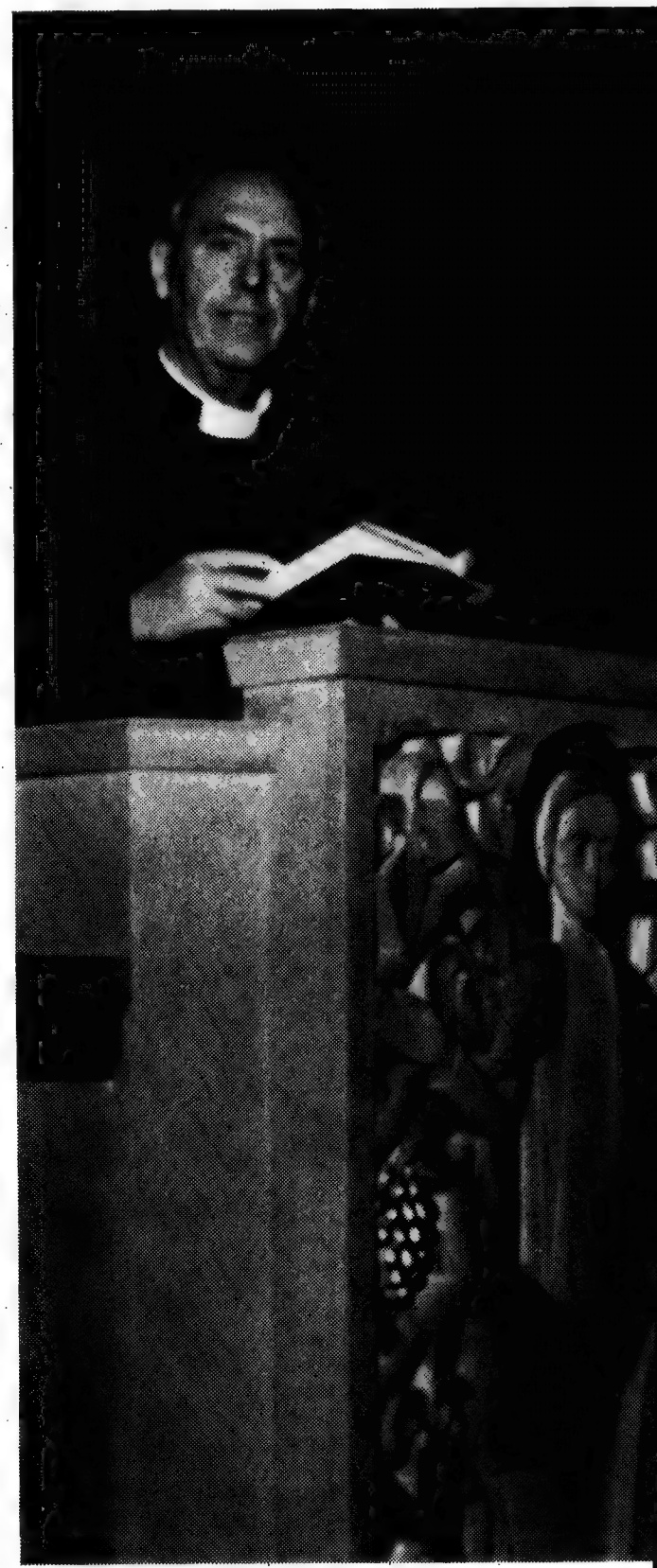
The author of *Where in the World?* is convinced that mission is the central concern for which the church exists. This mission is set with God's mission *that God sent His Son into the world, that the world through Him might be saved; that the Holy Spirit is sent to draw all men to Christ so that He might at last present us whole and entire in the family of God the Father.*

The mission of the Church is shaped by Christ's mission. *As the Father hath sent me, even so I send you.* So as His mission was shaped by human need, so also must the life of the Church. The Church must take shape at the place of worldly needs. But, declares Williams, instead of being shaped by the needs of the whole world the church is bottled up in the suburbs where it primarily ministers to women and children and old people and to some men who because of their deep involvement in the world outside of residence often simply park their pilgrim identity at the door when they leave the church on Sunday morning. He quotes Gibson Winter approvingly (*The New Creation as Metropolis* p 134ff) where Winter *describes suburban life as a mass escape from the responsibility for a common humanity into little isolated worlds of limited conformity so that the central character of suburbia is* amnesia, *forgetfulness of common humanity, of political responsibility and vocational conflict. . . The Church whose true work should be* anamnesis (*memory*), *the recollection of God's work in Christ through which God has created for us a common humanity, denies its very nature when it allies itself instead with this suburban* amnesia.

The author notes that Christ gave up the security of his privileged status and emptied his life upon the world to the extent of becoming a slave to human need and dying for it. This is a far cry from the present form of the church's life, which gives the appearance of surrender to worldly security and is related to men only in a very limited portion of their life. It is his belief that only as the church surrenders worldly securities and pours herself out upon the world, careless of her own safety and reputation or wealth, and allows the forms of her life to grow around the shapes of the world's needs, only then will she be renewed and faithful.

Unity The Goal of Mission

Since the goal of mission is the unity of all things within Christ's love, Williams severely indicts the residential church for failing to be a sign of that unity. He contends that the modern urbanized residence communities are the most subtle devices ever created to separate men from each other along the lines of race, class and culture. So since the church is essentially tied to residence this pattern tends to deepen the worldly separations rather than be a sign of the reconciling power of Christ.



Modern men do come together in othe activities of life – in their vocation, i politics, in mass entertainment; but th Church is identified with man in th place of his greatest separation.

The residential church is for William a heretical structure. Just as heretica doctrines distort the truth of God' relation to us and the world, so thi heretical structure of the Churc belittles God's mission or action. H calls therefore for new forms of th church to arise.

Where Should the Gathering Points Be?

Williams tentatively points to three different areas where the church should be gathered.

1 Direct sociological structures giving rise to continuing institutions such as political structures, businesses, vocational groups, communications and entertainment media, educational and health institutions.

2 Communities of concern (*eg* the 'world' of the arts) **and communities of need** (*eg* drug addicts). Unlike the first group these are not so much organised institutions as changing communities gathering around the concerns and needs.

3 Major social crises necessitating structured responses *eg* race, housing, poverty, war.

The Missionary Structure of the Congregation study needs to be taken with utmost seriousness. The Department on Studies in Evangelism (WCC 17 Route de Malagnou, Geneva, Switzerland) publiches *Concept*, a periodical for working papers and related articles. Other material is available from this source. Colin Williams' book should be read and studied. One may take issue with the strong point of view presented there, but one cannot easily escape the questions he is addressing concerning the limitations of the residential congregation. In the new age in which we are living there is no doubt that the Church finds herself irrelevant and ineffective in vast areas of contemporary life, not only in the areas of special human need but also in the power structures of society where great decisions are made which affect in many ways the life of modern man.

This study needs to be taken seriously by pastors and members of residential congregations. Vast resources of personnel and money are invested in the residential congregations, so as we study this problem we must recognise that we suffer from the limitation of *where your treasure is there will your heart be also*. The kind of questions that are being raised in this study may come to us as a threat; we must find a way of getting beyond the threat to the real questions. We can do this best if we remind ourselves that we are a pilgrim people and that change, risk and crises are the very essence of pilgrimage. It may be that as we study the scriptures to discern for ourselves the shape, the goal and the power of mission we will grasp with fresh awareness the meaning of servanthood, unity and the power of the Holy Spirit.

Important clues have been given concerning where in the world new forms of ministry need to arise to witness to the Lordship of Christ. So we must set to work freely and willingly to search for models of ministry in these areas. This means that money and personnel must be poured into experi-

mentation and research and that we must take the chance of failing.
We need to find better reasons than we presently have if we are to sustain the prevalent belief that the local church is the norm. This writer is in strong sympathy with Williams' position that other forms of ministry must be recognised as fully valid and not as secondary to the residential congregation.

It may be that the residential church is here to stay for many, many more years. A vast majority of people at this time undoubtedly think so. This writer, for example, feels very strongly that new forms of the church need to arise; but he is also convinced that the residential church is a valid ministry and that it will continue. He is convinced that the church needs to be renewed; that much needs to be changed in the way she does her work and carries out her mission; that the residential church must turn again (*metanoia*); that we need to grasp afresh the truth that the church exists for the sake of the world. But he is not convinced that people no longer live where they live.

Millions of people do live where they live, and even the man who catches a commuter for work each morning and returns each evening is still deeply rooted in his place of residence. There are his deeply rooted significant relation ships, his wife and children; and there, too, are many friends. Also there are very few men who do not take the problems of home to work with them; nor are there many of those who successfully leave the problems of work entirely at the office. Even though man plays many roles he is yet a unity.

Also in the place of residence man still faces the crises that emerge in the family. These crises may be as mild as a new tooth for the baby or as overwhelming as the crisis of the death of his wife. Here in the place of residence he struggles with the problems of suffering and sickness and ponders the questions of the meaning of his existence. Here he spends many of his leisure hours. Here is where his family grows and matures and the foundations of life are laid for the children. Though the church must undoubtedly be formed at the point of other areas of human need, it is doubtful if any one other area is likely to contain so broad an area of meaning as the place where a man lives.

The church is largely structured here at the present time. Here is the center for common worship, for hearing the Word of God and receiving the sacraments. Here is the church still one, holy and apostolic. True it is in a broken and a fragmented form, but so also will every other form be in this sinful world. Here in the local church many other significant ministries are carried out in nurture and in many forms of mission. We cannot discount the fact that millions of Christians are now serving in Christ's name in the context of their various professions and are seeking to be the presence of Christ there.

It appears to this writer that the question is not whether the local church will survive. It will survive because it is deeply ingrained and occupies a powerful place in the culture. The question of her obsolesence, however, is now in order. The *Missionary Structure of the Congregation* study is aimed at this question, and the dialogue will be carried on for a long time. The question is right *Where in the world should the changing forms of the Church's witness arise?* They must arise if the church is to be faithful in our time. They will arise. The great question which looms now is, will the new forms of ministry rise *because of or in spite of the local church?*

The Church Meeting-Rediscovered?

Congregationalists have made a particular contribution to the Universal Church in stressing, among other things, the principle of the Church Meeting. It would be true to say that in some parts of our world constituency it has almost disappeared from actual use. In others it has been used perfunctorily. In others again it has been taken seriously but with less than success.

But the principle has remained true and important. And as new thought has been given to the place and form of the local church it has been discovered again, just as has been the earlier notion of covenant. Brief reference is made here to four very different areas of rediscovery.

United States

Four years ago Dr S Macon Cowles JR (see elsewhere in this issue) wrote an article in the *United Church Herald* under the title of *What's Happened to the Church Meeting?* We quote:

The church meeting is in essence the orderly, regular and deliberate way in which the Covenant Community seeks to determine the mind of Christ in relation to its own corporate life and the crises of society. It rests on the assumption that the church has a corporate life and will that are more than the life and will of its individual members, that it has a mission in the world that is identified with the redemptive mission of Christ and that its primary function as a corporate body is to carry out that mission in relevant and effective ways.

It rests also on the belief in the priesthood of all believers. This doctrine

means that every member has a responsibility for every other member. To be in Christ does not mean self ministry but mutual ministry. . .

The church meeting is the link by which church worship and the common life are joined. A church may have the most impeccable preaching and sacramental expression, but if it lacks organs of expression of its common life which strive to be responsible to Christ it may only be a facade.

When Dr Cowles wrote these words he was program secretary for promotion of the Congregational Christian mission. Since then he has become minister to a new church in the State of Colorado. In a booklet descriptive of this venture he wrote recently *Concern for the* laos *has forced us to resurrect the Church Meeting. . . In Cherry Knolls the Church Meeting has become central.*

Sweden

Two years ago an article appeared in *Svensk Veckotidning*, the weekly paper of the Swedish Mission Covenant Church, under the title *Now we must Revive the Church Meeting*. The author was the Rev Gösta Hedberg now Home Mission secretary of the Church. Both the principle and the form of the Church Meeting were accepted by this young Church as it grew up towards the end of the last century. As elsewhere the practice has declined. A strong appeal is made for a renewal of the Church Meeting in Sweden as the agent for the corporate responsibility of the church. The article describes how this may most effectively be done.

Canada

Last year an article appeared in the *United Church Observer* by Professor George Johnston. He wrote:

There is no reason to doubt that everything essential to Congregationalism has stayed alive in our church. But there is one feature I hanker after—the Church Meeting.

Those who know their church history and who know something about the spiritualist excesses that can easily break out in Christianity, may feel that a Church Meeting at the local level is dangerous and unwise. I wonder. We are tightly knit together in our political structure as a United Church. We rely greatly on committees, though we make jokes to the effect that the most effective committee is a committee of one. Perhaps we fail to embody the true meaning of the local church as a fellowship of the Spirit simply because we are too businesslike, take too little time waiting for God.

If we value congregational singing, participation by the people in responsive readings and the sacramental liturgy of the Lord's Supper, if we really believe in the priestly office of all the people of God, why should we not more often assemble God's people as a congregation and seek under wise leadership to know the mind of our Lord for us? I wish that somebody would try this and let us know what happens.

England

The Life and Work Committee of the Congregational Union of England and Wales has just issued a pamphlet by the Rev Dr H Cunliffe-Jones with the title *Church Meeting: a New Idea*. The pamphlet stresses the principle that Christian people are responsible for sharing in corporate Christian decision and in maintaining and strengthening their particular churches as the indispensable nourishers of Christian faith and life.

The author makes a plea for greater flexibility in the form, time and place of Church Meetings. In particular he pleads that the church may find it possible both to encourage and to use those who cannot be involved in regular monthly meetings on the last Wednesday before the first Sunday – especially those committed to other forms of Christian and public service outside of the church itself.

The Local Church

LIEF STEGELAND

Secretary in the Swedish Mission Covenant Church

GERTRUDE S WESTEROUEN VAN MEETEREN

Remonstrant minister in Rotterdam

a Swedish view

LIEF STEGELAND

It is certainly true that the best contribution which the Church can make towards the creation of a better world (even in the secular sense) lies in the power of the Gospel to transform the individual.

A Swedish author once said that had Jesus been living in our time he might have had to absent himself from a few Thursday church services – because he had to be at meetings of the labour union. This attitude ought to be found in the Church today. But whatever the Church and its individual members do within society itself, the local congregation holds in its own forms and organisations an indispensable and dynamic power in the contemporary world through the provision of transformed and redeemed individuals.

But the structure of the local congregation cannot be the same for ever – cannot be determined by sociological concepts from the nineteenth century. Our Free Churches are also in danger (and I hope not to be misinterpreted here) in terms of 1 the institution of meetings, 2 the institution of ordained leadership, 3 the institution of church-centred activity, 4 the institution of self-contained localism (a special danger of Congregational churches). The local congregation in the modern Swedish community faces these dangers at the same time as large opportunities present themselves to influence society.

In the last few years the Swedish Mission Covenant Church has experimented particularly with house groups, or 'conventicles'. Last year 1,500 such groups were reported to be studying the 'theme' of the year. The number of participants in each ranged from five to 25, but most had less than ten. They worked as study or discussion units, sometimes having coffee or tea, and always closing with prayer. With few exceptions the groups had laymen as leaders and the meetings were always held in the homes of church members. All groups used the same study book, prepared and published by our church headquarters, together with other aids for local congregations. This has proved a highly successful development, promoting dynamic fellowship and leadership and a flexible use of church activity. The use of material and ideas from church headquarters has also helped to promote a sense of solidarity among the local congregations.

The group meetings are of course no substitute for Sunday services. They are a means of reaching people – inside and outside the local congregation – and of creating personal contacts and relationships. By locating the groups in homes we move the responsibility for evangelism out of official surroundings into the homes of ordinary people.

It is not clear what the next step will be. We hope that this group activity will increase and break the isolation of the church so developing into a useful tool for evangelisation. But study and discussion are not enough. Perhaps we are coming back to the 'house church' of the *New Testament*, and of other periods of revival.

a Remonstrant view

GERTRUDE S WESTEROUEN VAN MEETEREN

From the very beginning of the Church the local Christian community as a 'household of faith' has been a vital centre. But at the same time there always has been a 'catholic' trend in the development of the Church which denied absolute value to the purely local. Were not the Apostles themselves, and Paul notably, examples of the possibility of belonging to the Church of Christ without being a member of a local congregation?

one In the tradition of the Remonstrant Brotherhood the local church has always been given great but not ultimate importance. For this three reasons can be given

i **historical** Originally our Brotherhood was a brotherhood of ministers who had been banished and formed themselves into a union in Antwerp. In Congregational fashion it was understood *that the ministry of the Gospel – as the most solemn responsibility of the local church – shall the exercised by the most competent, trusted, apostolically gifted person(s) available.* But at the same time it was observed *that the minister is of the local church, but also of a greater reality than it. He embodies the fact that the ministry is not only a ministry of a particular church but also a ministry from beyond that church.*

ii **psychological** The importance of the local church to us has been reduced by the individualism which has always characterised the Brotherhood. Many Remonstrants – though perhaps their number is diminishing – see the meaning of religious community primarily (and sometimes even exclusively in that it provides an opportunity for the strengthening of their personal faith. Some, as it were, prefer to go to church 'anonymously'.

iii **practical** In fact many Remonstrants are prevented from taking part in local church life. There are Remonstrant congregations in no more than 40 towns and villages, so that a number of members necessarily live in 'dispersion'. Nevertheless many of these remain faithful Remonstrants, and even more feel strongly tied to our community.

two In the light of these facts is there not some anxiety for the future of the local church? This is certainly the case. Local congregations with us show a slow but unmistakable decline, caused especially by an inadequate intake of young people. This becomes a downward spiral, as then other young people are discouraged from joining a 'company of the aged'.

Dr Hoekendijk, a well known Dutch theologian, recently suggested two factors which diminish the attractive power of the local church.

a The fact that fewer and fewer people are to be found in our churches who 'make history' or who symbolise a new phase in history. Perhaps our Brotherhood is less affected than others in this respect, but it is true with us that those members who are prominent in society take little part in the life of the congregation, especially on weekdays. Partly this is due to lack of interest, but most often it is because those most competent to give leadership so much needed in the church are overburdened with other concerns and duties.

At the same time the calls on the church would seem increasingly to be confined to those who need spiritual help or relief of loneliness. Women's organisations for this reason tend to be limited to the care of the aged. And so the outward look of the congregation is further diminished.

b The 'erosion of ecclesiastical forms'. The secularisation of society has meant that our ecclesiastical language and forms are no longer understood or accepted as a living comment on the Christian faith. Indeed it is doubtful whether the Church is able to-day adequately to mediate the truth and content of the Christian faith even to its own members.

three The modern rediscovery of the missionary task of the Church has demanded a radical transformation of the local church. At the same time it must be left to the laity or to particular groups in the churches to demonstrate the impact of the Christian faith upon everyday life. But it is a primary necessity that we should face the fundamental problem – what is the message, the 'signature tune' by which Christians recognise one another, and how shall this be offered to a world often completely uninterested to receive? To say: more lay leadership, more real fellowship in the local church and its organisations – this will not suffice. The problem of not fundamentally one of 'how' but of 'what'?

four If our churches are called upon to offer, **to show themselves,** then it must be as 'being for others'. This will demand both tolerance of the many sidedness of 'others', and the largest possible diversity of methods and activities to attract and stimulate the greatest variety of people. In some of these the congregation will be the initiator and performer, in others perhaps only the overseeing sponsor.

At the same time the local church must continue also traditional as well as experimental activities. Not least of these should be to give freedom and encouragement to the gifted few who do not shrink from the laborious and disciplined search into the depths of the treasures of Truth which have been entrusted to us and who accept this search as their mission.

Renewal in Suburbia

S MACON COWLES JNR

The first experiments in the renewal of the church occurred in under privileged sections of our cities where the deterioration of our modern life is most apparent. The United Church in Cherry Knolls is an approach to renewal in suburbia. We feel that renewal is equally urgent in the suburbs. The difference is that here the affluence and apparent success tend to conceal the inner decay.

This project began when four families assembled and expressed the uneasy feeling that modern churches with magnificent buildings, burgeoning church schools and busy parish programmes were failing in the Biblical sense to be the church. Intent upon preserving themselves or building up themselves, they seemed to have lost sight of their distinctive mission as a servant people. Instead of relating themselves responsibly to the whole urban community, they seemed to reflect the insularity of the suburb.

The project was begun under the sponsorship and with the support of the Colorado Conference and the Board of Homeland Ministries of the United Church of Christ, in the community of Littleton, twelve miles south of Denver, the population 30,000. The group set down certain primary assumptions about the church.

First the church must recover its identity as a covenant community with a radical sense of mission.

Second to recover its identity, the church must take its task of adult education much more seriously. Instead of beginning to work with children, as is the common procedure in starting a new church, this group began by the careful preparation of a core of committed and articulate adults. In the early months, we had no church school at all, but worked exclusively through weekly meetings in which adults were helped to face up to the full implications of the Gospel.

Third the preparation of adults must be within the context of a new relationship – the relationship of openness, honesty, trust and acceptance. The character of the church must be discernible from the beginning in the quality of the relationships.

Fourth this predicates the central place for small groups. These must be more than study groups. In microcosm, they must learn to be the church.

Fifth there must be a recovery of worship in which each person participates in the reenactment of the redemptive drama. Worship must help men who come in brokenness to experience the joy of reunion through the ministry of the Word and of the sacrament of communion. The sermons should grow out of the struggle of the people for the contemporary meaning of Scripture, rather than being simply a presentation of the preacher.

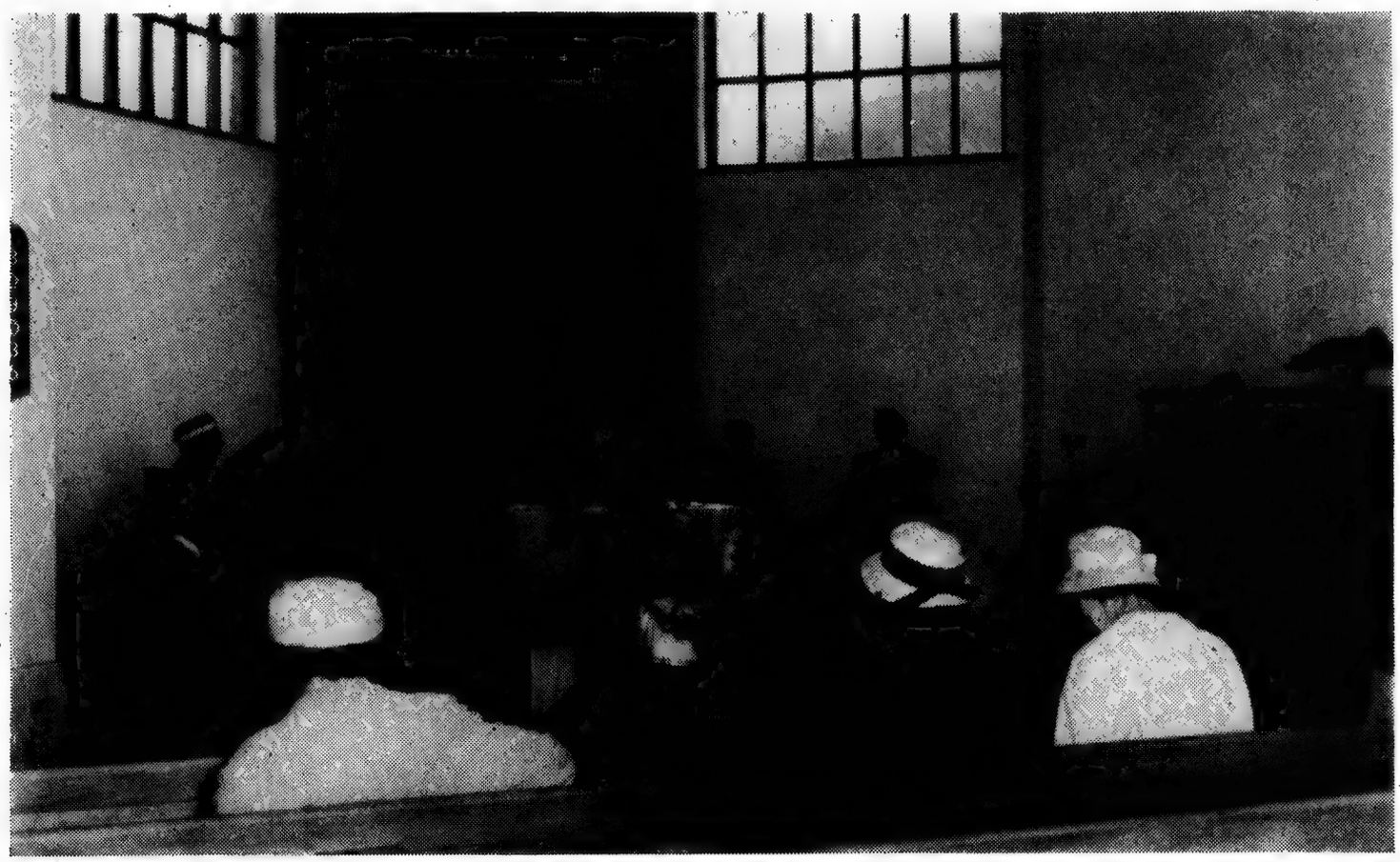
Sixth in the matter of the structure of local church life, form should follow function. This means a careful scrutiny of traditional patterns of parish life and the willingness to abandon whatever does not contribute to the essential missionary task.

Seventh the need for mobility and flexibility in a rapidly changing society raises serious questions about the desirability of a church building. Homes, space in shopping centers, or rented quarters should be used to the maximum and the building of a 'church' left an open issue in the early years.

Eighth this radically different image of the church requires a different view of membership. Though tough requirements do not 'make' Christians, they can at least help men face up to the implications of the Christian choice and the meaning of membership in a covenant community.

These assumptions are, of course, not original. Many church leaders are saying these things today. But in our new suburban churches there have been very few attempts at applying them seriously.

Many will want to ask now *How goes the experiment?* We have learned many things together. We know very well now, for example, that a great many of the Christians coming to a new community do not want a new kind of church. They feel very comfortable and secure in the kind of church with which they are familiar. So this kind of experiment must have at its core a mature group of men and women who understand that growth cannot be as rapid as in some of the more conventionally organised churches. However, we do have a church. We praise God for what He has done in these months. We are delighted with the depth of commitment, the sense of mission, and the



maturity of the fifty adults that are now participating with us. We believe that God can use both our successes and our failures for the strengthening of His mission in the world.

At the heart of the church are four groups – colonies – that meet weekly for study, prayer, and a ministry to one another and the world. The discussion each week centers about a Scripture passage that is also the theme for the Sunday sermon. Our prepared lectionaries give not only the weekly Bible passage to be used, but also the daily readings for private and family use. The Scripture passages constitute part of our study of a whole book of the Bible or another book on the Christian faith, the church or its mission. We find that to have all the adults involved in a common study makes the worship more meaningful and relevant. The sermon itself takes on a dialogical character. It means a very different kind of preaching that now must grow out of the real concerns and questions of the people.

Once a month, the colonies do not meet and we have a Church Meeting and supper. This is an opportunity for the whole people to gather and consider some of the concerns that have grown out of the colony discussions. We feel that it is very important for the community to have this regular opportunity to gather and work out the implications of the Gospel as it relates to the church and the world. These meetings, I am sure, will continue to have an important place in our church life.

The headquarters for the church is in a wing of the minister's home. We call this centre Colony House. There is a separate entrance and about 900 square feet of space. It includes a meeting room for 50 to 75 people, an office study, a restroom, kitchenette and large storage closet. Of course, use of the parsonage for meetings and worship in the early stages of a new church is a familiar practice. The difference here is that the quarters are remarkbly adequate and we are freed from the usual pressure to build a 'church' quickly. We hold two services on Sunday. The Church school, which now meets at the first hour, uses a nearby public school.

It is significant that the church school was not begun in the first months, but only after the adults had had over four months of weekly study together. We need to note here, too, that the use of small study groups is common in starting new churches, but in this, we feel, there is a difference also. These colonies are not seen as temporary expedients for the early development of the church. They are at the heart of our church life. They are built into the church structure and we anticipate that they will be permanent. We hope that through our colonies, we can discover what it is to be the church in a primitive sense – each colony ultimately involved in both ministry and mission. From the colonies we select members for the four boards; Deacons, Missions, Stewards and Education. The chairmen of these four boards, along with the minister, moderator, clerk and treasurer constitute the chief governing body, the church council.

We met together for over six months before talking seriously about membership. This is different, too, from common practice where a covenant service is held within a month or two after the first worship. We felt that we needed more time. When we did begin to discuss the subject, it was with intensity and eagerness. After much soul searching a pattern was established which we are still following. There is a strong feeling that no man could judge another man's readiness to join the church. That is God's prerogative. However, if the church is to recover its identity and understand its distinctive mission, we must take time to lay before every man and woman the claims of the Gospel. If we cannot 'make' Christians, we can at least make men take notice. We ask that people participate with us for three months before making a commitment in a covenant service. Participation is interpreted as meaning attendance at worship on Sundays,

being a member of a Colony, and attending the monthly church meetings. We also ask our candidates to attend five preparation sessions on the Statement of Faith of the United Church of Christ. These preparatory sessions we try to schedule as part of the colony meetings. The covenant services are held twice a year at Advent and Pentecost.

This is perhaps enough to give a rough outline of what we are trying to do. There are many other areas in which some experimentation is going on. We are particularly happy with our experience in the sacrament of communion. We find that this has far more meaning if it takes place around banquet tables in a festive and joyous mood. Preceding communion, we are not timid about discussing some of the problems that the church faces in the world. We believe that the sacrament too often has been a sterile experience separated from the problems and decisions that confront men in real life. In worship, we have tried to highlight the progression from **a** man's coming in deep need to **b** the ministry of the Word, and finally **c** the reunion of man with God and man with man. We still have many questions about worship. We are not entirely satisfied but this pattern has at least helped to focus attention on the central drama.

How does one evaluate the success of a church? We do not know and really are not much concerned. We are content to leave that in the hands of God. Our earnest desire is that we might, in this revolutionary age, prove obedient. We rejoice, however, in the new life, the openness of relationships, the sense of vocation and mission that are in evidence. We believe we are right in many of our hunches about the church. In any case we find ourselves in sympathy with what one writer said about Iona *It is better to be wrong than asleep*. [*Involvement at Iona*, John S Nuveen, *Christian Century* (14 December, 1960, p 1468)]

Some Experiments in Congregation and Ministry

A 'Going Church'

The Congregational Church in Marple Bridge, Cheshire, approached its 300th birthday by having a good hard look at itself. It saw a small, somewhat ageing congregation, gathered and organised largely for worship – the traditional form of the church for an age when people 'came'.

A small commission thoroughly examined every aspect of the life of the church. It was clear that if the church was to reach and interest the local community the full membership resources had to be mobilised for an 'outgoing' policy. No other could hope to make contact with the commuter residents in this neighbourhood.

Two major decisions were taken. The first was to concentrate public worship in one service on Sunday morning. At the same time it was stressed that the worship of the Church is so important that all the members should be together to share it, thus emphasising the unity and corporate nature of the Church. The necessity so to concentrate has led to the better ordering of worship and to a number of experiments in the blending of liturgical and free traditions.

The second major decision was the formation of Neighbourhood Groups (a term preferred to House churches). These meet in homes – three on the second Sunday evening of each month and three on the fourth at 7.30 pm. The functions of the Groups are **1** to strive to relate the Christian faith to the concerns of adult life, **2** to seek to serve the community, **3** to reach out to the stranger (neighbour) and the people on the fringe, to involve them in genuine meeting and to welcome them into the circle of friendship.

The Groups are in charge of deacons and this has meant that they have had to be trained. They have also had to be relieved of many of the duties normally undertaken by deacons, for which a separate Finance and General Purposes Committee was formed. The deacons, who must be younger than average, have become amazingly competent and bold in leadership and self expression (not least in prayer). The members, too, have become articulate about their faith and about the real concerns and issues of their life and the life of the Church.

Many important matters raised in Church Meeting are now passed for the thorough discussion which is only possible in their Groups before coming back for decision.

The resultant Sunday evening programme now looks like this

1st Sunday
Communion Service, distinctive and different and probably to be developed as part of a Church Meeting.

2nd Sunday
Three Neighbourhood Groups

3rd Sunday
Teenage Specials – worship in a twentieth century manner, with rhythm groups, drama etc.

4th Sunday
Three Neighbourhood Groups

5th Sunday
(when there is one) a Congregational Gathering at which opportunity is taken to meet with other groups and concerns in the community.

These decisions and new forms were not decided upon without considerable discussion and much experimentation. But now that they have been effective for about two years it is possible to see results.

It can be claimed that the church, though still small in numbers, is now a fine blend of all ages, and the community looks on with more and more interest and talks about it as *an exciting church*. It is less minister centred than most. The minister does not lead the Neighbourhood Groups, for example. But he acts as a 'focus of unity' among them. He is also responsible in very large measure for the programmes for the deacons. This keeps him very busy.

There have been some real difficulties. When the first decisions were taken some of the deacons resigned from office and in fact from the church. But these were the only casualties. It has not been easy also to devise a way whereby the children are taught and the Junior Church staff have opportunity to worship. But a scheme has been devised whereby all share in the Christian nurture and care of the children. From this the children have learned to think of the church as one big community of love and purpose.

A Ministry to Commerce

For over 300 years the Church of Castle Gate, Nottingham, has ministered in the centre of a large commercial and industrial city, surrounded now by super stores and offices. It is a central venue for the wider family of Congregational Churches, used for meetings, conferences and exhibitions. That is a special ministry in itself. But its parish is in the life of the City, Monday to Saturday. How does one grapple with this? The minister of this Church set himself to try to meet business men in their offices or shops as he would families in their homes in the suburbs; and then relate their business to the worship of God. The one provided increasing invitations to coffee or lunch, and the discussion that goes with them; and the other an annual Day of Thanksgiving in the Church when the whole sanctuary is transformed into a huge exhibition hall, with every major industry of the city represented, in an industrial act of worship.

But even this is not enough. How does one infiltrate into the larger commercial life, with the day to day problems of industry? Industrial chaplains have their place, and can provide valuable help to workpeople in varied ways, but there are limitations to that specialised work. Having spent some years in industry the minister has fretted at the petty antagonisms and bad personal relationships which can shut down factory production overnight. Some months ago therefore four Christian laymen (all directors of entirely different forms of industrial undertakings) began to meet quietly with him and an Anglican priest to discuss a Christian impact into industry and commerce. These early meetings determined that the basic principle of approach must be in terms of personal relations.

It was felt right to begin with an attempt to penetrate the board room. To set up an organisation would be anathema, the approach therefore was planned on an informal discussion basis. Contacts were made with about 30 Christian business executives in leading industrial and commercial organisations of the city, including higher administrative officers in the City corporation. Recently the Congregational minister presented a paper to this larger group on Christian impact in Commerce and Industry, representative of the thinking done by the original 'cell'. The six main sections are briefly summarised:

Relationships between Labour and Management

the need for creative thinking in the handling of disputes (which are inevitable), a completely new pattern of industrial negotiation; and when breakdowns occur a real act of practical compassion toward those who suffer most during shutdowns.

Automation and Leisure

the repercussions of these two modern developments, the consequences on family life of shift work, and industry's responsibility for alleviating distress arising out of redundancy; also fruitful

suggestions for creative use of increasing leisure (*eg* management and labour sharing together in projects to help the underprivileged at home and abroad, during non-working hours).

Training of Young People

a greater concern by industry for citizenship training of its young people as well as technical; and a cleaning up of factory environment with the co-operation of trade unions.

Management Counselling

the need for those involved at the higher levels in decision making to share with ministers or priests, on a confidential basis, issues of welfare or industrial ethics.

Industry and Community Culture

a greater influence in England needed from the cooperation of industry and commerce in terms of community development in cultural pursuits.

Ethics of Salesmanship

a big field of controversial issues from the point of view of Christian impact, but a field nonetheless ripe for a quite revolutionary pattern in modern advertising and salesmanship, that is grounded on Christian principles.

This paper immediately aroused considerable discussion, frank and down to earth, and at the end it was agreed that three working parties should do research upon some of these issues. This was a beginning. Next, contact will be sought with local Christian trade unionists in the city. Where this will lead cannot yet be said. But if in nothing else this justifies a City ministry.

Encounter

Encounter is a shop front mission started in 1963 by the Lancaster Association of the United Church of Christ. It is open twelve hours a day six days a week and is served by a seventy member lay corps.

It is essentially a meeting place for the idle, the curious, the empty, the anguished, the questioning, the passer by. It offers coffee and conversation and all that may arise from the casual revelation of interest and need. It offers magazines and books to browse through, pictures to look at, and a number of opportunities to learn and discuss.

Popular features are late hour discussions of films shown in down town theatres, courses exploring the religious and human significance of contemporary writers, informal open end conversations with prominent leaders of church and world visiting in the city, courses in Bible and theology taught by seminary faculty and pastors, art exhibitions, the special showing of challenging films.

Encounter is seen as a handmaid to, and not a competitor of, the local churches which have underwritten its continuation and have provided its workers. It is preparatory to and an extension of the congregation. Apart from the service which it renders to those who use it, it has provided a lively experience of mission for those who serve.

A Down Town Church

Salem, Leeds was established (1781) in a pleasant situation between the village of Hunslet and the growing town of Leeds. Then came the Industrial Revolution. By the end of last century the district around Salem was *down town* and the middle class people had moved away. In 1890 it was decided to close Salem as a redundant church when two young men took over its ministry together. They stayed for 38 years, built up a great Institutional Church with a membership of well over 1,000 and a Brotherhood for men of nearly 2,000 members.

Now population has receded from the church almost entirely. It is a great and redeveloping industrial community, but perhaps more at the heart of the city's life than ever before. Salem has faced up to the fact that a Church in a city centre must be a *Servant Church.*

Salem has experimented in many ways to try to bring its ministry into line with modern needs. It was the first Church in Yorkshire to adopt entirely the principles of Family Church. This is the hub of its modern life. The 'Family's' responsibility for the sick, the aged, the needy, refugees, for overseas missions, United Nations, and such things as Inter-Church Aid, are all emphasised in the organisation and worship of Family Church. There are well run and thriving clubs for Boys, Young People, and Juniors. There are organisations for Adults which provide social and cultural activities.

The most recent development has been the establishment of *The Salem Religious Education Centre.* Here courses of many varying types are organised, some in cooperation with the Extra Mural Department of Leeds University and some in conjunction with the

Leeds Council of Churches. The varied activities in the Education Centre include courses to help men and women to understand the structure of industry and society, drama and music 'workshops', films and discussions, theology and introductions to the Bible.

Salem through its Minister and people is deeply involved in the life of the city. One of its young people is Area Organiser of Christian Aid for the whole of the South of the city. A Deacon serves on the City Christian Aid Committee. The Minister is Vice Chairman of the Leeds Freedom from Hunger Campaign and also a Vice President of the Yorkshire Council of UCA. Salem is represented on the City Juvenile Delinquency Committee, the Council of Social Service and the Council of Churches. Salem provides a home for many of the Ecumenical activities of the City.

We gather that we may the more effectively scatter in the Name of Christ to be His Body in the life of this great urban community.

One Congregation – two locations

Faith United Church of Christ in Milwaukee, Wisconsin, is one congregation, but its ministry is carried on in two locations – one in the inner city and one in the suburbs. Membership is of the one congregation with responsibilities for witness and service at both locations. And the ministry – large enough to be a group ministry – is to the total fellowship.

There is a complete sharing of money, personnel, loving concern, commitment, imagination and creative energy. The staff and congregation help and serve one another to cross racial and socio-economic lines, so fulfilling the Church's mission.

Ministry to City's 'Night People'

The United Church of Christ (USA), is to participate in an interdenominational night ministry to the lonely and desperate in big cities.

Beginning with a pilot project in San Francisco, planners hope that eventually worship services and counselling for the *night people* will be available in every major city in the country.

The project is based on the realisation of the church that it needs to adapt itself to the 24 hour day life of the city. The night evangelist will be on call from 11.00 pm to 8.00 am, a period when other ministers and social agencies are not available to meet the needs of the people.

The night evangelist will be the eyes and ears of the church at night. It will be his job to seek out the lonely and desperate, teenage gangs, narcotics addicts, prostitutes and derelicts. He will ride in police prowl cars, frequent bars, hotels, transportation terminals and hospital emergency wards. He will even advertise his service in newspapers and on the air.

The night evangelist will have a corps of specialised laymen – doctors, lawyers and social workers – to call on in emergencies. Non specialised laymen, will be available to assist in taking messages and to provide temporary shelter or transportation.

Success of the venture will depend largely on the imagination and flexibility of the evangelist. In addition to his ministerial training, the night evangelist should be a man who is *sensitive to the needs of the people, who is able to appraise their problems realistically and who understands the night time population.*

The 'Halfway' Technique

The Nazarene Congregational Church of Brooklyn, New York, discovered that through its existing organisations and buildings it was not making a meaningful contact with the community. It established study groups in each of a number of city blocks. Originally for Bible study these groups began also to study the personal and social problems to which residents of their community were subjected – partly by being able to bring into the groups those who were not church members.

The pooling of their investigations led the church to lease a storefront property a distance away from the church itself. Its purpose was to provide neutral territory on which church and community could meet to share mutual concerns. They called it *Halfway House.*

Through *Halfway House* a number of important and valuable community services have been accomplished which would have been impossible through the church itself. These include a considerable work with juvenile delinquents, largely by the use of responsible couples as 'godparents'; the sponsoring of young people discovered to have undeveloped talents; the placing of youngsters in good employment; a daily programme for younger children; a welcome to incoming Puerto Ricans. A further result has been the building of a new community centre.

In all this the congregation has penetrated more deeply into the community and rendered better service than even professional social workers and they have found a deeply satisfying Christian mission.

A Church for Others

For over sixty years Judson Memorial Church, Greenwich Village, New York, has looked outwards and seen its mission as being to the community round about.

The key to its effectiveness has been its ability to listen to what the people themselves are thinking and saying. For this purpose was formed the *Hall of Issues*, first proposed by a young Village artist. It provides a place where a writer or artist can present his work, explain and defend it.

The church has also sought out issues of public responsibility and done something about them. It pioneered a clinic for dope addicts, and has established a coffee house for teenagers.

It operates an off Broadway theatre of considerable significance. It runs its own publishing house. And it operates a dormitory for transient students, both from the USA and foreign countries.

These are not 'gimmicks'. Indeed in its worship it is traditional. They are the expressions of a church which does not exist for itself but for others.

Cooperative Ministry

Four congregations of the United Church of Christ in Philadelphia found themselves separately serving four distinct inner city neighbourhoods. Each faced a different but important challenge and none could be described as strong, certainly not strong enough. They decided to pool their resources.

Each of the participating churches has retained its individual life, but their programmes and ministries have been developed together by means of a Cooperative Council comprised of the staff and five representatives from each church. They have appointed one of the ministers as overall director. One director of Christian education works with all four churches, and they now have a social worker jointly.

Each of the churches individually has been strengthened by the fellowship and what they have contributed to each other and done together. Situated as they are they have concentrated together on a comprehensive summer programme which provides jobs, recreation and education, and on the varied racial situations they face. But in particular they have organised a task force of dedicated people for placing personnel in jobs that need to be done for the Cooperative Ministry.

Metropolitan Mission

A new organisation in Buffalo, New York, is based on the conviction that the pattern of individual congregations, each with its own minister and separate life, is not adequate today. There is need in a metropolis, or large area, for extensive cooperation.

The congregations of the Buffalo area have, therefore, been united in four group ministries which are known as the Buffalo Co-operative Urban Ministries, involving 32 pastors of all denominations. Under the leadership of a superintendent minister they seek to help and serve one another and make the maximum use of all resources.

This has made possible a comprehensive summer church programme for the whole area, a special study assessment group of racial and social factors, a series of 'contact points' for getting in touch with youth, the renting of a building as a coffee house (*The Hole in the Wall*), a school for lay workers and their much more extensive use.

Bread and Wine Mission

This is an unusual project serving San Francisco's North Beach area. It is less a place than an expression of Christian friendship to those rebellious, yet creative people who include the so-called 'beatniks'. Particularly interested in the arts, they are nonconformists seeking to understand what life is about and to determine their place in it.

A particularly gifted minister was placed in a church subsidised apartment and left to develop the proper approach. By frequenting the taverns, bookstores, theatres and street corners he made contacts, even if mostly in terms of criticism of the church and society. He then rented a storefront and invited them to use the room as a forum. Soon he purchased a magazine and a job press.

He has been succeeded by another minister whose apartment is used with the storefront room as the place where creative people speak their minds honestly and feel that they are members of a group which is trying to understand them. They come to understand that the Church is joining in their search for truth. There is also an opportunity for the church to present its own criticism of artistic sloth and dishonesty.

The *Bread and Wine Mission* is important because creative people are crucially important. It reaches them while their ideas are still in ferment, and accords them understanding, respect and love. It also serves to interpret these people to the church.

Acknowledgments

Brian A Baker (Marple Bridge), now minister of Newland Congregational Church, Lincoln

Norman Charlton, minister of Salem Congregational Church, Leeds

Robert Duce, minister of Castle Gate Congregational Church, Nottingham

Wonderful People the Dutch

ALAN MARSHALL

Towards the end of last year I was invited to go to Holland for the week-end! The invitation came through the International Congregational Council to go to the first national conference of young Remonstrants. 'Remonstrants' organise their churches in rather a similar way to English 'Congregationalists'.

If you just read the opening paragraph of this article, and then went to a Remonstrant Church, I think that you would start out with the wrong impression. Dutch people are different in lots of ways from our people, and this shows in their church life. Just to give a few examples. If you were a Dutch boy or girl you would spend a lot more time at home than we generally do over here. You would not spend so much time in coffee bars and youth clubs. If you wanted to spend the evening with your boy friend or girl friend, you would both go and sit in the front room with the family. They do everything at home in the family circle. Their homes are their pride and joy. Anyone who doubts this, should see the Dutch housewife at work. Everything is spotlessly clean, and yet at the same time homely and pleasant.

This means that their church life is different from ours too. If some of my Remonstrant friends came to live with us they would be amazed at the amount of time we spend on church premises. Because their lives revolve so much round their homes, church activities are not nearly so important. Of course they do have Scouts and Guides, and many of the churches have youth clubs and young people's fellowships, but the Church is not such a big thing in their lives.

I do not want to suggest that Dutch people are not serious about their Church life. It is just that it does not play such a big part in the social side of their lives. There is not much danger of these young Remonstrants becoming a 'holy huddle'. Whatever Dutch people do do, they do not huddle together on church premises, and forget what is going on outside.

This of course is one advantage that they have over us, but there are drawbacks too. It means that the minister has to play a far greater part in organising church affairs. Often all the work with young people is left to him, and if he is not very interested there tends not to be any youth work. It also means that they are not very good at doing things for themselves on a district and national level, although there are signs that this is improving. There is a Youth Council now, which covers the whole of the city of The Hague.

What were they having this first national conference for? It was really to help these young people from local churches all over Holland to feel that they were part of a much wider body. It was a weekend to be enjoyed, and a weekend in which to meet people from other towns. Judging by the applause which greeted the decision to hold more frequent conferences, I think it was a success. On the other hand I sometimes wondered whether people from the different churches did really get to know each other, when they had all their friends with them. There were not any discussion groups where people from Groningen in the far north could really meet with fellow Remonstrants from Leiden or Vlaardingen.

I think that we have to be very careful how we think about foreigners. I know some people in England who think of the Dutch dressed in picturesque costumes with wooden clogs! That is a very wrong impression. Holland is a modern industrial country, and the Dutch, far from being a nation of stolid serious farmers, are often very gifted artistically and musically. They live in up to date modern cities where there is a flourishing cultural life. That shows through in the way that they entertain themselves at their conferences. I would just like to try to describe the Saturday evening at the Conference I went to.

The act begins with a conversation between a ringmaster, who has once had a wonderful circus, but who has been deserted by all his famous acts, and a circus clown. All that is left is a juggler, who is still learning to juggle, and his wife who is only an expert at scolding. The ringmaster nearly brings tears to our eyes as he remembers the old days: the glittering ring, the prancing horses, the drama of the tight rope, and the high wire. It is all there, the circus of the past. But now there is only his faithful public left. They will have to entertain themselves. This of course was only a clever way of introducing the acts from the different church groups, but what a wonderfully imaginative way. We had modern ballet, amusing sketches, jugglers and tumblers, a trick cyclist and a minister who could not stop doing conjuring tricks. All this before the big top had to close for the last time, and all the circus equipment was sold.

After that we had a dance. I guarantee that you would have felt at home. Dutch teenagers are not really all that much different from English ones. They are just as crazy about the twist and the shake (and all the other ones that theological students have not heard about yet!) as their English counterparts.

Of course our conference had its serious side too. We gathered together for a church service on the Sunday morning, and for a session of 'Youth Parliament' in the afternoon.

Wonderful people the Dutch!

News Round the World

ICC NEWS

Membership

An application for membership in the International Congregational Council has been received from the Church of Christ in Madagascar, and will be considered by the Executive Committee in July. This Church had its origins in service given by the London Missionary Society from 1818. Today it has over 1,000 places of worship and over 500 Malagasy ministers. It was recently received into membership of the World Council of Churches.

Executive Committee

The Committee will meet in Uppsala, Sweden, from 24 to 27 July under the chairmanship of the Moderator, Dr Norman Goodall. It will be primarily concerned with the formulation of a new constitution, with its relationship to the Reformed Alliance, and with a programme and policies for the future.

Ministers' Conference

A conference for ministers arranged by the ICC was held in Mansfield College, Oxford, from 30 March to 4 April. It was attended by 35 ministers – all but two in pastorates – from Member Churches in Australia, England, Holland, Ireland, Northern Rhodesia, Scotland, Sweden, USA and Wales, and also from France and Germany. The leader was Dr Fred Hoskins, Professor of the Parish Ministry in Chicago Theological Seminary.

The theme of the conference was *The Minister in the Local Church Today*, and the purpose to share experiences and ideas as to ways in which Christian ministry could be most effective in modern conditions.

Some of the study material is to be found in this issue of *World Congregationalism*. It is hoped to publish a report.

Personal

We express our warm thanks for their services to Mrs Joy Moore and to the Rev Harland G Lewis who have resigned from the Executive Committee, and welcome Principal John Huxtable and the Rev David G Colwell who have been appointed by the Congregational Union of England and Wales and the United Church of Christ respectively.

We congratulate two other members of the Committee on distinctions conferred on them – Miss Helen Huntington Smith on receiving the degree of Doctor of Social Science and Principal John Marsh on being made a Commander of the British Empire by Her Majesty the Queen.

AUSTRALIA

150 delegates from the six States and the Island of Nauru will meet in Brisbane for the Biennial Assembly of the Congregational Union of Australia in May. This will be an experiment – the first fully residential conference – as guests of Cromwell College and of the Queensland Congregational Union.

Guest speaker and preacher will be the Rev Howard Stanley, who thereafter, with his wife is to make a round of visits to all the States and to New Zealand for consultation and advice.

The Assembly will be an important one because certain procedures will be proposed for dealing with amendments to the Draft Basis of Union and for taking a final vote in due course.

Another important item will be the launching of an appeal for the Congregational share in the St Phillip's College project at Alice Springs now under construction for the United Church in North Australia and Territories. This hostel in Central Australia will provide facilities for about 80 boys and girls of the inland while they

attend Primary and High Schools in the town. Children of white and aboriginal families will be accommodated without discrimination. The College will receive students from January 1965.

CANADA

The problem of 'biculturalism' is troubling Canada seriously, with a growing movement of separatism in the French speaking Province of Quebec. The United Church of Canada is multilingual. Every week somewhere among its 5,774 congregations the Gospel is preached in twenty languages.

Because of immigration, as well as the natural increase of population, the balance between denominations is changing. In thirty years the Roman Catholics have increased from 41% to 46%; the United Church of Canada from 19% to 20%. These are the only two which show increases. According to the census the United Church of Canada has pastoral responsibility for 3,664,000 persons.

In the first years of its existence the United Church Women has become a major factor in the life of the Church. There are 4,442 organisations of the United Church Women with a membership of over 260,000.

JAMAICA

The Rev Pearce Jones from Manchester, England, has arrived to take an important pastorate here and to teach in Clarendon College. The first issue of a new denomigational manazine has been issued. Previous attempts at such a publication have not proved successful, but there are high hopes for this one. New conversations towards Church Union began in November between the Congregational Union and the Presbyterian Church in Jamaica.

ENGLAND AND WALES

It was announced in March that the Rev Dr Charles S Duthie had accepted an invitation to succeed the Rev John Huxtable as Principal of New College, London. This is the largest Congregational seminary in England and works within the framework of the Divinity School of the University of London.

Dr Duthie is a Scot from Aberdeenshire. Following a short period as Resident Tutor in Paton College, Nottingham, he served a church in Scotland and then was for four years a Chaplain to the Forces. In 1944 he became Principal of the Scottish Congregational College in Edinburgh where he has now served for twenty years. He received his doctorate in divinity from Aberdeen University in 1952.

Dr Duthie has been associated with the *Tell Scotland* movement from the beginning and has been deeply involved in ecumenical relationships in Scotland. He has taken part in three Assemblies of the International Congregational Council. He writes a page of personal comment in the religious journal *The British Weekly*.

NEW ZEALAND

The Annual Assembly of the Congregational Union took place in Dunedin in December. The Rev H G Nicholas was appointed Chairman Elect. Mr T F Paul retired after thirteen years as Treasurer. Consideration was given to the Basis of Union, church extension, youth work. A grant of £350 was made to the Coloured Churches of South Africa.

SCOTLAND

Consideration is being given to the possibility of holding the Assembly of the Congregational Union over a long weekend so as to make possible the participation of younger laymen.

Conversations with the Church of Scotland continue; but it is now clear that the Congregational committee is divided. Some wish to continue with extended powers to consider a tentative scheme of union; others wish to move to conversations involving other denominations. The matter will be discussed by Assembly in May.

UNITED STATES

United Church Assembly

More than 600 instrumentality officers, staff members and Conference representatives attended the third United Church Assembly in Atlantic City in January. The main topic of the general sessions was the drive for racial justice. The Committee for Racial Justice Now adopted an annual budget of $160,000. If, as is predicted, there is a fresh wave of racial demonstrations this summer, the emergency situations will call for the use of much of this sum.

It was announced that 1,624 of the 7,000 UCC congregations had by the beginning of February filed declarations that they maintain open membership.

By the end of January 4,223 Congregational Christian Churches had voted to join the United Church of Christ; 391 had voted not to join; about 550 had not yet voted.

New Developments

The Board for World Ministries has ruled that it will issue career commissions only to persons who have first served a three to five year term on the field. This will serve the best interests both of would be missionaries and of the Board.

The Council for Lay Life and Work will sponsor and participate in lay training centres at seminaries related to the UCC. Lay men and women will study theology and the relationship of Christian faith to the issues of the day.

The Board of Homeland Ministries is to cooperate to establish a night ministry to the lonely and desperate in big cities, beginning with a pilot project in San Francisco. (See p 16 in this issue.)

The Council for Christian Social Action is to employ an economic consultant for two years to aid churches in distressed areas – particularly with a view to helping towards reemployment.

The Board for World Ministries has lowered the voluntary retirement age for

missionaries from 68 to 65. Mandatory retirement is at 70.

Personnel

John Coleman Bennett, United Church of Christ minister and noted teacher, theologian, ecumenist, politician and ardent social actionist, has been elected president of Union Theological Seminary, New York, the first non Presbyterian to hold that post for more than four decades. Dr Bennett began teaching at Union in 1929. He moved to Pacific School of Religion in 1937 but returned to Union in 1943 and was successively professor of ethics and theology, dean and acting president. He is cochairman of the Liberal Party in New York State, which he helped to found. He is an ardent champion of church union and was active in planning and fostering the United Church of Christ.

The Rev Jack E Yates of Fort Wayne, Ind., was appointed an additional assistant to President of the United Church of Christ on 1 April.

The Rev Dr L Merle Rymph has retired after 25 years as minister of the Kansas Congregational Christian Conference.

Rev J Archie Hargreaves field secretary for the urban church in the Board for Homeland Ministries, has resigned to join the staff of the new interdenominational Urban Training Center for Christian Mission in Chicago.

United Church Women have appointed Mrs Katherine A Robbins Strong as Director of Christian World Relations. She will conduct educational programmes in international relations and will be the official observer at the United Nations. She is the wife of the secretary for program development of the United Church Board for World Ministries.

WALES

Sir David J James has now withdrawn the conditions attached to his gift to the Union of Welsh Independents and £100,000 has been put into the 'John James Ministers' Sustentation Fund'. Over 600 of the 810 churches in the Union had earlier pledged themselves to add to this gift and will doubtless continue in their promise even though the challenge has been withdrawn.

The Rev E Curig Davies is to retire at the end of June after twentytwo years of service as Secretary of the Union. Mr Brinley Richards, treasurer since 1952, is to retire from office in 1965. They have held office during a period both of test and expansion.

SOUTH AFRICA

The Congregational Union now has a second woman minister in active service in Miss P Audrey G Greig who was ordained in December at Sea Point and is now pastor of the Turffontein Congregational Church, Johannesburg.

A very considerable addition has been made to the Fund for the relief of churches affected by the Group Areas Act by the gifts received from the British churches through the Commonwealth Missionary Society. The total originally aimed at was £5,000; then it was raised to £10,000; as we go to press the sum received has exceeded £13,000. Other Member Churches have also given, including the Free Church of Finland, whose Secretary has movingly written; *We decided to send you a little sum of money £35, because our church is so little a church but we will help all these friends of ours who are in need . . . this sum is too small but we hope God will bless it and give through it big results.*

SWEDEN

The Mission Covenant Church of Sweden has signed an agreement with the young Japanese Church, the Nippon Kirisuto Kyoodan. The church, which had its origins in missionary work begun in 1949, is still small but is growing rapidly.

The Hindustani Covenant Church was formed in October last year among Muslims in the Maharastra province in India. This Urdu speaking Church is very small and will have to seek union with larger groups in the neighbourhood.

Book Reviews

West Indian Migrants and the London Churches Clifford S Hill
(OUP 8*s* 6*d*)
This book by a Congregational minister is published for the Institute of Race Relations which in itself is a commendation. It is based on some years of firsthand experience in London and a visit to Jamaica by invitation of the government there. It is plain that though tolerance is usual there is little real integration. Mr Hill is sure that the key is still in the hands of the churches, though their record is not a very good one. This is certainly true for newcomers, but their number is diminishing. The book is valuable in respect of the author's detailed understanding of West Indian ways and customs and of the statistics which support his conclusions.

Other People's Lives
ed Mary Hobbs (Rel Edn Press 5*s* 0*d*)
Well presented short stories of missionary service today – especially suitable for young people and challenging to interest towards a career.

OUR CONTRIBUTORS

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ACKNOWLEDGEMENTS

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Swedish Mission Covenant Church (cover, pp 4, 5, 8, 14, 19)
S California Conference, United Church (pp 1, 3, 7)
Remonstrantse Weekblad (p 13)

international congregational council

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The Churches and Missions of the London Missionary Society - in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in 'unrestricted communion of Pulpit and Lord's Table' with the United Protestant Evangelical Church of the Palatinate, Germany.

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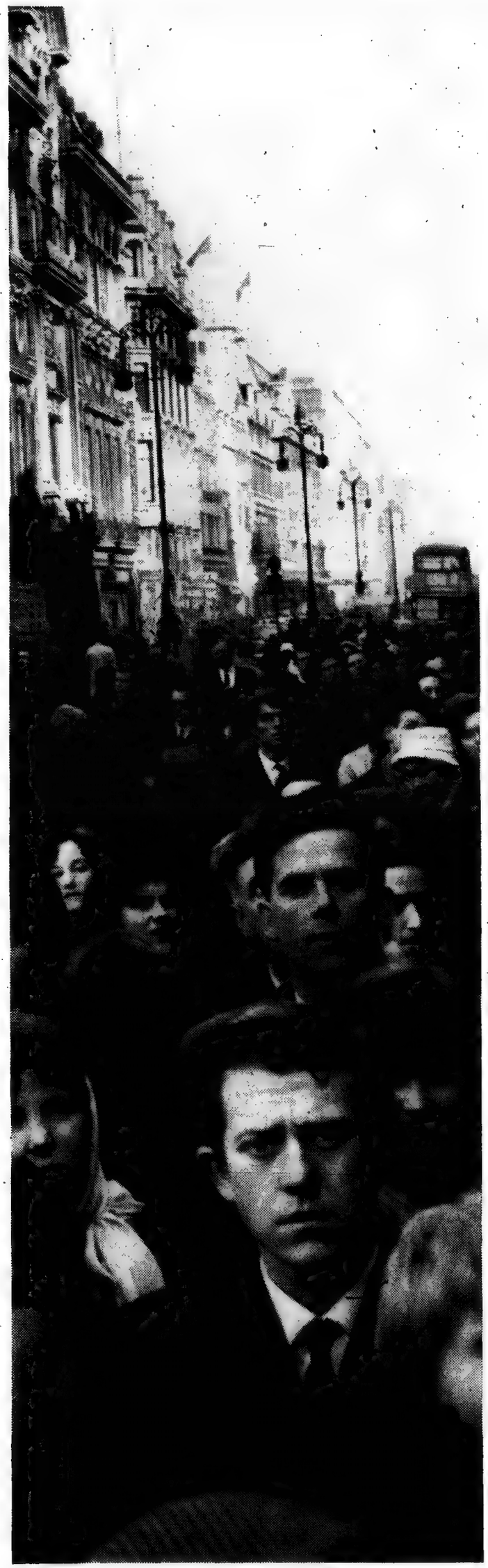

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Editorial

Never in church history, since its initial period, has the role and responsibility of the laity in Church and world been a matter of so basic, systematic, comprehensive and intensive discussion in the total **oikumene** *as today.* This discussion *is a totally new phenomenon;* it *implies a new examination and general reshaping of all ecclesiologies which we have had for centuries,* and it *is the most important aspect of the longing for the renewal of the Church which arises in the Churches all over the world.* These assertions of Hendrik Kraemer may overstate the case, but their main affirmation is true.

Of course there has always been some recognition of the existence of the laity – whether conceived as the nonordained, the nonprofessional, or the theologically illiterate, three somewhat different usages of the word. There has always been also some recognition of the fact that in a very real sense the Church consists very largely of and exists very largely for the laity. And there have been periods when the piety of the laity and the witness and service of the laity have been deeply significant.

Nevertheless to a very considerable degree the nature and forms of the Church (and the churches) have been determined by the fact that it has of necessity become in a very important sense a clerical organisation, that is, one ordered in terms of and determined in very large measure by the ordained and professional ministry. This has had a number of important consequences which can be stated only in the briefest form.

First there has arisen an inevitable and unfortunate confusion between the Church as the whole people (laos) of God, and the Church as an organisation. Some have even gone as far as to claim that there is no salvation (that is, that there are no saved people) outside of the Church as an institution. Some (often the same) have claimed further that the Church as an institution cannot be effective except through a properly 'ordered' clergy.

Second the general shape of the Church from the local congregation in worship and activity to the denomination in structure, assembly and authority, has been largely determined by the nature of the service rendered by the ministry.

Third there has inevitably been evolved a specialised language and way of thinking for the Christian religion, which has become to a very large extent a means of communication between ministers (sometimes just between theologians) rather than between ministers and laity. This is not just a matter of language but of concepts, standards and experience. There has developed a very considerable gulf between the thinking of the clergy and the laity which is not met by the involvement of laity in church services or special classes or reading. It is much more fundamental.

Fourth the Christian faith and sincerity of the laity have tended to be measured by the clergy very much in terms of loyalty to and support of the Church. Membership, attendance and office in the local congregation and service to the denomination, have been accounted signs of commitment. Even the present concern for the laity in some quarters is spoken of as if it were a courteous involvement of the laity into what is the professional realm of the clergy.

What then does this new concern about the laity signify? It would seem to signify at least the following:

1 that there is an awareness of the need of a new doctrine of the Church which will subordinate its organisation and orders to a concept of the whole people of God, which will reinterpret the Scriptural phrase 'the Body of Christ', and which will see evangelism in terms essentially of the Gospel.

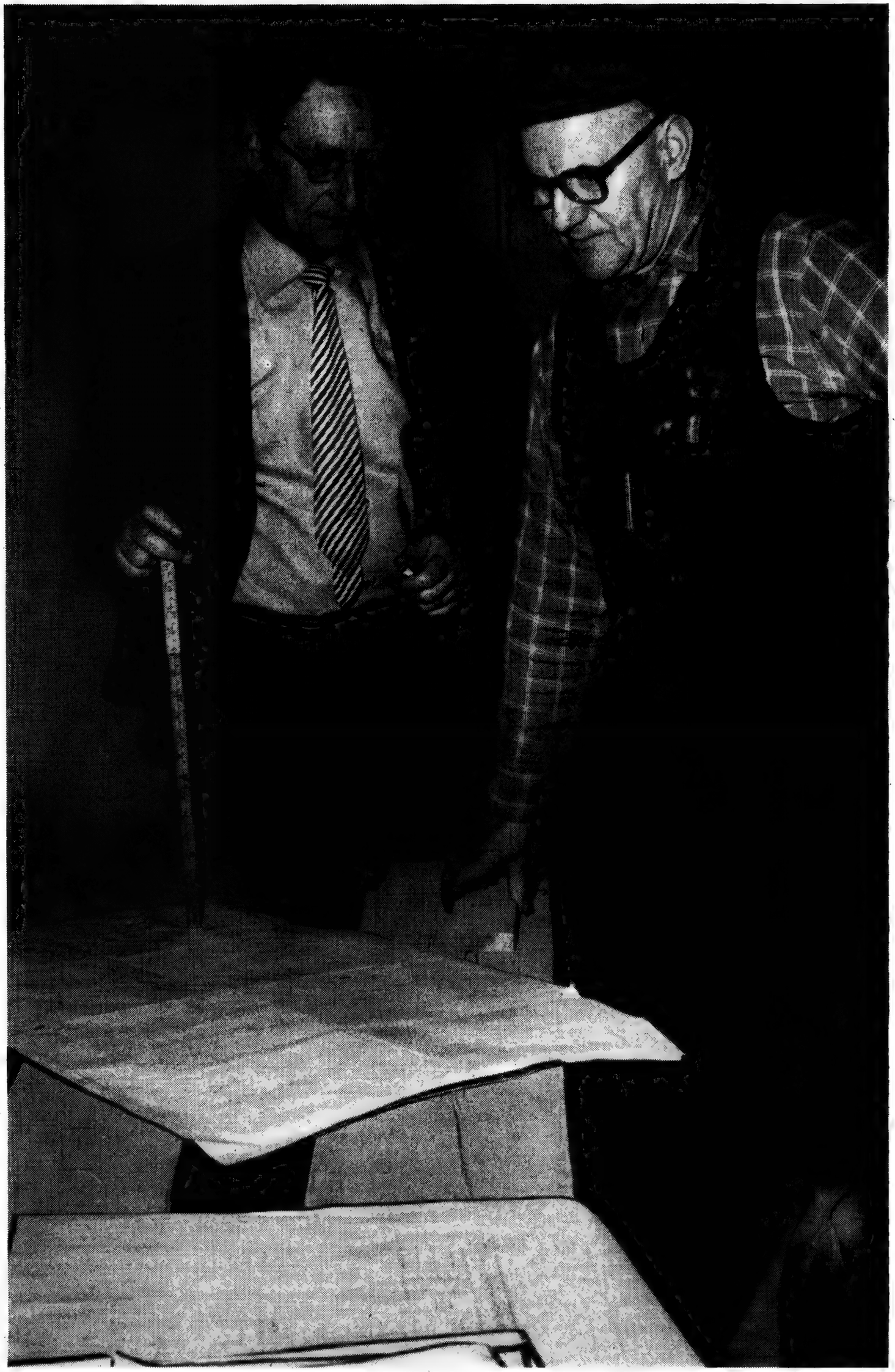
2 that there should be a radical reconsideration of the forms of local church life so that at the same time they give vital responsibility to the laity without so involving them in trivialities as to hinder their proper witness in the world.

3 that there should be a radical reconsideration of the nature and relationship of clergy and laity within the Church as the whole people of God as well as within the Church as organisation.

4 that the nature of the witness and service which the laity gives in the 'world' has to be revalued and reconsidered in modern terms.

There is good evidence that these significant ventures in thought and life are being made, and some of this will be found in the following pages. Perhaps this movement is still too self-conscious, thus revealing an underlying clericalism from which we are yet far from being free. Indeed this movement curiously runs parallel with a new emphasis on clericalism that is to be seen in many forms of Church Union constitutions, which centres church order in ministerial order. It is important, therefore, that the emphasis on the laity should be well founded in both theology and practice. R F G C

The theme of the next issue of **World Congregationalism** *will be* **Statements of Faith.**



The Laity Rediscovered

RALPH C YOUNG

It was just ten years ago, at Evanston, that the growing concern for the role of the laity, both men and women, in the life and mission of the Church was given an organisational home in the World Council of Churches through the establishment of the Department on the Laity. Interest in the subject, however, had already been increasing steadily for more than twenty years in various streams of the modern ecumenical movement. Some of these streams had their sources over 100 years ago in lay movements like the YMCA, the YWCA and later the Student Christian Movement (SCM). The names of many pioneers, including two great laymen, John R Mott and J H Oldham appear prominently in the histories of such organisations and now also in the annals of the ecumenical movement as expressed in the World Council of Churches. As long ago as 1931, Dr Mott was speaking of the vital importance of *liberating the lay forces of Christianity*, and in preparation for the 1937 Oxford Conference on 'Church, Community and State', Dr Oldham wrote *If the Church is to be an effective force in the social and political spheres, our task is to laicize our thought about it. We stand before a great historic task – the task of restoring the lost unity between worship and work.* This prophetic statement and the reports of the conference for which it was written have had a profound influence on the life of the churches ever since.

During the Second World War in many a prison camp and other wartime situation new ideas were thoroughly discussed by men who, as a result of study and worship together in extremely difficult circumstances, became convinced that renewal of the life of the churches of their countries was urgently needed; and that one essential element in such renewal would be a rediscovery of the laity as the people of God, as the body of Christ, called to be the Church in the world. Immediately after the war important and exciting movements were initiated by men who had returned. Evangelical Academies and lay training centres were established in Holland, Germany and subsequently in almost all countries of Western Europe. The Kirchentag movement was started in Germany, and in the USA new forms of congregational life soon appeared as in the East Harlem Protestant Parish and the Church of the Saviour in Washington. New expressions of industrial evangelism were developed in great manufacturing centres like Tokyo, Sheffield, Detroit, and Bangalore. The pioneers of these movements were determined to set conditions so that men who were deeply involved in structures of the secular world would be challenged to wrestle with the real problems they were facing in daily life and work, and to do this as Christians in the light of the Bible, Christian history and tradition, as well as frequently in dialogue with men of other faiths or of no faith.

In 1946 the Ecumenical Institute at Bossey was established. From its beginning under the leadership of Hendrik Kraemer and Suzanne de Dietrich, both laymen, it sought to foster the new vision of the Church in the world in which it is set. Two years later, during the first Assembly of the World Council of Churches, a report on evangelism declared that *only by the witness of a spiritually alert and informed laity can the Church meet the modern world in all its complexities.* This line of thinking was central in two significant conferences, one for Europe at Bad Boll in 1951, and one for North America at Buffalo, in the winter of 1952. The World Council's Secretariat for Laymen's Work helped to stimulate ecumenical thinking about the laity so that at the Second Assembly of the World Council of Churches at Evanston in 1954, one of the six major themes was *The Laity: the Christian in his Vocation.*

The report of Evanston, Section VI, remains an important document worthy of the attention of Christians all over the world. It declared, in part, *that the real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should 'go into these spheres', but the fact is that the Church is already in these spheres in the persons of its laity.* It is true that there was nothing particularly new in this idea, for there is so much emphasis in the New Testament on Christians as salt, as light, as leaven; nevertheless it was soon seen that this concept had been frequently neglected, and churches in many countries began more seriously to consider the relevance of this statement for their life and work. The report not only helps toward the rediscovery of daily work as Christian vocation, it also made a first attempt to define the ministry of the laity, and thus initiated a discussion that has strongly influenced movements towards renewal in the Church.

Following Evanston the newly established Department on the Laity carried the discussion forward and during the

Dr W Visser 't Hooft at Bossey

past ten years it has stimulated much study and action through conferences and consultations, through published material, and especially through the creative writing and field work of its first Executive Secretary, the Rev Hans-Ruedi Weber. In its very first meeting, in 1955, the Committee saw how difficult it would be to serve as a clearing house for Christian lay movements and organisations on a world basis. The Department is, of course, interested in such movements and does what it can to keep abreast of trends, but from the beginning its main aim has been to be a centre of information, study and stimulation. The functions of the Department are:

1 to assemble and disseminate information about how laymen and laywomen understand and fulfil their role as members of God's people in God's world, and about what parishes, church agencies, movements and centres, *etc* are doing in order to help them to see and fulfil their specific task;

2 to promote the study of the ministry of the laity and its various implications for the whole life and mission of the Church;

3 to stimulate churches, national councils, lay organisations and centres to develop or renew the work of equipping the laity for worship, witness and service in the world.

It has been difficult to find an adequate and commonly accepted definition of the very word 'laity'. At the New Delhi Assembly the Committee on the Department on the Laity had this to say *Some say that laymen are those Christians who are not ordained; others maintain that baptism is an ordination and that all Christians are therefore ordained for a ministry . . . Some say that laymen are those who have not studied theology; others claim that Christians involved full time in politics, education, etc. need theological training no less than pastors or other professional church workers.* While the discussion of terminology continues, the most common emphasis today is on the ministry of the **laos,** the whole people of God, the body of Christ which includes all Christians, having the ordained clergy set **within** the congregation to be *pastors and teachers, to equip God's people for work in his service* (Eph 4- 11-12, NEB).

Many churches claim emphatically that the ordained clergyman is not 'set apart from', nor 'set over', but is indeed 'set within' the congregation he serves. Nevertheless this view is so frequently overlooked that it seemed important for it to be emphasized at New Delhi where Dr Klaus von Bismarck declared *But do not forget that from the pulpit you can never fully appreciate, understand and speak to our situation. Even less can you from the pulpit really penetrate the world with Christ's word and act of redemption. This penetration of the world belongs far more to* **our** *ministry. It is to a great extent through our ministry that Christ manifests the cosmic dimension of his victory on the cross. And therefore you need us. You need to listen to us. And take care: you need not only to listen to your lay helpers who sometimes have become 'domesticated' and 'pastorized' laymen: copies of yourself. You need to listen to Christians who gain their livelihood in a secular vocation and who are therefore fully immersed in the structures and powers of secular society. Our Christian ministry in these secular jobs is a vital complement to your ministries.*

This then is our first plea to you: become our partners and let us be your partners. Do not continue to play only solo instruments but let us join into Christ's great orchestra so that together *we can play the symphony of redemption.*

Whatever we may say the fact remains that Christians are deeply involved in new situations wherever they may live. Urbanisation and industrialisation have had their influence in breaking down the old patterns of congregational life of the churches of some Western countries, and in Africa, Asia, and Latin America these factors, together

with the exceedingly rapid establishment of new nations, are now presenting many challenges and opportunities to Christian men and women. Into these new relationships Christians are scattered every day, like grains of salt, and if they are to have any influence at all in flavouring their trade union, their management group, their family in the suburb, their political party of government office, they will need the redemptive fellowship of a group of Christian men and women, preferably a group of those involved in the same or similar work, with whom they can bring before God in worship all the dilemmas, the joys and the sorrows of daily life and work, so that strengthened and cleansed they may grow more excited in the knowledge that the Church is indeed located in the very places where they work, because they work there, and they **are** the Church, individually members of the body of Christ. It is therefore urgent that questions like these be honestly discussed:

1. Does the preaching and teaching in your church provide the laity with an adequate preparation for their ministry in the world?
2. To what degree do the activities of your churches prepare their members for, or divert them from, their ministry in the world?

Questions like these have led to increased emphasis on the need for more effective preparation of the laity, not only as individuals exercising strong personal witness and effective service, but in discovering how to make an impact on economic, social and political forces which often require specialised study and new methods of approach. While the local congregation remains ideally the most strategic training ground for the laity many churches need help if they are to respond, in a relevant way, to the rapidly changing opportunities in almost every community in the world. The 'Covenant Community' idea of world congregationalism should interest other Christians, and the present trend towards recovering the 'church meeting' may have great potential for more effective lay training in the churches of the congregational family. At the same time specialised centres for lay training in many countries all over the world, are meeting real needs, especially when they function on an ecumenical basis and are concerned primarily with church-world questions.

The main study in which the Department on the Laity is presently engaged, entitled *Man in Many Worlds*, recognises that because many so called 'worlds' seem to be pulling every man in several directions at the same time, it is urgent that we should examine again the claim in the Bible that this world is in fact one world, that Jesus Christ, the central figure of its history, holds all the life of this world together and that he is drawing it into unity. A series of questions is being developed and it is hoped that large numbers of people, clergy and laity together, will become more deeply involved in study and research and also in the very structures of the world where to their surprise and joy, they may find Christ already at work. The need is for men and women, filled by his spirit and moved by his power to be always ready, not only to answer questions, but to do his will, wherever they are, every day, and to create conditions in all churches in which all baptized Christians may be brought to realise that they are the **laos,** the people of God, the body of Christ, and as such, one with Him in his continuing process of reconciling the world to himself.

(A list of publications is available on request to the Department on the Laity, World Council of Churches, 150, *Route de Ferney, Geneva* 20, *Switzerland, and correspondence re laity concerns will be welcomed by the Department).*

The Layman in Christian History

It was Dean Inge who reminded us that Christ and his Apostles were all laymen. The Christian Church certainly began as a body of those who did not concieve of themselves as other than ordinary persons drawn together by the Holy Spirit into a community of the faithful. The concept of the Church was, of course, influenced considerably by its Jewish background and by Jewish thinking. It was natural, therefore, that Christians should speak of themselves, as the Jews had done for a thousand years, as 'the people of God' (*laos theou*). It was equally natural that they should see themselves as a 'royal priesthood', with all the dignity and exclusiveness that term implied.

From earliest times they recognised in each other a variety of gifts for the service of the Church. These they esteemed as gifts from God himself and not as conferred by the Church. Some of these gifted persons they set aside or ordained to discharge the functions for which they were so qualified.

As the Church and the local churches became more highly organised it was inevitable that such persons should become an established and professional order. With almost equal inevitability they became (for the Gospel's sake, let it be said, as well as for their own) a closed order, a self-perpetuating order and a privileged one. The special characteristic of this order of the ministry was that in its hands alone lay the power of the sacrament of the Holy Communion by which essential grace could be made available to all Christians. The differentiation between the clergy and the laity was complete.

This gulf was widened by two other important factors. The clergy became almost exclusively the educated class of society. They also acquired very considerable economic and political power – partly, of course, to protect the Church against the secular power.

The abuse of this situation became a matter of conscience and concern to not a few clergy within the Church as early as the 9th and 10th centuries. They sought reform first through the Pope himself, then through the bishops, and finally through the secular powers – emperor, kings and nobility.

The effective reform of the Church only really became possible as the effect of the Renaissance was felt on the laity. The printing and dissemination of the Bible in the vernacular, in particular, brought a new sense of human dignity and worth, and above all a new apprehension of God's nearness to the layman. This new awareness sharpened to a point of rebellion his dissatisfaction with the Church and with the clergy as he knew them. It was not that he desired to grasp the reins of church government. It was that he felt that priests and bishops, far from mediating to him the grace of God, actively hindered his immediate apprehension of God's love and his concern to spread the Gospel.

Though the Reformation was in large measure a layman's movement, and made for changes which have endured, it was followed by a retreat from some of the positions taken. The early Luther spoke of the universal Christian priesthood, but later he turned to the nobility and the magistracy. Calvin turned also to the magistracy to maintain the Church, though he introduced the lay elder as a safeguard against clericalism. In England the Puritans went further and looked to a democratically elected Parliament and indeed also to the Army to establish and maintain a reformed Church, though in the end it was the King who again became the Defender of the Faith.

In these ways the laity in terms of the secular power were now involved in the life of the Church in many lands, and indeed in some had responsibility for the selection of bishops and for much of the statutory life of the Church. But in other ways the Church continued to be centred in clerical orders and in the form and content of the service given by the clergy. The 'Free' Churches in many lands (and notably the Congregational churches) recognised the place of the laity in the office of deacon, in the responsibility exercised through Church Meetings, through lay preachers, and through services rendered in Sunday Schools *etc.* And, of course, many individual Christian laymen made outstanding witness to their faith in public life.

It was not, however, until well into the twentieth century that the laity was truly 'rediscovered' and its role in the life and mission of the Church became a matter for theological reflection and practical consideration, and expression. Though recognition must be given here to the earlier work and witness of the Y.M.C.A. and the Y.W.C.A.

It was J H Oldham who in 1937 pointed to the role of the laity as a crucial matter of ecumenical study and concern. In the Oxford Conference on *Church, Community and State* which followed that same year it could be written that one of the main results was 'the change of the Protestant conception of the responsibility of the laity'. So when in 1948 the First Assembly of the World Council of Churches was convened at Amsterdam, a committee on

A Theology of the Laity

(*For book references see Book Reviews on p.* 21)

The Significance of the Laity in the Church was appointed in order *to meet the widespread need expressed by Churches in many parts of the world for a consideration of the urgent question of the right use and training of the laity in the service of the Church.*

Already laymen's institutes (including the Ecumenical Institute at Bossey) had been formed. In 1949 a conference of leaders of such institutes and laymen's groups created a *Secretariat for Laymen's Work.* When the Second Assembly of the World Council of Churches at Evanston in 1954 had to choose the major issues which should be brought to the attention of Christians all over the world, the rediscovery of the laity became one of the six major subjects. The Assembly acknowledged this emphasis by the establishment of a regular *Department on the Laity.* The work of the Department became truly world wide as it ought to respond to search for a new concept of the ministry of the laity and of new kinds of lay training in the Churches.

The Third Assembly of the World Council of Churches at New Delhi in 1961 revealed this in a remarkable way. Looking back at the three Assemblies, H Berkhof wrote: *In Amsterdam we spoke about the laymen. In Evanston he got his own section. But in New Delhi the layman gave more than ever his own contribution and revealed his own face.*

Though it has been apprehended most clearly and has found its best expression at this level, it would not be right to identify too closely the rediscovery of the laity and the ecumenical movement. Indeed in some ways it would be dangerous to do so, as in other areas of Christian development. There is as yet more self-conscious concern for the laity at this level than there is real adjustment of the worship and life of the local congregation to the needs and witness of the lay Christian.

Only when this has happened will the laity have been truly 'rediscovered'.

That the rediscovery of the Laity in our time should lead to a suggestion that there should be *a theology of the Laity* is of considerable significance. It has its origins in the fact that the Church is not only 'the Body of Christ': it is also in its varied parts a social institution with a history. Christian theology cannot (or should not) be conceived in independence of social facts and human experience. For Christianity is not a metaphysic: it is rooted in history and life.

As W Robinson has reminded us (*Completing the Reformation: The Doctrine of the Priesthood of all Believers*, 1955) there was an early period in the life of the Church when it could truly be said that *all Christians are God's Laity and all are God's Clergy.* But by the end of the first century the term 'laikos' was being used for those who belong to the ordinary membership. And by Council of Nicaea the Church was defined solely in terms of the clerical order. Not only were all the bishops in council absolute in authority, but they were the sole vehicle of the Holy Spirit. No longer was this a matter of gifts and function but of 'order'.

In particular the clergy had become the sole administrators of the means of grace available in the eucharist. As this sacrament became the central service of the Church to the Laity, so the clergy became an indispensable part of the definition and so also of the theology of the Church.

The Reformation was in large measure an attempt to escape from this situation. The Spiritualists and Puritans rightly claimed that it was only partially achieved. And partial it has remained even in Protestantism. The Church, except in its most radical form, has an institution continued in practice to centre its life round an indispensable ministry.

To formulate a 'theology of the laity' is to accept this fact and to try to make the best of it. It is to continue to define Church order in terms of clerical order but to seek to find a place for the laity. It is to continue also to make the age old distinction between the Church and the 'World', and to relate the clergy as essentially of the former and the laity of the latter.

That a much more radical theological reformation is necessary is the conviction of all who have recently thought

and written on this theme. And as always the theological and the existential must not be conceived in independence of one another.

Two great areas of theological consideration are herein involved. The first is that of the nature of the Church. *In raising the lay issue in the Church one raises at the same time the demand for a new ecclesiology* (Kraemer pp 48 f). It is necessary to rethink the Church in terms of the 'whole people of God' – though avoiding the 'ecumenical' and bad habit of trying to find definition in terms of early Greek words. It is necessary to rethink the 'images' of the Church in the New Testament, and particularly that of the 'Body of Christ' (see K Bliss and P Minear *Images of the Church in the New Testament*). It is necessary also to rethink the significance of the Ministry (see Kraemer pp 136 ff). At the same time and of equal significance is a need to rethink the theology of Creation. For a very long time we hesitated uncertainly between believing that the world and the flesh are of God and that they are of the devil. It is because the laity are in the world and have traffic with the flesh that in very large measure there has widened the division between them and the clergy whose sphere is the Church and whose concern is with the Spirit.

It is not the purpose of this brief article even to outline such a 'new theology'. But it must conceive the Church as essentially the Body of those who are aware of the high calling of all men to be the Sons of God in God's world. Only within such a concept can be adequately conceived the true involvement and ministry of the whole people of God in the world. Only within such a concept can be adequately conceived the nature and purpose of the institution of the Church with its provision locally of worship, sacraments, teaching and fellowship with the necessary clergy (professional and full time maybe) to make these things possible.

The Layman in the Church and the World

In part at least the Reformation claimed, and claimed successfully, that the layman should no longer be merely passive in the Church. It has been an essential characteristic of Protestantism in varied forms and with varied emphases that the layman has both rights and responsibilities in its life and organisation. Congregationalism in particular has stressed this by the close identification of profession of faith and church membership.

Except by extremists this has not denied his proper place to the ordained minister – as leader in worship, as preacher, teacher and pastor. Indeed it has involved responsible recognition and support for him in his tasks. If the layman has from time to time undertaken some of these tasks himself, not least that of preaching, this has been to supplement what he accepts to be the special calling and work of the minister.

At the local level this lay responsibility has meant **1** attendance at public worship as more than personal privilege and blessing; as a contribution to the corporate witness of the congregation – to itself, to its children, and to the community; **2** responsible participation in the organised life of the church, through its government, its teaching ministry and its pastoral service; **3** involvement in the corporate fellowship of a Christian community.

There has, however, been expressed increasingly a growing impatience with a concept of Christian faith and faithfulness as measured entirely by participation in the life of the local church. A group of laymen wrote a letter which was quoted in *Frontier* (Summer 1964) *We are all active church members of long standing. Some of us have reached the stage where we hesitate to become deeply involved in congregational life, knowing that we'll be offered some 'domestic' job which is of service only to the congregation. We believe that many clergy regard these tasks as 'baited hooks'. We know their triviality has driven away many of our colleagues from the life of the Church. We want to see these 'domestic' church jobs handed over to the younger men, enabling us to give more time to the weighty industrial decisions we now have to make.*

The layman must perforce live the greater part of his life in the 'world', and Christian recognition of this fact is of very great importance. The Christian layman must know himself not to be out of place in the world, as if he were a saint in a sinful place. The world is as much the creation of God as is the Church. Its duties, responsibilities and relationships must provide opportunity for the expression of Christian faith and conviction. And this expression must not be conceived in terms of the type of evangelism designed to win others into the Church. It must be integral to the nature of the world and of faith.

As Kathleen Bliss has pointed out (*We the People* p98) this fact was wonderfully expressed as long ago as the 2nd century in the Letter to Diognetus. The world, however, has vastly changed since then, and its complications make

for no simple expression of what it means to be a Christian in it. Perhaps in the most general terms it may be said that a Christian is a person who is vitally aware of his calling to be a son of God in a world where God is already creatively at work.

One of the implications of this is that the Church itself in its larger and smaller units must be more fully knowledgeable of and more closely involved in the culture and society in which it is set. Dr Visser 't Hooft has said *The gulf between Christian thinking and the forces shaping our civilisation seems to be growing wider all the time* (K Bliss, p101).

At certain levels this is well recognised. Evidence of this can be found in publications like *Frontier* (England), *Christianity and Crisis* (USA) and in the existence of organisations such as **Christian Social Action** (USA), **Kerk en Wereld** (Holland), **Frontier Council** (England), **Sigtuna** (Sweden), **Iona Community** (Scotland), **William Temple College** (England). To the extent that this was not realised early enough some lay organisations of this kind began on the outer edges of official church life – notably the **Mannerarbeit** movement, the **Lay Academies** and the **Kirchentag.** Reference is made to some of these elsewhere.

There is, however, also great need that the **local church** should also use and serve its lay women and lay men in terms of their involvement in the world. Here there must be frank recognition that no minister is sufficient by himself. Nor do prayer and Bible Study provide all that is needful. Our local churches must move from clerical monologue to purposeful dialogue between minister and people. This is sometimes done more freely away from church premises.

In all this the laymen in church and world is not a divided person, but one man seeking the full expression of his high calling under God.

Some Modern Lay Movements

Laymen's School of Religion

EDWARD S SETCHKO

Council for Lay Life and Work. United Church of Christ

One of the most intensive, seriously undertaken and carefully planned ventures within the whole thrust of theological education for the laity is centered in the Laymen's School of Religion in Berkeley, California. Here is a long term endeavour to offer a systematic opportunity for laymen to delve deeply into all areas of theological thought as they are related to man's search for meaning and purpose in this world. The school came into existence because of the hunger on the part of a great many people for the chance to be involved in the kind of corporate search which would enable them to share more adequately in the total ministry of the church.

Early in April 1959 some 30 interested persons were invited to an initial meeting. In an atmosphere as vibrant as that of Pentecost they affirmed their belief in the possibility of comprehensive, sustained lay education within an ecumenical structure in which corporate search could take place. Mrs Muriel James, an ordained minister, was charged to develop the overall structure, committees and operational procedure. A board of directors was constituted: the heads of four local seminaries, along with several laymen and professional church workers. Procedures of incorporation were undertaken, and the school was officially born as an independent, nonprofit California corporation – an autonomous organisation responsibly related to the churches, seminaries and denominational bodies of the area. Then an advisory council consisting of three committees – curriculum and faculty, administration and finance, public relations and interpretation – was established.

The curriculum and faculty committee struggled long and hard to produce a balanced curriculum in each of the theological areas relevant to laymen. Most of those selected as faculty are professors associated with the local seminaries and local universities, or outstanding church leaders with particular abilities. The committee is convinced that members of the faculty must be men or women deeply involved in the lives of the people about them. This also means, of course, that they must be able to sense what pressures of secularised society mould persons into unrelated 'personages', to interiorise this atomisation and fragmentation of modern life as well as speak with conviction about the hope offered in the gospel of Jesus Christ, to guide intensive search within the structures and forces of our culture toward discovery

of how the Christian ethic cuts through the demonic and enables people to take stances that truly witness in faith to God.

The school does not have its own campus; classroom space is made available through the courtesy of the seminaries and other institutions. Office space was provided the first year by Berkeley Baptist Divinity School. Sources of income to meet staff and operating expenses are student fees, gifts from individuals and churches, and grants from foundations.

Any adult, regardless of his church affiliation or lack of one, is admitted to the school if he is committed to making an honest effort at study. In the fall of 1959, when the school opened in Berkeley, 250 students enrolled. They came from eleven denominations, from 67 churches, from 33 communities within a radius of 100 miles.

The school year consists of two six-week fall terms and two spring terms. Each class meets once a week for two hours. Weekend conferences are also part of the total curriculum. The students are expected to do assigned reading and brief papers. A registration fee of $10.00 is charged each term; many churches bear this cost for their members. To allow for intensive discussion class size is limited to 25.

A large percentage of the students are college graduates. Although the age range is from nineteen to 78, the majority of students are in the 30-50 age bracket. Among the enrollees are physicians, dentists, lawyers, architects, engineers, business men and women, housewives, nurses, public school teachers, university professors, librarians, ministers, directors of education and various categories of office workers.

Several of the questions the leaders of the Laymen's School of Religion are asking centre around what new structures of education and witness might result within the church as more poeple become involved in the process of reformation. There are bound to be procedural changes in the local churches as members lend themselves in faith to God's promptings in order to gain depth in all human as well as divine encounters. Will there be a call for more permanent institutionalised communities of study, or will such intensive work become an integral part of the outreach of already existing seminaries? Some churches are beginning to concentrate more on depth within the fellowship rather than on superficial social programmes. What will happen to the leadership structures of churches that take seriously the conviction that all laymen are ministers and not just 'assistants' to the called minister? What will happen to the minister's concept of himself when he is no longer expected to be the most articulate and learned spiritual leader and teacher within the congregation?

Students at the Ecumenical Institute, Bossey

Men's work in England

A N FRANCIS

In 1950 a team from England drawn from the Church of England, Baptist and Congregational Churches, went to Bossey, Switzerland, to meet other men from Holland, Germany, Switzerland, Austria and Sweden. This gathering was sponsored by the Mannerarbeit of Germany and met as the European Men's Conference. Some 40 ministers and laymen attended this conference and went away feeling that here was a call to all men of all denominations. As a direct result of this Conference, I was charged with the task of forming a Men's Movement within the Union of England and Wales.

In 1960 a further Conference was called at Bossey. At once we were aware of the progress made on the Continent and how deeply these men desired that there should be in every church a live dynamic gathering of Men. It was made very clear to us all that the Continental churches felt the need for specific Men's Work.

As a result of this Conference at Bossey a first Ecumenical gathering of Men in England took place at Mansfield College, Oxford, in 1963. It was as a result of this that the British Churches represented at this Conference decided to stay together and continue the work begun at Oxford. I then went to Germany to see this Mannerarbeit movement in operation. It was very obvious that 'Men's Work' was alive and was a force to be reckoned with.

We in England have got caught up in this great movement by Men for Men and the British Churches have now established their own Association: *The Association of Men's Movements within the British Churches.*

Kerk en Wereld

Various centres in Holland, most of them run by the Dutch Reformed Church, cooperate in the 'Federation of Lay Training Centres'. The largest and best known is 'Kerk en Wereld', a training centre for Social Work at Driebergen, near Utrecht.

Its special activities are: cultural Vormingswerk; work for personnel in industry; youth leadership; general social care. The courses are long ones – three and a half years, of which one year is practical work. Most students are thus equipped for service inside or outside the Church.

The international work camps here draw people from all over the world.

Sigtuna

The Swedish Church Layman's School was founded more than 40 years ago in the small village of Sigtuna near to Uppsala. It was formed and is maintained by the Board of Deacons of the State Lutheran Church and is largely used by members of that Church, though it is not confined to them.

The school has extensive residential accommodation and a permanent teaching staff of three. It is in use practically throughout the year. The extent and range of this use may be judged by the programme of 73 courses during 1964. These include: seminaries on youth questions, family problems, Sunday school questions; courses for confirmants, Sunday school teachers, youth leaders, lay preachers, church officials; special professional courses for those who look after mental homes, old peoples' homes, large establishments; as well as Bible schools, church music courses, courses for laymen on preaching, on the faith, and the like.

Men's work in Germany

NORMAN CHARLTON

Since 1946 when the Mannerarbeit was restarted Propst D zur Nieden has been the Ministerial President and he is now succeeded by the Rev Hans Theodor Sendler. Herr Heinz Flink is the General Secretary. The Men's Work is organised on a provincial basis, each province having its Ministerial and Lay Leader with their various assistants. The whole movement in Germany is governed by the 'Haupttagung' which the Provincial Leaders attend as delegates.

What is known as the 'Echzell Principles' laid down in the meeting at the town of this name in 1946 are the guiding principles of Mannerarbeit. **First** We gather men under the Word. **Secondly** We train men in the Word. **Thirdly** We send men out by the Word and with the Word. This gathering together of men is done not generally in the churches, but in inns, in restaurants, village halls and the like. It is also done in a wide variety of Conferences held at centres such as the one with which many English Congregationalists are familiar at Ebernburg in the Palatinate. Their understanding of training men 'in the Word' is interpreted in a very broad sense and includes political, industrial, economic and sociological factors. In other words they think of the whole life of man as being 'under the Word of God'. Their purpose is to train men and women to be effective in business, in industry, in trades unions, in the family life of the nation, in school, and indeed in the whole of life.

The Iona Community

The Iona Community was founded in 1938 by the Rev Dr George Macleod and was officially recognised by the General Assembly of the Church of Scotland in 1951. Its general purpose was to express in social terms the theology of the Incarnation, using as the symbol of its purposes the cooperative rebuilding of the Benedictine Abbey on Iona.

Its members are ministers and laymen of the Church of Scotland who live together in Iona for three months in preparation for work in Scottish industrial areas and in the mission field. It lays special stress on political activity, the discipline of devotional and economic witness, and spiritual healing. Its membership and influence have in recent years extended considerably beyond Scotland.

The work is now divided into various sectors, work among labourers and shop floor workers, craftsmen, farmers and young farmers, customs men, industrialists, as well as women workers. Conferences are held from Easter until October in the various centres. In the winter there is a great deal of work in the parishes. There is also work done in industry by ministers and laymen who are known as social secretaries. These are fulltime workers and the nearest equivalent to the British industrial chaplain.

There is no doubt at all about the tremendous impact which this Men's Work Movement has made already in what we would regard as secular society, and we have much to learn from them in terms of training techniques as well as the techniques of action at the social and industrial level.

Germany's Evangelical Academies

LEE J GABLE

Among the most promising developments in church work since World War II have been new forms of lay participation in the life and work of the church. These new forms have arisen in Protestant and Roman Catholic churches. They have arisen in the solidly established churches of Europe as well as in the newer churches and older churches of other continents.

Among the most significant of these laity developments have been the Evangelical Academies of Germany. Since World War II eighteen of these institutions have been developed, five in East Germany and thirteen in West Germany.

These Academies are not educational institutions. Rather they are places of meeting. Academy leaders themselves have defined the Academies as *places of discussion, of meditation, and of research.* Their purpose has been to bring church and society into encounter, bringing the light of the Gospel to bear on the concerns of modern man.

It is not an accident that these lay developments have taken place since World War II and that the earliest of them arose in the countries that felt most sharply the ruinous effects of war. Sweeping destruction put Germany in a condition that could be described only by such a word as 'collapse'. People were forced out of their customary types of life. Refugees from battle, refugees from East Germany, large numbers of people divorced from home and family, all of these faced very difficult problems of relocation and readjustment. These events took place in a country which for years had been denied free discussion. When at last the end of war brought freedom, there was a crying hunger for discussion. There was also a deep-seated need to face the questions: Why did Germany allow the excesses of Nazism? How could German people and German society recover? Since the church had shown more strength than most parts of German society, people had a new readiness for what the church might be saying to the post-war world. It was in this kind of setting that the Evangelical Academies were developed, beginning in the fall of 1945.

Two purposes appear in almost every statement of Academy objectives. One is encounter, bringing church and world together. The other is the missionary task of reaching both persons and areas of life that had become separated from the church.

Academy Characteristics

As the Academies undertook these two basic tasks they developed new patterns and new ways of working. The traditional procedures of the church were not adequate. Though each Academy developed its own style these are some common characteristics which may be found in practically all the Academies in somewhat similar forms.

Independence

If an Academy is to serve the purposes expressed above, it must be free to do it in the way that is called for in its own immediate environment. Therefore the Academy must be free from rigid control. This kind of freedom the German church has given to its Evangelical Academies.

Open to all

Since only a small proportion of the nominal church members participate in activities of the parish church it is obvious that the Academies must find ways to bring into their work these people unreached by the parish church. Therefore Academy programmes are

open to all on the same basis, and no questions are asked about church affiliation. Roman Catholics as well as Protestants, free thinkers as well as members of religious institutions, Jews, atheists and members of sect churches are alike welcome in Academy programme.

The Conference Pattern
The holding of conferences has become the main way in which the Academies do their work. The average conference lasts between two and three days in length. It is based on a theme that is important to the persons for whom the conference is planned. It includes lectures, discussion periods, time for fellowship, worship and meditation periods, and large blocks of free time for spontaneous interaction among conference participation.

Problems from Life
The subjects which are considered in these Academy conferences come directly out of the problems, difficulties and issues which confront the people for whom the conference is intended. Representatives of these groups meet with Academy staff people to discuss 'where the shoe pinches'. Out of such discussion come the conference themes and the subjects for lecture and discussion.

Discussion
The process of discussion is at the heart of the Academy conferences. Each person is free to express his views and to raise the questions that he consideres important. In this atmosphere of discussion are developed new insights for church and society.

Bible and Worship
Worship periods are part of each day's programme in the Academy conference. In some areas the form of worship follows the liturgical practice of the church in that region. In other cases the conference group itself determines the nature of its worship, sometimes preceding quite formally. Bible enters into each conference. There is, however, very little direct Bible study. The more common procedure is to have periods of meditation which are biblically based but in which the Bible itself is usually not in the hands of participants. The purpose of both Bible meditation and worship is to help bring face to face the Gospel and the concerns of society.

Common Experiences
Important to the Academy experience is the common life in which members of the conference group participate. There is much unstructured time for walking in the grounds, for fellowship in the Academy lounge, for free discussion at mealtimes. It often happens that the most perceptive discussions take place in these unstructured times of common life.

It would be too much to claim that the Academies have remade the German church and German society. They have, however, brought many people together (at least 40,000 each year) to wrestle with some of the most important problems of the present day. They have brought together many people who otherwise have no direct touch with the church. They have brought the light of the Gospel to bear on the problems of society which otherwise would be decided on purely secular bases. From these Evangelical Academies of Germany the rest of us have much to learn.

The above selection by no means exhausts the variety of lay institutes and organisations to be found in Europe, which also includes the Ecumenical Institute at Bossey, and others in Italy, France and Switzerland as well as the countries named.

The Laity in our Churches

Australia
JOHN GARRETT
Australian Congregationalism has, for years, given lip service to the laity. Most of it has not been in line with the kind of disturbing reassessment of genuine lay ministry found in Hendrik Kraemer's book *The Theology of the Laity*, nor aware of the activities and publications of the World Council of Churches' Laity Department. The trend has been to look inward on the Church, not outward toward the world. The ministry expects the laity to assume organising, teaching, guiding and building office within self-perpetuating 'church organisations'. Until Faith and Order studies brought a renewed interest in the calling, authority and distinctive ordination of the minister of word and sacrament, this role was accepted by those laity who chose to be active; they and the ministers at the same time assumed the rightness of such 'romantic' and defiant reversals of role as sitting the minister in their pew

while the layman celebrated communion 'for the heck of it'. In other words the minister was not allowed to be the minister, nor the laity the laity, because neither knew the real meaning of either's calling and office in the whole company.

Over the last six or seven years the ministry has rediscovered its distance from the laity by drawing the vital New Testament distinctions between varieties of ordered normal ministries within the church as a whole. Meanwhile, some of the best laity of the Australian churches – including the women – have begun to see the point that the true and significant ministry of the laity is in home, office, factory, shop, mine and farm; therefore it lies only to a lesser degree in running Sunday Schools and prayer groups to 'keep the machine going for the minister'. Just when a high view of the ministry, the kind of thing advocated by Forsyth and Bernard Manning, comes into its own, the hungry laity find themselves turning their faces towards correct young men in Geneva gowns and bands, Barthians of various degrees of mutation and dilution, concocting 'diets of worship'. The two so far have failed to meet; while in between lie the great multitudes whose definitions of fellowship are in the declining 'lodges' of the nineteenth century or the booming 'service clubs' of the twentieth.

Women's organisations have been a feature of Congregational churches in Australia for half a century. They arrived long before the men set up effective separate groups of their own. Almost from their beginnings they have been marked by keen interest in both the life of the spirit, and great national and international issues. Their programmes have been better run. Their thinking, led by teachers and by other well educated women, has been far more acute than anything done in the Congregational Men's Associations, which have, in some states, received a boost in numbers, finance and camaraderie through the Billy Graham Crusade movement. On the whole, however, these traditionally 'segregated' movements have been shaken and bewildered at the thought that effective outward looking groupings for prayer, worship, study and community service should include both men and women, at all age levels, in church life. The picture has been complicated and embarrassment rendered worse by a move of the Australian Council of Churches in sponsoring a national group called United Church Women, just at a time when the new understanding of effective partnership in the new life in Christ seems clearly against such 'amazonian' survivals.

What is needed is a new approach to the entire problem. There are signs. Some of the younger (and mentally younger) ministers begin to connect the ecumenical movement with the **true** liturgical movement. They begin to understand that true liturgy is also the form of service of the laity in the world, not only the self offering and praise of the Sunday services. They become aware of their own archaic private languages, their habit of spattering their sermons with what can never communicate in a technological society. They reach out hands toward a laity that is interested in good order and thus prepared to let the ordained man do what he was trained to do, at least under all normal circumstances, in church life. They also listen to their laity for a change; they sometimes visit in office, factory, consulting room or barn, instead of interrupting housework without notice by day, or television programmes without notice by night.

In this they are aided by new movements. One of these, for a fresh understanding of the task of the congregation and the whole church in the world, sets off throughout the nation in 1965 under the auspices of the Australian Council of Church. This Church and Life Movement will awaken new experiments everywhere, but not along the old Congregational denominational lines, rather by joint local action for mission to the Australian Community.

Another new move is the formation of Australian Frontier, a national programme of study, research, lay training and action. Its aim is to bring together Australian citizens, of many beliefs and none, round the focus of common points of responsibility; issues like the future of Australia's youth, relations with Asian countries, town planning and regional development. In early 1965 Frontier will hold two long training courses, for minister and laity, with overlap between them to encourage real understanding and teamwork between the ordained and 'unordained' members of the churches, men and women. The Australian Council of Churches set this enterprise going and gave it freedom. Its director is Peter Matthews, a rugged and unsetting Australian Congregational minister with drive and a previous six year history of work of this kind at Mindolo in Northern Rhodesia.

Many people have complained about the 'churchy' language and attitudes in the report of the Joint Commission on Church Union in Australia, set up, with high hopes of union by 1970 between Methodists, Presbyterians and Congregationalists. The complaint is justified. The language **is** like that; but the substance of the report and Basis of Union, carefully studied, reveal new shoots pushing up through this surface crust. Some have said (to look at it differently) that when the clergy climb off the top of the provisional structure they have made they will be alarmed to see a whole army of men and women, non clergy, climbing all over it and changing it. I believe this will happen, especially when the thoughtful and active 'new laity' of the three separated churches form one loyal army of thoughtful and prayerful people, intent on retraining all their ministers. Their aim will be to realise, as far as possible, the new vision of the church already

Dr Harold Wilke and students at an American Lay Academy

becoming distinct in the World Council's stress on radical renewal and so the 'worldly ministries of the whole people of God'.

England and Wales

DOUGLAS SMITH

Even if 'the laity' is not a twentieth century discovery among Congregationalists, 'laymanship' today is the expression of new, bold, categories of acceptance, dedication and service.

SERVICE BY THE LAITY

This deepening dimension in lay life if reflected in the increasing use of lay preachers and lay pastors.

In approximately half of the 2,890 Congregational churches in England and Wales we depend upon the lay preacher and lay pastor to 'preach the Word of God' each Sunday. More and more it is seen to be right to encourage our laymen and lay women to do this, and to equip themselves for the conduct of worship. This has led to the careful development of Lay Preachers' Correspondence Courses. The courses are designed for three years' study, with an optional extra two years on the Diploma Course. The syllabi cover Bible, Worship, Church History, Theology, with extra optional subjects like Christian Ethics. Approximately 1,500 lay preachers have received some training; about 250 students a year are taking tuition by correspondence.

Lay Pastors are being used more and more in both rural and urban areas to give oversight and pastoral care to local congregations. A hundred such have qualified for the official Register of Lay Pastors. A course of study is provided.

At the same time our churches continue to enjoy the very considerable service given by lay men and women both by general participation in responsibility through church meetings and in a multitude of particular offices and tasks. Without these no church could be maintained.

It has also been traditional, as it is constitutional, that every office, voluntary and paid, in the District, County Union and national life of the churches should be open to lay men and women. The treasurer of the Union and the Chairman of the Council have always been laymen. There have been three lay Secretaries of the Union since 1832. In this century the Chairman of the Union has been a layman on ten occasions.

SERVICE TO THE LAITY

The Union has sought to meet the particular needs of the laity in recent years in three ways

1 through the Church Life Group, the Church and Industry Group and the Citizenship Group, whose thinking and study on the tensions and opportunities facing the laity today have issued in documents and pamphlets etc.,
2 through consultations and meetings, such as Family Life Consultations, Industrial Conferences etc.,
3 through the provision of specialist information on particular issues, such as Education, Broadcasting, Public Morality and Politics. The Malcolm Spencer Lecture on Social Responsibility is a recent innovation.

LAY ORGANISATION

Nationally grouped organisations for laity have for the most part mushroomed and died as passing social and religious habits have changed. For the

past forty years the Federation of Congregational Women has exercised a stimulating and inspiring influence. Under different names a similar organisation for men has been somewhat less successful but is growing again in influence.

The Women's Committee of the Union has consistently resisted the development of a movement for women only under the conviction that the permanent practice of sectionalism on the basis of age and sex constitutes a threat to the health of the Church and to the growth towards maturity of each member.

Its purpose has been to help to train and equip women to serve in cooperation with men within the full life and witness of the Church. This policy has helped to stimulate a new consideration of the integration of all sectional work concerned with Christian education in its widest sense into one Department with overall responsibility for developing programmes of training in churchmanship.

Holland

J VAN GOUDOEVER

According to the first *Church Order* of the Remonstrant Brotherhood, framed by Uytenbogaert in 1633, the General Council was to consist of ministers and some deputies of the local congregations. The board of directors, however, consisted exclusively of ministers. They were to advise whether this lay representation was necessary or not. The local congregations in turn were to be directed by a Board of inspectors and 'helpers'. For the calling of a minister the Board could be extended by the addition of some eminent public figures (if necessary).

This *Church Order* was born out of necessity. Originally the Remonstrant Brotherhood was a brotherhood of ministers who were at the disposal of the local congregations. In their turn the congregations were, at least in the first decades of our history, quite independent. This was not a matter of principle, but of practice and emergency.

This *Church Order* was changed in 1657 in such a way that the General Council was to consist of ministers and official lay delegates of all congregations. And so it is still today. A congregation of 150 members or less has a right to send one delegate to the General Council; congregations of 151-350 members have two votes in the General Council; congregations of 351-600 members have three votes; 600-1500 members have four votes; larger congregations five votes. The delegates to the General Council are fully responsible for their votes: there is no need for consultation. The president of the General Council is usually a layman.

On the Curatorium (board of control) of the Theological Seminary at Leyden there is one layman, or a nontheological expert, besides the three theologians. When students are examined for entry to the ministry the curatorium is enlarged by the addition of one delegate from each congregation and all the ministers. But the ministers have only advisory votes.

In the various committees of our church both ministers and laity are represented: men and women. (A woman is sometimes chosen, however, because she is a woman: 'we need a woman on the board'). I mention here the committees for organising Retreats, for giving advice in matters of Catechism, for the Women's Organisation, for our conference house, 'Hoorneboeg".

Formerly a distinction was made in the local church between religious and practical affairs. Some of the aspects of the ministry, however, are closely related with the organisation of the church. On the other hand all members of the Church Board have to take responsibility for the religious life of the congregation. There is no issue on an agenda of a Church Board meeting which does not have some moral or religious aspects.

As to the position of the ministers in the congregation, much has changed. The president of a Church Board is usually a layman. Much more stress is laid on collaboration with the laity. Ministers, however, still have a central position. The reason is this. In a liberal tradition there is no obligatory confession and no bible authority. The minister tends to become an 'expert' in religion. It is difficult to see how this may be avoided until all members of our congregations become 'experts' as well, so that they can feel really free and can bear their responsibility. And this is evidently our task for the future.

Next year our Church will start an Institute for 'Vormingswerk', i.e. an institute where people help to 'form' or equip each other in a quite open way. In collaboration with another liberal Christian group in Holland this work will be started, with a subsidy from the government. These Vormingscentra are spreading all over our country and are run by various churches and groups. They are one of the hopeful aspects of modern church life in Holland.

New Zealand

GRAHAM ENNOR

In New Zealand the ministry of the laity has always been a recognised part of our witness. It cannot be said, therefore, that there have been any significant changes in recent years. Rather has the custom been strengthened by the coming of the thousands of Pacific Island (LMS) Christians, bringing with them the tradition of lay service in the church.

The Island communities have settled in widely scattered places, often some distance from the nearest minister. Without hesitation, the laymen and women have carried on the work of the

church in these places. The list of lay preachers among the Island people is so long that we cannot print them all in our Year Book! They keenly attend classes and study to improve their preaching. This keenness is no less evident in the big centres.

The Congregational Union of New Zealand has had laymen as secretary since 1945 and in the office of chairman, laymen have, more by chance than otherwise, alternated with ministers. One of these lay chairmen was a woman.

In our discussions on church union with Presbyterians, Methodists, Churches of Christ – and now Anglicans – we try to include laymen or women on our representation.

On a national level, the women have the Fellowship of Congregational Women, which includes what used to be known as the Women's Auxiliary of the LMS. Some effort is being made to open the evening women's meetings to include men, it being felt that the work of the church should not be sectionalised. The men are not organised on a national level, but some churches have men's fellowships.

The Union has a lay preacher's course. The college has provision for special lay courses and plans to hold occasional special series of lectures open to all. These begin this winter with four lectures on 'Preaching'.

As opportunity offers, one-day conferences, especially on missionary work, are held. The main national gathering is, of course, the Assembly, where laymen and women make up three quarters of the membership. Similarly in the District meetings, the laity is prominent.

The Evangelical Academy at Bad Boll, Germany

South Africa

VERNON E MILLER

There has been no change in emphasis in recent years either towards clericalism or greater recognition of the laity. Laymen (or women) have always played an important part in the life of our local churches and in the denomination as a whole. In our African and Coloured Churches, many of which have large numbers of branch churches and outstations, the services each Sunday are regularly taken by laymen, who normally are deacons.

In the denomination as a whole laymen, including women, are appointed to denominational committees wherever possible and women are eligible for all offices in the Church including that of the ministry. We have at present three women ministers and are about to ordain a fourth, who we believe will be the first Coloured woman in South Africa to be ordained to Christian ministry.

In 1937 we elected a woman (Miss Emilie Solomon) as Chairman of the Union – being the first denomination as far as we know to elect a woman to the highest office in the Church. Laymen have been frequently elected to the Chair since 1889.

Practically all our individual churches have women's associations, some have men's associations, which meet regularly, and others, informal clubs for both men and women.

The women's associations are united in a Women's Federation which plays an important part in the life of the church. It has its own national President and office bearers and holds its annual meetings at the same time and place as the Assembly of the Union.

Sweden

GOSTA HEDBERG

Up till now there has not been any need for special lay organisations within the Mission Covenant Church of Sweden. That has to do with the Church's historical background and tradition and its strong emphasis on the priesthood of all believers.

When in 1878 the Mission Church of Sweden was founded, the majority of the preachers and the leaders were not ordained priests. They were colporteurs and men of God and led the way for the local congregations and for the Church.

The women were of no less importance from the very beginning, through their work for foreign missions and by their social service.

In the eyes of the established (State) Church of Sweden the new Free Church preachers and leaders were but laymen. A few priests from the Church of Sweden went over to the Free Church but were esteemed as spiritual leaders and preachers, not as ordained priests.

Naturally, the congregations and the Church do regard the various ministries in the congregation in accordance with the apostolic teaching (I Cor. 12: 28, Eph. 4: 11-12)

In the recently approved Constitution for the Church this has briefly been formulated thus

The Church pays regard to the apostolic words of the common priesthood. All believers in Christ have access to their Father in heaven and are called to serve in the congregation and bear witness to the salvation that God has prepared.

The Church also pays regard to the words that God has equipped some people for special tasks. The ministers are Christ's servants in the congregations. Their foremost task is to proclaim the Word, administer the sacraments and take care of souls.

This has expressed itself practically in that laymen have taken considerable responsibility and the highest positions in most spheres. Here are a few instances.

In the 'Mission Board' (the Central Board of the Church) which consists of 16 members, there are only three pastors at present. The Chairman is a layman and is, according to practise, at at the same time Chairman of the annual Assembly. The situation is the same in the Church's Youth Organisation. The Chairman of each Church Board, is likewise usually a layman.

The daily work of each of the local congregations is to a high degree carried on by the laity. The Church with its 95,000 members has about 10,000 Sunday School teachers and about 10,000 Youth Leaders, who give voluntary service in their spare time. To this must be added tens of thousands of singers and voluntary workers in the several sectors of church life.

A characteristic feature of the Mission Covenant Church of Sweden from the very beginning has been the extensive engagement of its members in social work and politics. The Mission Covenant Church of Sweden (out of all proportion to its membership) is heavily over represented in both Riksdag (Parliament) and community politics. In the Riksdag there are at present 22 members, with membership in the Mission Covenant Church of Sweden.

These facts regarding the laity's contribution to our Church do not give us reason, however, to be satisfied with the situation. We need more suitable lay preachers. In that respect we are worse off than our spiritual fathers. In most districts of the Mission Covenant Church of Sweden there is a small voluntary group of lay preachers, who under the guidance of the district superintendent, give their spare time to serve the congregations by preaching as often as they are able. As a rule these groups are called 'Ansgar-corps' in memory of Ansgar, the Apostle for the North, a French monk, who carried the Christian message to the North in the beginning of the 9th century.

We adhere to the conviction that the contribution of the laity to the life and work of the Church is integral to our churchmanship and should be self evident. That is the reason why we are afraid of organising the laity's work as though it were not the normal life of the congregation.

At the same time we are trying to get more laymen in all those activities which we believe most important for Christ and the congregation, now and into the future.

News Round the World

ICC NEWS

Oxford
At Easter an international conference for ministers was held at Mansfield College, Oxford. Over thirty ministers from ten different countries shared their experience and understanding of the work of the minister in the local church today. Dr Fred Hoskins of Chicago was the leader.

Cambridge
At the end of May a group of pastors of the French Reformed Church came to England and spent a weekend in English Congregational churches. They then met with English ministers for a brief conference in Cheshunt College, Cambridge. A further conference is to be held in Cheshunt College in September for representatives from the French Reformed Church, the Evangelical Church of the Palatinate, Germany, and the Congregational Union of England and Wales. Its general theme will be the responsible service of the 'laity' in the Church and the World.

St. Jean du Gard
The Rev Glynmor John represented the ICC at the Synod of the French Reformed Church here at the beginning of May.

Tampere
The Rev Ralph Calder represented the ICC at the 75th anniversary Conference of the Free Church of Finland here at the beginning of June. On his return to England he spent a few days in Sweden and attended the opening session of the Annual Conference of the Swedish Mission Covenant Church.

The Rev Howard S Stanley

Prague

The Rev Ralph Calder attended the Prague Peace Conference in June and used the opportunity to visit churches of the Unity of Czech Brethren. This Church has been associated with the ICC since 1948 and has now applied for membership. Representatives attended the Oxford Conference at Easter. A representative was also present at the Conference of the Swedish Mission Covenant Church.

Uppsala

By the time this is read the Executive Committee of the ICC will have met here at the end of July. Important matters as to the policy and shape of the Council for the future will have been discussed. These decisions will be made known as soon and as widely as possible. We greatly appreciate the generous hospitality and arrangements of our Swedish friends.

Frankfurt

Representatives of the ICC at the 19th General Council of the Reformed Alliance in early August were: the Rev Dr Fred Hoskins, Rev Gosta Nicklasson, and Rev Ralph Calder. Mr. Calder also paid a brief visit at this time to the Palatinate Church.

Youth

We acknowledge with real gratitude the services of Mrs Whibley in taking responsibility for making home arrangements this summer for about thirty young people from Finland, Holland, Germany and Sweden who have expressed a wish to spend some time in England.

AUSTRALIA

The Biennial Assembly of the Congregational Union of Australia held in Brisbane was notable for several important decisions. It was agreed to share in the St. Phillips College project at Alice Springs, and delegates contributed over £400 to get the Appeal for £5,400 off to a flying start. Then it was agreed to appoint a minister trained in social work for service to the aborigines in the Alice Springs area, such ministry to be exercised under the supervision of the National Mission Council of the CUA and in co-operation with the United Church in North Australia which already has a flourishing cause at Alice Springs.

The proposed Basis of Union came under heavy fire from some delegates and was as stoutly defended by others. Procedures were adopted whereby Churches and Unions might put forward amendments, and whereby a final vote might be taken in due course. This is not likely to be before 1968.

The proposed integration of the LMS with the Congregational Unions was approved in principle and the enabling legislation left to the Executive Council to implement before May 1965. The proposed structure within Australia was likewise approved in principle, with the final details yet to be worked out.

The Assembly elected the Rev S J Henshall of Perth, WA, as President for 1964-66, Mr Maynard Davies of Sydney as Secretary, and Mr Bruce Mather of Perth, WA, as Treasurer, the Rev J J Bryant of Burwood, NSW, as Vice-President. The President-elect for the period 1966-68 is the Rev Principal G L Lockley of Brisbane. The proceedings were enriched and enlivened by the presence of the Rev and Mrs Howard Stanley representing the ICC. Their wisdom is the fruit of deep Christian conviction and experience, and being illuminated by good humour and good comradeship was the more readily absorbed by all the delegates during various consultations and while sharing in services of worship. The visitors' sermons and addresses will long be remembered and pondered.

CZECHOSLOVAKIA

Unity of Czech Brethren

The Annual Conference was held in Prague from the 22-24 May 1964. Preachers and elders of all congregations attended.

The Rev B Benes was reelected Chairman and the Rev J Michal Secretary. The Conference received reports of the Council and of several commissions, appreciating with particular satisfaction the report about the final preparations of a new hymn book. On Sunday morning services in all Prague congregations were held within the framework of the conference. In the afternoon an evangelisation gathering was held in the central congregation of Prague and the congregation in Prague-Zizkov arranged an evening of hymn singing. The day before the conference a meeting of preachers was held at which the Rev J B Medek spoke about pastoral care among the preachers.

ENGLAND AND WALES

The Annual Assembly in May was an outstanding one in a number of ways. The unanimous election of the Rev Principal John Huxtable as Secretary of the Union from October was followed by an equally warm tribute to the Rev Howard S Stanley for his distinguished service in that office since 1956. The Rev J A Figures, Moderator of the North West Province, took up duty as Chairman of the Union and the Rev A Ernest Gould was chosen as his successor.

Important steps were taken towards decisions to be made next year as to a new constitution for the Union and a new form of organisation for overseas mission. The vital feature of the new constitution, a covenant relationship of the churches, was accepted in principle by a very large majority. The proposed Council for World Mission of Congregational Churches will unite the work of the London Missionary Society and the Commonwealth Missionary Society and will become an integral part as well as the instrument of seven Congregational Unions.

In many ways the most significant feature of the Assembly was the introduction of *A Declaration of Faith*, a document prepared over the last three years by one of the Union's 'Commissions'. This has had an outstandingly good press reception by commentators from all denominations and may well become a document of as historic importance as the Savoy Declaration, as well as serving its declared purpose of being 'a considered, balanced and detailed statement of convictions'.

The death of the Rev Dr Maurice Charles deprived Paton College of a devoted Principal. The resignation of the Rev Eric Pyle means that Cheshunt College has lost its President after only five year's service. The Rev Dr Charles Duthie becomes Principal of New College after serving the Scottish Congregational College in that capacity for twenty years.

The Rev Ronald K Orchard will become General Secretary of the British Conference of Missionary Societies in September 1965. After service with the London Missionary Society and the International Missionary Council he has been London Secretary of the Division of World Mission of the WCC.

FINLAND

From early days Finland has been a land of revivals, but since the last war there have been no great ones. New methods to proclaim the gospel have been sought. The indifference of the people towards the Word of God has compelled Christians to more efficient activities and greater sacrifices.

In the Finnish Free Church we have paid more attention than earlier to the education and schooling of our ministers and to missionary work. After a lapse of many years we were able to start a new three-year course in our school for ministers in Helsinki, last autumn. The students number 12 men and 4 women. At the end of the first year we can state with satisfaction that they have been successful in their studies. During the summer the pupils are in evangelistic work or are holiday preachers in different churches. One of the pupils is studying in Sweden in the Theological Seminary of the Covenant Church. Next autumn we send a young man to study in Germany too. The building of a Bible College and a Grundvig School will probably be started very soon.

At the beginning of June we celebrated the 75th anniversary of our Church. We were happy to have the Secretary of the ICC, the Rev Ralph Calder, as our guest. He brought greetings of the ICC to the Conference. We had also representatives of the Danish and Swedish sister churches. No special changes have taken place in the government of the Church. The office of a missionary secretary was formed, but the occupant of the office will be elected later.

Increasing attention has been paid to foreign missions. Our new missionaries in Nepal have got firm hold of their work. The Principal and the Economic Secretary of our Church have just paid a visit to our missionary field in the French Congo.

We rejoice in the fellowship with our sister churches abroad and hope for still livelier connections.

IRELAND

At the recent Assembly of the Irish Congregational Union, the 135th, the Church at Whitehead, which was formerly Presbyterian, was received into the Union, raising the total of our Churches in Ireland to 23. More than half of these churches have a membership of less than 50, some of them less than 25.

By a majority vote the Assembly agreed to continue the talks with the Presbyterians and Methodists. There is a significant group within our Union of strong conservative theological opinion which is

anti World Council of Churches, and anti-ecumenical discussion of any kind.

A new element has been introduced into the field of Church union by an invitation from the Episcopal Church of Ireland to the Presbyterians and Methodists to engage in discussions. The invitation was welcomed. This leaves the Congregationalists more or less out on a limb, as no such invitation came our way. There was in fact a considerable body of opinion at the Congregational Assembly that should such an invitation come our way we should withdraw from the present 'talks'.

JAMAICA

The Rev Roy Huntly arrived from England in April to be the minister of the North Street Church, Kingston. He succeeds the late Rev John Mackie who died in January 1963.

Mr Earl Thames, a Jamaican Rhodes Scholar who has now completed his theological course at New College, London, returned home this summer to enter the service of the Congregational Union of Jamaica. His father is a deacon of the North Street Church, Kingston.

The Rev W Archie Scott, minister of the Ridgemount Church, Mandeville, for seven years, has resigned to return to England. The new conversations towards Church Union which began some months ago between the Congregational Union and the Presbyterian Church of Jamaica are proceeding. It is expected that a basis of Union will be ready for presentation at the next Assembly and Synod of the respective Bodies.

SCOTLAND

At the Annual Assembly in May our relationship with the Church of Scotland provided the main discussion. By a very large majority it was agreed that conversations continue. It was pointed out that the Church of Scotland is now the only common factor in several bilateral conversations going on between Churches in Scotland. By a very small majority, and on a second vote a statement was accepted asking that church conversations should now be initiated on a multilateral basis.
It was agreed to experiment with a Week-end Assembly in 1965. This is being done to secure the participation of younger church members.

It is with very great regret that we said farewell to the Principal of the Scottish Congregational College. During his twenty years as Principal, Dr Duthie has made our College widely esteemed among our Churches; he has raised its standards, has always been ready to widen the curriculum to meet new developments. By his evangelical and ecumenical concern he has commended the Gospel, and our denomination, far beyond the borders of Scotland. His leadership in debate, and his ironic spirit will be greatly missed. We wish him, and his wife, all blessings as he goes to take up his new appointment as Principal of New College, London. Professor James Wood has been appointed to succeed Dr Duthie; he has been Professor of Biblical Languages, Criticism and Exegesis since 1947. As a past minister at Belmont Church, Aberdeen, and Dalkeith, and as a Past President of our Union, he is widely known and respected among our Churches. Dr A Morton Price, of Perth Congregational Church, will succeed him in his Chair.

WALES

The Annual Assembly of the Welsh Independents was held during the first week in June, at Llangefni in Anglesey. The incoming chairman was Mr Brinley Richards of Maesteg, former Treasurer of the Union. Mr Richards is a national figure in Welsh literary life, and a winner of Eisteddfodic laurels. His address *The Law and the Gospel*, was a historic message and will remain a literary classic.

The event of the year was the election of Rev Trebor Lloyd Evans MA, BD of Morriston to succeed the Rev E Curig Davies BA as Secretary. Mr Gwynfor Evans MA, LL B the treasurer-elect, is a barrister by training with very many connections with the Congregational ministry. He is a graduate of the Universities of Wales and of Cambridge.

NATIONAL ASSOCIATION (USA)

The National Association of Congregational Christian Churches held its Annual Meeting at Plymouth Church, Witchita, Kansas 23-25 June. The most important piece of new business was the creation by unanimous vote of a World Christian Relations Commission. As a major part of its function the Commission was made *the agency of the National Association in initiating, implementing, sustaining and improving relations with all other established religious bodies in a spirit of fellowship.* The Commission is composed of Dr Harry Butman *Chairman*, Mrs H E Barg, Dr Howard Conn, Dr H D Gray, Dr John Green, Mrs George Mead and the Rev Neil H Swanson, Jr.

The gathering was sobered by the news of the death, shortly before the meeting of the Rev Joseph J Russell, a worker in the National Association since its beginning and formerly editor of *The Congregationalist.*

The Rev A Vaughan Abercrombie of Tacoma, Washington was appointed Executive Secretary of the Association in succession to the Rev Neil H Swanson, who had completed the Statutory period of six years.

Approximately 200 young people attended sessions of the National Pilgrim Fellowship, held at nearby Friends College during the sessions of the Annual Meeting.

The Rev John Huxtable

Book Reviews

The Layman in Christian History
edited by Stephen Neill and Hans-Ruedi Weber (SCM 40*s* 0*d*)
This volume of 400 pages, which is an enterprise of the Department on the Laity of the World Council of Churches, is a collection of essays by a team of scholars. It constitutes a historical study of the subject from apostolic times through the Reformation to the ecumenical movement. It overcomes remarkably well the weaknesses inevitable in a collection of writings by a variety of authors and which has to compress so much into so short a space. The Congregational reader will miss a full apprehension by Stephen Neill of the quality and significance of the Puritan movement in 17th century England. But the essay on the Radical Reformation, in which Congregationalism has one of its roots, is excellent. This is essential reading for those who would see this vital development in the realm of Church Order in its historical perspective.

The following are among the many books recently written which deal with the subject of this issue. They are warmly recommended.

The Layman in Christian History Stephen Neill and Hans-Ruedi Weber (SCM 40*s* 0*d*)

A Theology of the Laity Hendrik Kraemer (Lutterworth, 15*s* 0*d*)

Salty Christians Hans-Ruedi Weber (Seabury, NY)

We the People Kathleen Bliss (SCM 5*s*)

God's Frozen People Mark Gibbs & Ralph Morton (Collins 3*s* 6*d*)

Only One Way Left G F Macleod (Iona 5*s*)

Letters and Papers from Prison Dietrich Bonhoffer (Collins 3*s* 6*d*)

Layman's Church [symposium] (Lutterworth 5*s*)

Lekmanner till heders Thorvald Kallstad (Sweden)

Lekman tar ansvar Stig Hellsten (Sweden)

Church and World Encounter Lee J Gable (United Church Press $1.60). [A study of lay institutes and evangelical academies of Germany]

Centers of Christian Renewal D G Bloesch (United Church Press $3). [A study of Protestant evangelical communities in Europe and America]

Signs of Renewal (WCC 3*s*). [The Life of the Lay Institute in Europe]

A Layman Looks at the Church Kenneth Grubb (Hodder 5*s*)

Images of the Church in the New Testament Paul Minear (Lutterworth 30*s*)

The Ministry of the Laity Francis O Ayres

ACKNOWLEDGEMENTS

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Photographs

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United Church of Christ (p 14)
Swedish Mission Covenant Church (p 1, 5)

international congregational council

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The Churches and Missions of the United Church Board for World Ministries - in Angola, Ceylon, Ghana, India, Japan, Pacific Area, Philippines, Near East, Rhodesia, South Africa and Latin America.

The Churches and Missions of the London Missionary Society - in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in 'unrestricted communion of Pulpit and Lord's Table' with the United Protestant Evangelical Church of the Palatinate, Germany.

world congregationalism

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Editorial

On Making a a Good Confession

The major theme of this issue of *World Congregationalism* is the attitude of Congregationalists to the making and use of statements of common faith.

Congregationalists have had the reputation (and at times have gloried in it) of being a resolutely creedless people. Many other Christians have jumped to the conclusion that being a Congregationalist means freedom 'to believe what one likes'. We who know Congregationalism from the inside refute this conclusion as a travesty of the truth. But we must take account of the fact that this is how we look to many fellow-Christians. Nor is our responsibility in this matter limited to fellow-Christians. Agnostics and humanists are gratified by our anti-dogmatism but modify their respect for us when we appear to fail to answer their question: 'Then what *do* you believe?'

How is the ambiguity which appears to mark the Congregationalist standpoint to be explained and removed? Does the typical Congregationalist attitude to creeds and communal statements of faith, seemingly so negative, actually rest upon positive Christian convictions, which in their turn constitute in fact a common denominator of faith? If so, what are they?

From earliest times Congregationalists have not been unwilling to draw up statements of faith both for individual churches and for associations of churches. Yet in the latter case, on nearly every occasion they immediately added a disavowal of any intent to make the declarations 'impositions and exactions of Faith'. In the case of doctrinal articles drawn up by individual churches, the Congregational record has been less consistent. There was a period when such articles were written, for instance, into Trust Deeds, with the stern intent of ensuring the orthodoxy of the pulpit. But that period passed and such Trust Deeds silently acquired the habit of passing into oblivion, and what has now long since been regarded as the typical Congregational standpoint re-asserted itself. It is probable that the reason why no such force and authority were attributed to statements made by representative groups or associations of churches is that these bodies were denied to possess churchly prerogatives. Be that as it may, it seems clear that the problem for Congregationalists has not lain in the fact of common confession as such but in its function.

How far have we as Congregationalists thought through this question of function? Indeed, the historian will pose a prior question: what was the function conceived to be when common confessions were made? The question is germane, seeing that scanty use was made of them thereafter either in corporate worship, or as a witness, fortifying to the individual church-member, to the common experience and certitude of the community, or as an instrument of evangelism.

The evidence all points to a traditional and deep-seated distrust of creeds among Congregationalists. This is to be explained historically and theologically.

Historically Congregationalists have been affected as to their very make-up by the use of Creeds as 'credenda' – that which must be believed under pains and penalties – instead of as 'credo' – a personal declaration. Like the word 'dogma', so 'creed' has been painfully associated with the claim by an external authority to coerce the human mind and spirit into an acceptance of convictions which should be arrived at only by the operation of forces working within the man himself. The *Savoy Declaration* of 1658 represents the Congregational conviction that:

> *The Spirit of Christ is in himself too free, great and generous a Spirit, to suffer himself to be used by any human arm to whip men into belief; he drives not, but gently leads into all truth and persuades men to dwell in the tents of like (sc. commonly shared) precious Faith; which would lose of its preciousness and value, if that sparkle of freeness shone not in it.*

It is in order to avoid any confusion with this illegitimate use of a creed that successive expressions of common faith have been called 'declarations' or 'statements' and have carried a rider disclaiming any intent of imposition and penalty. Further, this use of creeds was made by *an authority external to the individual church*, and thus contravened a fundamental principle of Congregational ecclesiology. Congregationalism has not, for instance, admitted of the excommunication of a church-member or a local minister by a 'central' Church authority.

But if Congregationalism shudders at the thought of a humanly devised *credendum*, it has also been disposed to take very seriously the meaning and implications of *credo*, and there is nothing in the Congregational standpoint to prevent 'I believe' from becoming 'we believe'. But here, too, a powerful complex of religious experience and theological belief must be taken note of, and may be analysed briefly.

(a) Faith is essentially to be understood in terms of a personal apprehension of and response to God in Jesus Christ. 'Faith is not a scroll to be safeguarded and handed on intact, but a life blood to be transfused into new persons and organisms.'

(b) The tradition of unresting theological reflection within Congregationalism witnesses, nonetheless, to the awareness that religious experience has its intellectual content and implications. This intellectual activity is itself a product of faith, and intellectual conviction is part of faith. It is of fundamental importance to *think* rightly of God and we must maintain that meaningful statements can be made about God.

(c) At the same time, Congregationalists do not hold to a static conception of truth or believe that some conviction arrived at in the past must, notwithstanding human experience and fuller knowledge, remain unchanged both in its content and its verbal formulation. Unless creed makers are conscious that the Spirit has yet many things to teach us, they will misconceive the essential character of the Christian faith. It possesses no closed creed but a continuous revelation of the Holy Spirit.

(d) Faith requires intellectual honesty, 'truth in the inward parts'. Congregationalists evince a deep discomfort when creeds are recited (as it often appears to them that they are) 'only with the larynx and not from the mind and heart'.

(e) The genuine *credo* and communal expression of faith are to be regarded as *witnesses* to faith; they deserve respectful consideration, to whatever age they belong and from whatever part of the Church they emanate, on that very ground. But they cannot in themselves be regarded as the authoritative basis of theology. It is this conviction which distinguishes Congregationalism from strict confessionalism.

(f) Deeply ingrained in the attitude of Congregationalists is the principle of toleration. New Testament 'love' ought to be stronger than differences of credal formulation. The limits of Christian communion are not set solely or primarily by intellectual agreement. This, too, is a reason why Congregationalists decline to make credal assent a condition of church membership. While it is true that mistaken ways of thinking can lead to an impoverishment of experience and to lives unworthy of Christian faith, until these impoverishments and unworthinesses are manifest and wilfully adhered to, we believe that we have no right to refuse the Christian name to those who claim it. Many whose intellectual expression of faith is not Nicene orthodoxy have brought forth fruit in life, character and influence for which we ought to glorify God. We cannot exclude from the Church those who trace their faith to Jesus Christ.

Having said these things, it may still be maintained that without any confession in deed and word no Christian Church is able to exist. The great if difficult undertaking perpetually set for Congregationalism is to make a testimony which is as genuinely and as fully communal as possible, giving proper heed not only to its own native experiences and convictions but also to the multivaried testimony of the Church universal. This, however, is said in the full awareness that there may be many Congregationalists yet to be persuaded of the propriety and necessity of the credal expression of their Christian faith.

G J

To Our Readers

It is with very real disappointment that we announce that this must be the last issue of 'World Congregationalism'. Our little magazine has survived for just over six years in a variety of forms. Perhaps we may take some pleasure in feeling that the last was the best.

But it was also the most expensive and the Executive Committee of the International Congregational Council has come to the conclusion that it ought not continue the considerable subsidy by which the magazine has had to be sustained. The only alternative would have been an increase in subscription. Small though this has remained we do not feel that we should ask for more. What we really hoped for was a much larger circle of readers; but though this has steadily increased, the growth has not been rapid enough.

All, however, is not lost. We shall publish a News Service every two months in as attractive a form as possible. And once or twice a year we shall issue a pamphlet in a series of 'Congregational Studies'.

For current subscribers there will be a Congregational Study on 'Covenants' issued at the end of the summer and copies of the News Service will be sent to the end of 1965. Thereafter the News Service will be made available gratis to those interested to receive.

Now is the time to express in a single sentence the very real gratitude of the Editors to all those who have written for 'World Congregationalism', to all our subscribers, to those who have assisted in different countries in the promotion of its circulation, to our printers and not least to those whose encouragement we personally felt might have justified its continuance.

RALPH F G CALDER
GLYNMOR JOHN

Apologetical Narration

EARLY CONGREGATIONALISM AND CREEDS

ROBERT S PAUL

Congregationalism's relationship to creeds is the history of its struggle to relate the personal faith of the Christian to the historic Faith of the Church. If I judge the temper of Congregationalism correctly, I think we have always preferred to speak about the Faith in terms of 'apologetical narration' rather than in terms of a creed or even a platform: the Christian Faith is to be made personal if it is to be relevant.

Within the Anglo-Saxon setting Congregationalism's attitude to the Faith has revolved around two equally important points. First, Congregationalists have always insisted on their intention to be faithful to the historic Faith as it is revealed in the redemptive incarnation of Jesus Christ. Secondly, they have maintained that this same gospel must be constantly re-evaluated and appropriated within the living and contemporary testimony of the Church. Congregationalism has sometimes appeared to show a negative face to credal forms, but I would suggest that this scepticism about credal *forms* has arisen out of a positive concern to preserve the credal *content*.

As we read their theological systems, whether they originate in the Separatist or the Puritan branch of the movement, we are often more impressed by their superorthodoxy than by any tendency to be lax about the Faith. The words attributed to Pastor John Robinson in his farewell sermon to the Pilgrims – 'the Lord had more truth and light yet to break forth out of his holy Word' – have been used to justify almost any extravagancy of belief, but it is certain that to Robinson's hearers they simply reaffirmed the principle of freedom *under* the gospel, the guarantee that God who had spoken through the Scriptures was a living God who would continue to reveal his saving gospel to those setting off into the unknown. The quotation should be set beside a passage from Robinson's *A Just and Necessary Apology*, where with no less charity, he urges the reader, 'if in any things we err, advertise us brotherly'; but the reason *why* he invited such criticism is equally significant, for he goes on to say, 'Err, we may, alas! too easily; but heretics by the grace of God we will not be.'

The same concern may be seen in the non-separating Puritan wing on the movement. The Dissenting Brethren in *An Apologeticall Narration* said that they had taken as their first principle 'the primitive pattern and example of the churches erected by the apostles' but they continued, 'a second principle we carried along with us in all our resolutions, was not to make our present judgment and practice a binding law unto ourselves for the future'. They declared that they had had too pertinent an illustration of how they might fall prey to error in their own earlier willingness to conform, 'and therefore in a jealousy to ourselves, we kept this reserve . . . to alter and retract (though not lightly) whatever should be discovered to be taken up out of a misunderstanding of the rule'. (i.e. *the biblical rule*). Again we must emphasize that their unwillingness to regard their own definitions and formularies as unalterable arose out of their determination to defend the Faith and not from any desire to be free of it. Just because the Faith of the Church was living and

real, the members of the Church must give an account of the faith that was in *them;* just because they valued the gospel so highly, it could be expressed only in the contemporary terms of testimony and *apologia.*

Both Robinson and the Dissenting Brethren were primarily thinking of this issue in terms of church polity, but once the principle was established, it must apply equally to the whole area of Christian doctrine.

This commitment to declare *the* Faith *in* faith was founded upon Covenant Theology, and in particular upon the Church Covenant that was the basis of their churchmanship. It was common to both Separatist and Puritan. The heart of it was the personal covenant between the members of the local Church and God, a personal commitment to Christ within the context of the church fellowship.

The Faith which the Church professed was not only a *corpus* of belief and dogma to which the church member gave his assent, but it was also a living body of truth, to the assurance of whose promises he was pledged in Word and Sacrament, and for the proclamation of which he held corporate responsibility with his fellow church members. In his account of Robinson's farewell sermon to the Pilgrims, Edward Winslow says, 'Here also he put us in mind of our Church Covenant; at least that part of it whereby we promise and covenant with God and one another, to receive whatsoever light or truth shall be made known to us from his written Word; but withal exhorted us to take heed of what we received for truth; and well to examine and compare, and weigh it with other Scriptures of truth before we received it.'

The concern might also be illustrated in the successive editions of the church covenants issued by the early churches of our order, e.g. the covenant of Salem Church, Massachusetts, 1629. This was a simple commitment to walk in the ways of God 'according as he is pleased to reveal himself unto us in his blessed word of truth'. As Williston Walker has pointed out, the brevity and simplicity of this form should not lead us to suppose that doctrine was irrelevant or unimportant to that congregation. Quite the reverse is true, for there is contemporary evidence to show that at this time the doctrinal articles of the Church of England were expounded in New England churches more regularly than anywhere else in the world. But wherever or whenever Christian doctrine was questioned or thrown into doubt, the local church felt its responsibility to clarify the issue, and even to bring it into the context of its own covenant. Perhaps the most significant change in the covenant at Salem came with the introduction of a *Direction for Public Profession* in 1665 by its minister, John Higginson.

The *Direction* was a fairly concise but comprehensive statement of the articles of the Christian Faith on the lines of the earlier *Westminster Confession* or its more recent Congregational counterpart, the *Savoy Declaration.*

Although the *Direction* was apparently formulated and used in the examination of some church members, it does not appear to have ever been adopted formally by the church at Salem, and it is notable that as part of its own preface it included some significant statements from John Owen's preface to the *Savoy Declaration.*

'The Genuine use of a Confession of Faith is, that under the same Form of Words they (the churches) express the substance of the same common salvation or unity of their Faith. Accordingly it is to be looked upon as a fit means, whereby to express their common Faith and Salvation, and not to be made use of as an imposition upon any.'

This illustrates the essential temper of Congregationalism in both countries. In the words of their creeds and covenants they do no more than 'express the substance of the same common Salvation or unity of their Faith', and the forms are not therefore 'to be made use of as an imposition upon any'. But do not think thereby that the 'substance of Salvation' is to be treated lightly, or that precision regarding its definition and exposition is unimportant. On the contrary, in the care with which churches such as Salem revised their covenants we see the churches of our order struggling to make the Word of God contemporary, within their own situation: their refusal to set up their own words as fixed and infallible arose not out of indifference to the Faith but from the fact that they cared so intensely. For Congregationalists have always been conscious that the blessed gospel of our Lord and Saviour Jesus Christ is so much bigger than the words in which we have to express it. When we have done our best to give it form, it is still not a formula to be invoked or a definition to be applied, but it is something to sing and shout. As Bernard Manning once reminded us, Congregationalists have preferred to sing their creed in their hymns. Faith needs to be expressed in life and worship.

The Rev Dr Robert S Paul is Waldo Professor of Church History in Hartford Theological Seminary. Author of many books, he was formerly a Congregational minister in England and a member of the staff of the Ecumenical Institute, Bossey, Switzerland.

United Church of Christ

The Statement of Faith

ROGER L SHINN

The General Synod of the United Church of Christ in 1959, a year before voting on a Constitution, approved a *Statement of Faith*, which is now widely used within this church. For many members of the church the vote represented a conviction that the formation of the United Church was not simply a functional merger of denominations, but an act of Christian faith.

The resolution of the General Synod explained the purpose of the Statement in a significant sentence. The Statement is 'understood as a testimony of the United Church of Christ to the faith commonly held among us in the words of our time and not as a substitute for or revision of the ecumenical creeds and the confessions, platforms, and covenants of the communions joined in the United Church of Christ'.

Behind this purpose lay the interesting story of the formulation of the Statement. A commission of 30 members had been entrusted with the responsibility of presenting a statement to the General Synod. The commission included theologians, pastors, Christian educators, and laymen. They worked within a set of instructions that defined their task in three important aspects.

(1) The Statement, the commission had been instructed, was to be a 'testimony and not a test, of faith'. Clearly the United Church did not want any rigid credalism. Its desire was not for an elaborate definition of faith or for a standard of orthodoxy, but for a language by which Christians could declare their faith.

(2) The uniting communions had earlier voted their approval to the following statement: 'The faith which unites us and to which we bear witness is that faith in God which the Scriptures of the Old and New Testaments set forth, which the ancient Church expressed in the ecumenical creeds, to which our own spiritual fathers gave utterance in the evangelical confessions of the Reformation, and which we are in duty bound to express in the words of our time as God Himself gives us light'. Those words put faith in a setting of both tradition and contemporaneity. The faith of the United Church was to be the faith of the Bible, the faith declared in the honoured confessions of the past. Yet the language was to be contemporary, not as a concession to the modern spirit, but as a responsibility of Christians who worship a living God.

(3) The foregoing citation demonstrates an ecumenical spirit. The commission, therefore, was not interested in amalgamating the past confessions of the uniting churches or in formulating some distinctive faith of the United Church. It sought to declare the ecumenical Christian faith – although inevitably it would do so with the characteristic sensitivities of a North American church with a given history.

The Arguments that Never Developed

The commission worked amid a few apprehensions, more noticeable among some of the constituencies than among the members of the commission itself. Would the Evangelical and Reformed members, with their roots in the German Reformation, and the Congregational Christians, with their English free-church heritage, form denominational factions? Would the professional theologians demand an erudite language that the laymen found harmful? Would cliques of conservatives, liberals, neo-orthodox, and neo-liberals emerge? Most disturbing of all, would an irreconcilable tension develop between the faith set forth in Scripture and the 'words of our time'?

The remarkable experience of the commission was that none of these arguments developed.

Most noteworthy was the increasing discovery – perhaps the right word is revelation – of the relation between Scripture and contemporaneity. The commission might have found itself, torn by the backward pull of the Bible and the forward pull of history, forced to settle for some unhappy compromise between the two. But for the most part this conflict did not rise.

It is necessary to say 'for the most part', because obviously the Christian in a scientific age sees his world differently and talks differently from the men who wrote the Bible. Sometimes Christianity demands both effort and imagination, as it seeks to apprehend an ancient and alien insight, yet to be honest to its modern understanding of things.

The commission understood very well that it could not simply repeat the words and beliefs of the past. But even more significant was the increasing conviction that, when Christians get closer to the great scriptural declarations, they get closer to themselves today. The Word of God, addressing them through Scripture, breaks through hardened religious formulas and patterns of past and present alike.

Such a claim may seem to be merely a pious generalization. But its meaning becomes clearer in one specific characteristic of the Statement.

A Critical Decision

Most of traditional confessions of the church are set in a triadic form, derived from the doctrine of the Trinity.

This time-honoured structure provides one way of declaring Christian faith. It is not the only way. And it is not the characteristic biblical way.

The Bible itself is primarily a narrative. It tells of the deeds of God and the history of a people, beginning with the creation, running through centuries of history, and concluding with an imaginative look into the future in the Apocalypse. The Bible includes doctrinal discourses, law, prophecy, devotional writing. But all these are incorporated in the historical framework.

Furthermore the Bible includes several confessional statements, which state the biblical faith in a brief, concentrated way. Recent scholarship has located some of these and has shown that they are among the earliest biblical passages, around which other documents were gathered in the formation of the Bible. These confessional statements are not enumerations of doctrines but declarations of what has happened. They take a narrative form. They are recitals of the deeds of God among men.

In the Old Testament perhaps the most ancient and significant of these confessional liturgies is found in Deuteronomy 26: 5-9. The New Testament begins with the gospels, the declarations of good news. The apostolic preaching in the Book of Acts is usually the account of activities of God and men. Paul's letters centre on what God did in Christ. Wherever scholars locate in the New Testament the basic proclamation (the *kerygma*, to use the Greek word so often used by New Testament scholars), it is the testimony about events.

The Statement of Faith in this respect takes the biblical declarations as its mode.

Thus the Statement begins with a confessional preface and closes with a doxology; these bracket seven sentences, each telling of the activity of God. The subject of each sentence is God. The accented words are usually the verbs that declare his activity. In the total Statement the opening phrases echo Genesis, the concluding words are from Revelation, and the several sentences retell the scriptural story of the works of God.

In this respect the Statement may be akin both to the Bible, with its emphasis on history and divine activity, and to contemporary thought, with its affirmation of activity.

The Christian Life

In one other major respect the Statement differs from most of the classical confessions. The latter concentrate on doctrine; this statement, while affirming the major Christian beliefs, gives major emphasis also to the Christian life. In this respect the statement is again akin to Scripture, which in both Old and New Testaments gives great attention to God's demand for obedience.

Throughout the history of the church, the powerful confessions of faith have usually arisen in times of conflict and crisis. The ancient ecumenical creeds often came out of the struggles against heresies that distorted the faith and threatened the unity of the church. Today, it may be reasoned, the temptation that threatens the church is less the doctrinal heresies of the past than the modern heresies that infiltrate the church with nationalism, racialism, and complacent culture religion. Hence it becomes important that the church, confessing its faith, return to the biblical emphasis upon faithful discipleship.

The accent on ethics is not a separate item in the Statement of Faith but an integral part of the whole. The Statement declares that God seeks in holy love to save *all* people, that the Holy Spirit binds in covenant people of all races. It declares the judgment of God's righteous will. It reminds the churchman that God calls him to the service of men, that the sacraments are indissolubly related to ethical commitment, that courage in the struggle for peace and justice is as truly God's gift as is eternal life. Faith and works are not opposed, but the meaning of obedience is stated in the context of the gospel of grace and forgiveness.

In this respect, as in the structure of recital, the statement seeks to maintain its kinship both to its biblical source and to the contemporary mind.

Nobody in the United Church of Christ would argue that this Statement is *the* way to confess the Christian faith. It is one way, a way that some churchmen find helpful in our time. Obviously it will not be used forever. In times to come Christians will again and again seek to state their faith in words of their time as God gives them light.

Dr Roger L Shinn is Professor of Applied Christianity at Union Theological Seminary, New York, and a member of the Executive Committee of the ICC. He was also author of the final draft of the Statement about which he writes.

England and Wales

What Does Christian Believing Mean Today?

W A WHITEHOUSE

In 1958 a Commission appointed by the Congregational Union of England and Wales met for the first time and considered its task – 'to prepare a statement of faith'. What should the statement look alike; what purposes would it serve, and, above all, what basis was there for producing it? One Committee of the Union (Youth and Education) had clear views on what was wanted, and the Commission did its best to meet its request by producing quite quickly *A Short Affirmation of Faith.* After revision in the light of comment from the churches, it was published in May 1961, with a Preamble which contained the Commission's opinion of its character: 'primarily educational', 'primarily intended as a summons to faith within our own churches'.

There was a promise (or threat) of a longer Declaration to serve wider purposes, and these are now stated and explained in the first five paragraphs of the *Introduction* which is part of *A Declaration of Faith* (*first provisional draft*) submitted to the Assembly of the Union in May 1964. This longer Declaration is the target at which the Commission has been aiming from the beginning; but since no one could see the target, and everyone saw in varying perspectives the obstacles which obscured it, the Commission could only grope towards it as an exploratory team whose members took quite seriously the possibility that they might have to admit defeat. It is of the Lord's mercy that this has not so far been the case.

It is worth stressing, first, that the Introduction should be regarded as part of the total *Declaration.* There is a time for making Declarations – and there are times when churches should not attempt to do any such thing. We had some difficulty in deciding that the time chosen by the Congregational Union was an appropriate one. We accepted it as such by reference to 'the long-standing crisis' provoked by the mounting pressure of scepticism and unbelief which create uncertainty about Christian faith within the Church as well as outside it. In the situation created by this crisis of uncertainty, it was not, we believed, enough to add one more to the series of outlines of belief written in the best attainable modern idiom. There must be a full and searching declaration of the roots in actual human living from which affirmations of faith spring, with acknowledgement of the constraints and of the tensions which bring them to birth – and at the same time threaten to strangle them at birth. A Declaration which makes clear what it is like to live by Christian faith must, under modern conditions, contain some explanation of itself.

What does 'believing' – Christian believing – mean for members of Congregational churches in England and Wales today? It was the answer to this question that the Commission thought it must try to 'declare'. Declarations of Christian faith must, of course, direct attention from the believers to that in which their trust is placed. Further, a Declaration from any part of the Church should not be a denominational manifesto but a contribution to the ecumenical task of declaring the Christian faith in the contemporary world; though at the same time it is right to show how we speak out of the experience of a distinctive way of Church life.

The question was whether there is anything to be said which was not said equally well in existing statements, and which we could honestly invite all the members of these Congregational churches to say in common. Some members of the Commission saw this as a daunting question to which there was no easy answer.

Indications of a constructive answer to this question were granted to the Commission at a very early state in its proceedings, though it took four years to sort them out. The first step was for each member of the Commission to write his own version of an opening paragraph for a possible Declaration, with brief indications of what would follow. Authorship was not disclosed until these drafts had been discussed – and there were some surprises when names were eventually attached to the drafts! It was heartening to find that there would be no serious quarrels about the fundamental contents of any statement.

One draft commended itself to all as being right in tone and direction, and it was adopted as a guide for further exploration. Two or three others had features which illuminated the way forward. It would be interesting to have from the Commission's first Chairman his story of progress from that point. Everything depended on his tremendous capacity to *listen* to what everyone said and to use it constructively; and he is the right person to say which points established themselves as decisive for the final product and why they did so. The four points which I choose for mention reflect particular pre-

occupations of my own (at the time, and when I look now at the published draft).

First, it seemed right to aim at a document which made clear and positive affirmations and whose tone was that of an authentic religious confidence arising out of gratitude and not out of pride. Whether this could be done in modern circumstances, without smothering the affirmations in overtones of doubt and difficulty, was difficult to predict; and this problem led to the idea of a document in two parts, Introduction and Declaration.

Second, it seemed right to present the substance of Christian belief as a series of affirmations about *God*, telling the story of his grace, unfolding both in promise and in command. We had no framework, comparable with that of orthodox Calvinism on which the Savoy Declaration relied, for such a presentation. We were not persuaded that 'Biblical Theology' has in fact supplied an alternative framework. There still is room for argument about whether in these days we should make Jesus Christ the dominating subject of the Christian story and keep difficult references to 'God' out of sight so far as possible. The Commission, in full awareness of J A T Robinson's sources, though not of his book, chose in this matter to go against the stream. The dogmatic core of the Declaration may be tracked down, I venture to suggest, to Section II which has for its theme the free and active *grace* of *God*.

Third, it appeared that much might depend on the way chosen for characterising the human response of 'faith'. The word 'faith' does not point sufficiently clearly and vividly to the actualities in human experience from which Christian affirmations spring and which Declarations must talk about in a secondary way. In some instances 'belief' is the appropriate and sharper word. In most instances, as the Declaration demonstrates, 'trust and obedience' serve the purpose. The Commission's willingness to envisage 'faith' as a human act which finds its focus in *worship* proved to be a liberating one. The word itself is not widely used in the finished draft. The idea, has however, influenced the presentation of these human actualities throughout the document.

Fourth, the broad structure of the part called *Declaration* was prefigured in the suggestions appended to sample opening paragraphs and the discussion of their merits. Only after a long process of trial and error was the eventual structure established.

This is not the place to consider the nine sections in detail. Most of our time was spent on the question of content.

It will be interesting to discover whether Sections I-III deal with convictions and with questions which are alive in the minds of church members who have no professional training in theology. These sections fit together as a group, I and III having grown out of II. Sections V-VI invite attention from everyone in Congregational church membership. Section IV, like Section VII, is a precarious attempt to speak about God's rule over the world, at a time when faith, both in present providence and in future consummation, is weak and confused. Sections VIII-IX are an attempt, made without any guidance from past practice, to declare what it means to conduct human life by Christian faith. As the Commission knows from its own difficulties, this is likely to be the most controversial part of the Declaration; and there must be searching discussion about whether what has been said here is true – true to the grace of God in Jesus Christ our Lord.

The major question about what to say could not be settled until the subordinate questions about how to say it had been squarely faced. The acid test of the final product was in fact made at the last stage of all when we undertook to produce side-headings for each paragraph, as a means of guiding readers through a long and difficult document. Could the story be focussed in such brief marginal sub-titles, and would it appear to be the right story when focussed in this way? Readers must judge for themselves. What I hope may be said is that no one person's idiosyncracies, whether in theological outlook or in human make-up, have intruded upon the document and made it a vehicle for imposing upon others convictions or insights which they cannot genuinely make their own. One person, it is true, wrote the final version of the draft – and his suspicious colleagues maintain that the brand of this particular Cain is all over it! But they will agree, as he does, that the Commission as a whole gave him all that he had to write, through a corporate effort which will stand in the memory of all who participated as a privileged experience of the presence and power of the Holy Spirit for which we shall be everlastingly thankful.

The Rev Dr W A Whitehouse is Reader in Divinity at the University of Durham. In 1962 he succeeded Dr H Cunliffe-Jones as Chairman of the Commission. For Dr Whitehouse's appointment to the new University of Kent see 'News Round the World'.

SWEDISH MISSION COVENANT CHURCH

WILLIAM BREDBERG

A few historical factors had a deciding influence on the basic attitude of the Mission Covenant Church of Sweden to confessionalism.

First. The Established Church of Sweden was a Lutheran Church, where *Confessio Augustana* was placed side by side with the three oecumenical Creeds of the Ancient Church as a Guiding Principle for Christian Faith, and the other Confessions in the Book of Concord were also referred to as witnesses to the Doctrine. Every Swedish citizen had to be a Lutheran.

Second. The evangelical revival in Sweden from 1830 was accompanied by a fervent study of Luther's own writings. But the reformer himself made use of the thesis *Sola Scriptura.* The Holy Scriptures alone should be the Guiding Principle for Life and Doctrine. Every individual Christian, whether priest or layman, had the right and was called upon to express his own faith on the basis of the Scriptures.

Third. These two factors created a variety of persuasions both within the Established Church and within the Revival Groups. Through the press and literature, the spreading of the Holy Bible and itinerant colporteurs, a strong Low Church Movement then created those Free Groups from which the Mission Covenant Church of Sweden emanated.

Fourth. In the year 1872 a vehement dispute about the Atonement started within these Groups. Stimulated particularly by Dr P Waldenström, large gatherings of colporteurs, laymen and sometimes clergymen in the years 1876, 1877 and 1878 discussed doctrinal questions. One of the questions was: What is the right relationship between the Holy Scriptures and Creeds? Another: When different views with regard to Doctrine appear, shall the Words of the Bible or the Confessional writings of the Evangelical Lutheran Church be regarded as our most important Guiding Principle? A Committee laboured to clarify the Nature of the Church, its Doctrine, and its Rules and Regulations. Regarding Rules and Regulations for the Church the committee proposed 12 clearly defined Articles. Art. IV stipulated: The Church accepts the Holy Scriptures of the Old and New Testament as the only norm for Faith and Doctrine and the supreme Guide for Conduct. Art. XII runs: Since the Holy Scriptures are the only Rule for the Life of the Church, these Articles must be corrected if investigation should prove they lack enough support in the Holy Scriptures.

It was in such historical circumstances that the Mission Covenant Church of Sweden was organised in August, 1878, within those Groups, which had laboured to reach a fundamental attitude to Confessions.

The 12 Articles in the Regulations and Rules of the Church have never been voted on in the Mission Covenant Church of Sweden, and have therefore never become a Common Confession within all our Churches. It was indeed strongly stressed from the very beginning that our Churches had the right of fashioning their own Rules and Regulations.

As far as I know it has never been seriously claimed that the Mission Covenant Church of Sweden should create a clearly defined Creed. They have been satisfied with the fundamental attitude of the first generation and have not found it necessary to regard fixed Creeds as an indispensable guarantee for unity and solidarity. The Mission Covenant Church of Sweden is not, however, without any form of Doctrine, as some people seem to think. The Apostolic Creed is read on certain occasions, primarily as a Hymn of Praise to God for His Salvation through Jesus Christ. When new members are welcomed by the Church a series of questions contained in a Manual, not formally adopted, are put before them. One of these runs: 'Do you believe in God, our Father, in His Son, Jesus Christ, our Saviour, and in the Holy Spirit, the Helper and Guider of the Faithful?' I don't know of any fundamental objections having ever been raised against asking these questions. At our Annual Conference, again the following question is addressed to those who are to be ordained or who are to be engaged in some special task within the Mission Covenant Church of Sweden: 'Do you promise to be faithful to the view of the Church held by the Mission Covenant Church of Sweden?' The question expresses a sincere desire to witness that the only qualification for membership in the Church is a Life in Christ.

At the Annual Conference in June 1964 the Mission Covenant Church of Sweden adopted a new Constitution. In the preparatory work questions regarding the Authority of the Holy Scriptures and the possible need of a clearly defined Creed for our Church were again and again considered. The first part of the Constitution contains a preamble in which the view of the Church held by the Mission Covenant Church of Sweden and its conception of the Holy Scriptures is outlined. In one sense this was an innovation. But to regard the decision as a step towards Confessionalism would be wholly mistaken. As a matter of fact the whole

Constitution testifies that the present generation wants to keep the attitude to Creeds held by the first generation.

Our country has not altogether lacked tendencies towards Religious Spiritualism, which gives the Inner Light and the Inner Word preference to the Holy Scriptures. The appeal to the written Word held by the Mission Covenant Church of Sweden has implied a refutation of such Spiritualism. It has furthermore been on guard against speculative theology based upon philosophical systems, such as Hegel's. The appeal to Scripture has been an effective remedy against the restriction of Creeds.

It is however legitimate to ask if the idea of a consistent Biblical doctrine is not an illusion. In the light of historical perspective we are now able to see that the first generation was more conditioned by its own time than it was aware. It was either too apt to think that there existed uniformity of doctrine in Scripture or compelled to harmonise Scripture on the ground that God did not contradict Himself in His Revelation. The Church today recognises that it lives in a different situation created by modern historical understanding of the Bible. The Mission Covenant Church of Sweden still believes, however, that its attitude to credalism is a realistic one. Its emphasis on religious sincerity and spiritual experience saves it from worship of the letter and from slavery to tradition, as much as from individual arbitrariness and from presumptuousness dictated by human reason.

Dr William Bredberg was Principal of the Theological Seminary at Lidingö until his retirement in 1962. We are grateful to Dr Axel Rydberg, also recently retired from the Seminary, for the translation.

CONGREGATIONAL UNION OF SCOTLAND

J MORTON PRICE

The Assembly of the Congregational Union of Scotland in 1949 accepted a *Statement of Belief* which sought to express 'that faith in the Gospel of Christ which is common to the Churches of the Congregational faith and order in Scotland'.

In fifteen paragraphs, and in as simple language as possible, this Statement dealt with God as Trinity; revelation; God, the world and man; the Kingdom and the Church; the ministry and sacraments; the Christian life, personal and communal; and the last things. The only objection raised to it was that it tended to be too traditional.

While it has been used considerably as a basis for Bible Class teaching, and was at a later date issued with a Syllabus of Bible readings for use in this way, it has not exercised any very obvious influence on the thinking of Scottish Congregationalists, who find their bond of union in the responsibility and freedom of the local church rather than in any set system of doctrine, or indeed in any one form of church organisation.

There is in this seeming neglect no opposition to creeds or statements of belief as such; but an underlying feeling that faith is based on a living contact with God which may be aided but cannot be tied by a formula, and that it is the business of Christians to grow out of their creeds, while using gratefully the theological heritage into which they have entered.

The Rev Dr J Morton Price is Professor at the Scottish Congregational College. He has been both Chairman and President of the Congregational Union of Scotland.

THE REMONSTRANT BROTHERHOOD

HENDRIK J DE KIEVID

Since 1910 the Remonstrants played their part in the modification of liberal theology, acknowledging the Bible as the record of God's revelation, paying higher regard to the Reformers and to traditional Protestantism, and appreciating warmly the social and critical implications of the Gospel message for our own time.

In 1930 the association of Remonstrant ministers succeeded in expressing basic Christian convictions. According to the Remonstrants declarations of faith are necessary to prevent chaos and anarchy in belief, but cannot be used to condemn other Christians. The function of a creed is to show the way, to give guidance and illumination; but this has to be done with prudence and love.

The Brotherhood is built upon the principle that it is a community of faith, which rooted in the Gospel of Jesus Christ, and true to its principles of freedom and toleration, desires to worship God and to serve Him. In matters of faith and conscience it has held from the beginning that man is subject to God alone, and that without pretext.

Remonstrants have always been against Scholasticism because the Scholastics believed it possible to fix divine truth in terms of abstract ideas and definitions. Attention directed to the handling and analysis of definitions leads to real tension between the moral and the religious life. Conscience is personal or it is nothing. Yet this does not mean that we are solitary Christians. We are Christians in the fellowship of the church, local, denominational and universal.

Confessions and Declarations of Congregationalism

The Cambridge Synod and Platform, 1646-1648 *America*
The Savoy Declaration, 1658 *England*
(The Reforming Synod, 1680 *America*
The Saybrook Platform, 1708 *America*
both repeat the Savoy Declaration with Notes)
The Declaration of Faith, 1833 *England*
The Burial Hill Declaration, 1865 *America*

Confession or Declaration of of Faith, 1940 *Holland*
Statement of Belief, 1949 *Scotland*
Statement of Faith, 1959 *America*
A Short Affirmation of Faith, 1961 *England*
A Declaration of Faith, 1964 *England*

The Dutch Remonstrant Brotherhood (1940)

CONFESSION or DECLARATION OF FAITH

We believe in the Holy and Almighty God, our Creator and our Lord, whose wisdom is beyond all understanding, who passes judgement on all things. He is righteous and merciful, our Heavenly Father, whose love encompasses all beings; the Source of all goodness.

We believe in Jesus Christ, image of God's Holy Being and revelation of His grace. He came for us all and He died for us all. He opens our hearts to God's eternal love, which forgives and reconciles. He summons us to labour and to strive in the victorious sign of the Cross, and is to man and mankind the Way, the Truth and the Life.

We believe in God's Holy Spirit, which guides into all Truth and descends inspiringly on us, so that in the freedom of the Spirit and in love to each other we unite in the worship and the holy service of God.

We believe in the Communion of Saints, in which the Church of Christ is rooted, which is one in all its diversity. As a witness of Christ on earth the Church has the sacred task of preaching the Gospel and of leading souls in the way everlasting.

We believe in the Kingdom of God, which is and shall come by the will and power of God. This kingdom is manifest wherever Christ rules in our hearts, and it shall come in its fullness when Christ shall be victorious.

Then God in His eternal glory shall be, for ever and ever, All in all.

To Him be praise and glory,
World without end. Amen.

United Church of Christ USA (1959)

STATEMENT OF FAITH

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth,
our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

Congregational Union of England and Wales (1961)

A SHORT AFFIRMATION OF FAITH

We worship God

He it is in whom all things exist. He is greater than we can understand, but He has made Himself known in Jesus Christ. He reveals Himself especially through the Bible, which also illuminates His work in creation and history. Thus we know Him; He is the Lord, who in infinite power and love claims our response of reverence, love and obedience.

We worship God the Father

He created the universe and continually renews it. He rules the world in wisdom, and cares for all that He has made. He has made men free, but we find joy and peace only as we trust and obey Him. To a world disordered by men's misuse of freedom, He sent His Son to save them and to give them new life.

We worship God the Son

In Jesus Christ God the Son became man to be our Judge and Saviour. He was a man subject to human needs, temptations, suffering and death. On our behalf he offered to God a perfect life of loving obedience completed by His death on the Cross. His unbroken love defeated the power of evil. He rose from the dead. He lifted human nature into the life of God. As we give ourselves to Him in faith our sins are forgiven and we are reconciled to the Father.

We worship God the Holy Spirit

It is He who brings us into fellowship with Christ and who makes Christ known to us. The wonder and beauty in creation are signs of His presence. He kindles the energies and gifts which enrich human life. He inspired the authors of Scripture and interprets their words afresh to each generation. The life of the Church is both created and renewed by Him and it is here that He is truly known. From Him comes the gift of faith. He strives to form in believers the new humanity which we see and love in Christ.

We worship one God: Father, Son and Holy Spirit

We believe in the Church of Jesus Christ

Christ has made all who trust in Him into one people in heaven and on earth. In the Church on earth, through Scripture, prayer, preaching, sacrament and mutual caring, God renews the presence of Christ and men's communion with Him. The Church's calling is to worship God, to bear witness to Christ in every land, to claim all aspects of human life for Him, and for His sake to love and serve all mankind.

We believe in God's gift of eternal life

We believe that God raised Jesus Christ from the dead. By the same power He gives to His people a new life which is not destroyed by death. Under the reign of Christ His people are judged, forgiven and made whole. Christ now reigns and will bring His work as Judge and Saviour to completion. We await His open triumph when God's purpose in creation and history will be fulfilled.

Beginnings

In the Argentine

Forty years ago, in 1924, my former pastor, the Rev John Hoelzer came to Argentina and organised the first mission congregations among the German-speaking immigrants here. He also ordained one pastor, then soon returned to the States. Four years later, the first resident missionary couple was sent here, and since 1928 one or two missionary couples have continuously been at work, being maintained by the General Conference of Congregational Churches of America (German background). My wife and I are the sixth missionary couple sent to Argentina by the General Conference. We have completed nearly six years of continuous service here without a furlough or vacation. We hope to return to the States by Christmas for a brief furlough, before beginning our next term here.

God has used our Mission greatly. We now have over 100 congregations divided into 20 parishes. Our seminary here at Concordia, which was founded in 1940, has graduated 38 ministers of the Gospel. Twenty of these national mission pastors are in our Argentine work, and the remainder are in the work of our sister Mission in Brazil. We do our work principally in the German and Spanish languages. We serve 13 congregations directly from our seminary.

My total work area extends throughout seven provinces of this great Republic. My responsibilities include taking a major part of the theology courses taught in the seminary, being pastor of a parish, evangelist and conference superintendent for our six annual evangelisation conferences and many individual local evangelisation campaigns, being administrative superintendent and treasurer of our total Mission – and a host of other duties. That is why my time is so extremely limited, coupled with the fact, also, that I must carry on a voluminous correspondence with our Mission Board and supporting individuals and churches back in the USA.

We are grateful to our Heavenly Father for the material progress He has granted us. In our first five years here we have been able to complete 11 church building projects and six new parsonages. We now have two more churches nearing completion, and four more on the drawing boards, to be begun next year.

It may be of particular interest to you to learn that our fellowship here in Argentina voted in March, 1962 to join its parent fellowship, the General Conference of Congregational Churches of America, in direct relationship with the UNITED CHURCH OF CHRIST. That step was formally taken June 19-21 1964 at a Special Session in Lincoln, Nebraska. Therefore, as of July 1st 1964 we have been under the auspices of the United Church Board for World Ministries, which will help with Superintendents, missionary support and money.

The Congregational Church in the Republic of Argentina will, however, remain an independent church and we are concerned that our relationship with the International Congregational Council should become even more closely-knit.

HERBERT SCHAAL

In Czechoslovakia

The origins of the Church now known as the *Unity of Czech Brethren* (Jednota Českobratrska) are to be traced in three simultaneous movements – one from Scotland; one from the United States; and the third from within the country itself (that is, Austria).

From its formation at the end of the 18th century the Free Church of Scotland was active in missionary work on the European continent. This work was partly in the form of a mission to the Jews, partly in the form of establishing preaching stations for English-speaking people, and partly as an evangelical mission to the people of these countries.

In Austria there were strong Free Church causes in Vienna, Carlsbad and Prague. The Free Church in Prague began as a Jewish mission and was for some years under the supervision of a Rev James Pirie.

It was, however, the evangelical work of the Free Church of Scotland in Breslau which attracted the attention of like-minded people in East Bohemia. This led to the formation in 1869 of a Free Church in the small village of Bystre.

The preaching and influence of others, notably pastors Balcar and Subert led to the formation in 1880 of the Free Christian Church.

The decision of the American Board of Commissioners for Foreign Missions in 1871 to extend its work to Austria was made possible by the *Edict of Toleration* declared by Joseph II 90 years earlier. By it Protestants were allowed to announce their religion and build 'unassuming meeting houses in out of the way places, without bells or steeples, ecclesiastical doors or win-

dows'. As a result Lutheran and Reformed churches were established, though always under close government supervision. These churches were Protestant but they were not at all evangelical.

Three missionaries (Revs E A Adams, A W Clark and H A Schauffler) and their wives were sent in 1872 to conduct an evangelical mission. After careful consideration Prague was chosen as its location partly for reasons of communication, but partly also because its population was almost entirely Catholic and there would be no conflict with other Protestant causes. Work in Northern Bohemia was by agreement left to other evangelical agencies.

Both the churches and the government opposed the mission from the beginning. For some time it was not possible even to give Bible 'lectures'. At length permission was grudgingly granted to hold services, but only at the home of the missionaries, and for invited guests. A police officer was always present and a fee exacted. The distribution of literature was forbidden.

Bystre Today

These conditions were endured for some years until in 1879 a deputation was sent from the Evangelical Alliance meeting in Basle to Emperor Francis Joseph. As a result some of the restrictions were removed, though children between 6 and 14 still could not be invited to religious services.

In June, 1880, a church was formed in Prague. A proposal made to the authorities that it be called 'Congregational' was rejected, as the word was not known. So the title 'Free Reformed Church of Bohemia' was agreed. It had 26 members and met in the house of Mr Clark.

Mr Schauffler had already left Prague for Brun, and returned to the United States in 1881. Mr Adams remained in Prague to the end of 1882 when he too returned to the United States. Mr Clark worked alone until he was joined in 1891 by the Rev J S Porter. Mr Clark was responsible for starting the YMCA in Austria in 1886. With his wife he also started Christian Endeavour societies and a society for the rescue of young girls.

About this time the Free Christian Church united with the Free Reformed Church and the latter title was adopted. (This name was set aside in 1919 at the time of the formation of the Czechoslovak Republic, when the Reformation tradition was revived in the old title of 'The Unity of Czech Brethren'.)

Gradually the work grew, despite considerable opposition. By 1894 the mother Church in Prague had become self supporting. By 1908 there were 29 churches with many out-stations; 20 preachers (some trained in Germany, Scotland and Switzerland) and an equal number of colporteurs. Sunday schools were attached to each church. And some support was being given to foreign mission work in China. There was also a church paper, *Betanie*, which had a wide circulation.

Mr and Mrs Porter continued to work in Prague until their retirement in 1932. The American Board continued to make a diminishing financial grant until that year when it made a final gift for church building purposes. It finally withdrew all interest in 1938.

Zambia

FRIDAY AT MIDNIGHT – these words gripped the people of Northern Rhodesia with excitement for at that moment on October 23rd a new nation was born. In villages and towns, after services of dedication, the flag of the Republic of Zambia was slowly raised for the first time. After a hush of silence there was tremendous rejoicing and everyone danced for sheer joy.

The new state of Zambia stands proud and free, but if there is to be 'One Nation – One Zambia' as its motto proclaims, there will have to be much hard work and selfless dedication in the task of nation building. The churches are eager to play their part in this great ask, but they must first adjust themselves to the new role of the church in an independent state.

Zambia is most fortunate in its President, the son-of-the-manse Dr Kenneth Kaunda, whose father came as the first missionary to the Bemba people. The religious influences and church at the Lubwa mission station have moulded his character. Young Kenneth, who took up teaching as a first step towards the ministry, became the one to lead the nation to freedom. Now as a firm but moderate leader he seeks to build a nation which will be an example of non-racialism. If he is allowed to stay at the helm he may emerge as one of Africa's greatest leaders.

Zambia is a rapidly developing country with considerable resources and providing every opportunity for enterprise. For this a large number of skilled people are needed for a short period. We need Christian agriculturists, miners, technicians, electricians, teachers, nurses and doctors who will serve and witness as they train Zambians to take their place. Dr Kaunda has just made an appeal in Scotland for *Christian* Youth Leaders to come and work in the Zambia Youth Service. The churches overseas can make a great contribution if they put this challenge of service to your young people.

In January 1965 the long-negotiated union of the *Free churches* will take place at Mindolo on the Copperbelt. Congregations formed by the LMS, the Church of Scotland and the European and African congregations of the Copperbelt have long been together in the United Church of Central Africa in Rhodesia. At the Synod in January there will be more than a change of name. The United Church of Zambia will now also include the Church of Barotseland (formerly Paris Mission) and the Methodist Church. The new Church will be country-wide and will over-ride all tribal and racial barriers. Talks have also begun with the Anglican Church and the Presbyterian Church of Southern Africa.

One dark cloud in Zambia's otherwise bright sky has been the Lumpa Church uprising. The bloody chronicle of this incident caused by people who fought for the right to be above the law, is still not closed. It began after the sect set up its own villages and attacked representatives of law and order and has continued for five months. In this time over 600 people have been killed. Very recently another 60 of the suicidal sect died in battle crying 'Jericho' as they attacked the security forces. The United Church quickly moved in all its Bemba speaking ministers and workers. The teams were led by the Rev Colin Morris, the President of the Church. With fighting all around, the church workers cared for the spiritual and physical welfare of large numbers of refugees. The greatest opportunity – although the most difficult – was in the 'cages' through which thousands of Lumpa prisoners were brought until they were ready to be returned to their villages. Most of the teams were sent out into hundreds of villages to preach a message of reconciliation and to help prepare the villagers for the return of the Lumpa followers. At the same time the task of bringing people back to the church was begun and new leaders were trained. During the last ten years membership and leadership of both the Roman Catholic Church and the United Church had been decimated by the Lumpa sect. We hope that a continuing programme of help may be given through the setting up of the proposed lay training centre at Lubwa mission station.

The next few years will be crucial for the Church in Zambia. From the way the people flocked after Alice Lenshina, the prophetess of the Lumpa Church, it was obvious that they wanted a 'peoples church' that belonged and appealed to their spiritual and emotional life. The church had failed to communicate itself to them, had failed to release them from the fear of witchcraft, and seemed to be too foreign. Hence the still small membership of the United Church and the falling away of the better educated in the last few years of political struggle when the church has seemed irrelevant. The church has now its greatest opportunity, but this may be our last chance to show whether the Church can become the Church of all the People of Zambia.

NORMAN CAVE

These three Churches are in membership of the International Congregational Council. The Unity of Czech Brethren was received in July last year. The United Church of Zambia was previously the United Church of Central Africa in Rhodesia.

An Extraordinary Pilgrimage

Le Chambon-sur-Lignon, a small town in central France, is the location of the only conference centre supported by American churches in the whole of that country. The United Church Board for World Ministries provides the director for the centre's programme at *L'Accueil Fraternel.*

Walter Ziffer, the personable man who now lives at Le Chambon with his wife Carolyn, and their four children, has come a long way in his 37 years.

His amazing story began in the small Czech town of Cesky Tesin near the Polish border. His parents, who are still living in Czechoslovakia, stem from Austrian background. His father, educated at the University of Vienna, earned his doctorate and later practised law in Cesky Tesin. His mother, Jewish by birth, came from a large middle-class family.

The dream world of happy childhood was soon shaken by the upheaval that engulfed all Europe. In 1938 the Polish government annexed the territory in which the Ziffer family lived. One year later the Germans occupied all of Czechoslovakia and Poland.

Overnight those of the intelligentsia, particularly those with Jewish connections, found themselves savagely persecuted. Within six months the Ziffers were stripped of all their belongings, forced to wear the yellow star which branded them as Jewish, and brutally treated. In 1941 the family was deported to Germany, where until 1945 when he was liberated by the Russian army, Walter Ziffer was shuttled through 13 labour and concentration camps.

Miraculously the family survived and returned to Cesky Tesin. Now the threat of Communist domination prompted Walter's father to suggest that his son leave for the West while this was still possible. With a five-day visitor's visa he left for Paris, hoping some day to reach America.

For nearly two years Walter worked as a motor mechanic and chauffeur in Paris before he was able to get to the United States on a student visa. That was in December 1948.

By studying night and day he caught up on his schooling and enrolled in the engineering school of Vanderbilt University, from which he was graduated four years later.

It was at Vanderbilt that Walter met Carolyn Kinnard. Much of his interest in the Christian faith he attributes to this engaging Tennessee girl whom he married in his senior year. By her religious witness and willingness to share her insights with him she helped to prepare him for that solemn moment in 1952 when, after an experience of conversion, he was baptised.

After graduation Walter was employed by the General Motors Corporation in Dayton, Ohio. Beginning as a

Mr and Mrs Ziffer and their daughters

metallurgist, in six years he worked his way up to senior project engineer in design.

But an inner disquiet led him to resign from his position in order to study for the ministry. He accepted the pastorate of a small church belonging to the Church of Christ (Disciples) and studied at the same time in Oberlin Graduate School of Theology, 70 miles away. It was from the bulletin board at Oberlin that he heard of Le Chambon.

Now in its 12th year, *L'Accueil Fraternel* has become an effective and attractive retreat centre which is used by pastors and seminarians, groups from abroad who wish to study French Protestantism, and the faculty and students of College Cevenol, an outstanding French Protestant secondary school in Le Cambon. In 1963 guests from 19 countries visited the centre. An expanded programme is projected for the future.

After a consecration service in New York, Walter Ziffer will enlarge his ecumenicity when he receives full standing as a pastor in the Reformed Church of France. The United Church should rejoice that there are still men like Walter Ziffer who are open to God's leading and willing to respond to the challenge of the world's need.

Abbreviated from an article by Otto F Artopoeus by permission of the editor of the United Church Herald.

News Round the World

ICC NEWS

Sweden

The Executive Committee of the International Congregational Council met in July in Uppsala, Sweden, being wonderfully entertained by the Mission Covenant Church. Over 30 members attended under the chairmanship of the Moderator, Dr Norman Goodall.

Two new Member Churches were accepted and their representatives welcomed: the Unity of Czech Brethren and the Church of Christ in Madagascar.

Important decisions were taken as to the future shape and purposes of the ICC within itself and in relationship to the ecumenical movement. An invitation was sent to the Reformed Alliance seeking the initiation of joint discussions towards a closer relationship. This invitation was accepted by the Council of the Alliance meeting in Frankfurt.

It was decided to continue the Women's Fellowship as a bond between the Fellowships in Member Churches. There is to be no organisation beyond that of a Representative of the Women's Fellowship with a place on the Executive Committee. Miss Dorothy Biggs accepted this office and Mrs Sylvia Head was warmly thanked for her services as Woman Correspondent.

Geneva

The two secretaries represented the ICC at a meeting of the World Families of Churches in Geneva in October. The relationships of the Families of Churches to the World Council of Churches and particularly to the Younger Churches was discussed.

Australia and New Zealand

The Rev and Mrs Howard S Stanley successfully concluded in August a three-month visit to Australia and New

Zealand under the auspices and with the support of the ICC. They took part in the biennial assembly in Brisbane, visited all the Australian states where there are Congregational churches, preached and spoke widely and shared in discussions about Union proposals in both countries. Mr Stanley has now taken up duties as minister of the Congregational Church in Hassocks, Sussex.

Rome

The ICC has continued to be represented throughout the third session of the Second Vatican Council by Dr Douglas Horton. He has the distinction of being the only Observer, perhaps the only person, who has been present on every occasion from the very beginning and heard every speech. His account of the first two sessions has been published (see *Book Reviews*). His account of this past session is of equal interest.

Others who have attended this session as representing the ICC have been Dr George Caird (our second Observer), and substitutes Professor D Bard Thompson and Dr John von Rohr. Mrs Horton has also been in Rome and has the distinction of being the first Protestant woman ever to be present at a session of Council of the Roman Church. The second was Mrs van Holk, wife of Professor van Holk of the Remonstrant Brotherhood.

United States

Miss Dorothy J Biggs, woman secretary of the Congregational Union of England and Wales, has paid a five-week visit to the United States. Her primary purpose was to make detailed acquaintance with the Council for Lay Life and Work of the United Church. She was also graciously involved in the meetings of other committees of the United Church and in a wide range of visits as far west as Denver, Colorado. This visit was made with the support of the ICC.

Argentine

Dr Ben Herbster, as President of the United Church of Christ, paid a visit in November to the Congregational Churches in the Argentine and Brazil. He carried the greetings of the ICC. An account of the Church in the Argentine is given elsewhere.

Personal

Dr Helen Huntington Smith, a member of the Executive Committee of the ICC and Executive Secretary of the Council for Lay Life and Work of the United Church of Christ, has undergone serious surgery. We hope that by the time this appears in print she will be well recovered.

Dr Arthur S Wheelock, Treasurer of the ICC, has been appointed Secretary of the Congregational Christian Historical Society, United States.

The Rev John Huxtable, a member of the Executive Committee, has now taken up his duties as Secretary of the Congregational Union of England and Wales.

The Rev Ralph Calder, as Minister and Secretary of the ICC, has received during the year two gifts from Pope Paulus VI. A five foot candle was used by a London church at its Christmas services. The other gift was an illustrated volume descriptive of the Pope's visit to the Holy Land.

By an arrangement made by the ICC Dr Alford Carleton, executive vice-president of the Board for World Ministries of the United Church of Christ, visited the executive staff of the London Missionary Society in London in November.

The ICC acknowledges with gratitude a further gift of £150 from the Congregational Insurance Company, Bradford, England, for its Project Fund, and draws attention to the services rendered by this company.

AUSTRALIA

The Congregationalists and Presbyterians of Western Australia have formed a joint council for the purpose of building a residential University College on the University campus in Perth. It is to be known as St Columba's College and an initial sum of £200,000 is being sought for the first stage of the project. When completed St Columba will have 200 students of all faculties, including Theology, in residence.

Representatives of the Nauruan Protestant Church attended the Biennial Assembly of the Congregational Union of Australia in Brisbane. Negotiations are now proceeding for the resettlement of the population of Nauru on Curtis Island. This resettlement will soon become necessary as the natural supply of phosphate on the island of Nauru, which is only 9½ square miles, is exhausted. Their settlement on Curtis Island will not, however, be without considerable problems.

The new St Philip's College at Alice Springs is progressing towards completion. This is a joint enterprise of the Congregational, Methodist and Presbyterian Churches. The Commonwealth Government has granted the United Church Board the sum of £135,000 for the immediate capital outlay. The College when in full operation will be a residential school for 79 children at primary and secondary level both white and aboriginal, and will be a real piece of Christian service in the community.

The Government has now also approved the appointment of a full-time social worker, under the auspices of the Congregational Union of Australia, to work in Alice Springs among the Aboriginees. The Rev J H Downing of New South Wales has accepted a call to this service and commenced his work in the new year.

CANADA

The 21st General Council of the United Church of Canada was held in October in St John's, Newfoundland. The Rev Dr E M Howse was elected Moderator. Important decisions included a national project of evangelism, a new youth organisation to replace the Young People's Union, an increase in minimum stipends for ministers, approval of the published *New Curriculum* and the proposed new *Hymnary*, an appeal for recognition of Red China, deep concern over the situation in Angola, the appointment of new secretaries to the Board of Men and the Board of Information and Stewardship.

The circulation of the *United Church Observer* in 1939 was 11,750. By 1947 it had

risen to 47,000. Today it is 335,000, which means approximately 700,000 readers. The membership of the United Church is just over one million. 2,700 congregations are enrolled in the Every Family Plan, by which a church receives its copies at half price if over 75% of its families receive. The *Observer* has the biggest circulation of a religious publication in Canada.

Considerable progress in mutual understanding of the issues involved in a plan of union between the Anglican and United Churches was achieved in November at a joint meeting of representatives of the two churches. The meeting was held at Canterbury Hills, Ancaster, November 4-6. A report of progress will be brought to the Anglican General Synod in August, 1965 and to the Executive of the United Church General Council in November of the same year.

In spite of criticism of the New Curriculum, more than 85% of United Church congregations have ordered. The Church's New Curriculum is a programme for adults and children consisting of ten reading books and seven teachers' guides for each year of a 3 year cycle.

CZECHOSLOVAKIA

A Ministers' Conference was held in Ostrava in late September. The main themes were: Bonhöffer's preaching suggestions, an analysis of the principles of the Unity of Czech Brethren, Martin Niemöler's apology for R Bultmann, the life and work of Professor J L Hromádka, and Calvin's conception of Church.

A visit from Dr Nathaniel Micklem of Oxford to Church leaders in Prague was greatly appreciated.

ENGLAND AND WALES

The Rev John Huxtable was inducted to the office of General Secretary of the Congregational Union at a service in the City Temple, London, on November 9.

Proposals for the creation of a denomination-wide 'Congregational Youth' organisation were laid before the Council of the Union in November. Commission IV presented its sixth Interim Report on 'The Local Church: the pattern of its organisations'. A Commission has been set up again to examine the relationship of the six Congregational theological colleges in England to one another and to the Union.

The 1964 Year Book reveals that during 1963 a further decline, this time in the region of 2,000, took place in the total membership of the churches of the Union. This continues a trend which has been taking place for some 50 years.

The CUEW acted as host to a joint conference with the Men's Movement of the Church of the Palatinate and a delegation from the Reformed Church of France, in September at Cheshunt College, Cambridge. The major theme was 'The Responsibility of the Laity in Church and World'. The Rev Ralph F G Calder represented the Union at the All-Christian Peace Congress in Prague.

Dr W A Whitehouse has been appointed master of the first college and professor of theology in the University of Kent which will open with 500 students at Canterbury next October. Dr Whitehouse was ordained to the Congregational ministry in 1940 and was minister at Elland for four years. He was for three years chaplain and tutor at Mansfield College, Oxford, before taking his present post in 1947 as reader in divinity at Durham University. He was Pro-Vice-Chancellor of the University for a year.

JAMAICA

Mr Earl Thames, the first Jamaican Rhodes Scholar to enter the Christian ministry, was ordained at North Street Church, Kingston, on October 13. The service was attended by a large gathering which over-flowed into the church yard. The Jamaican Broadcastnig Corporation filmed the Service for television. The Rev Mr Thames assumed duties as minister of Ridgemount Church, Mandeville, as from November 1.

In pursuance of the move towards union between the Congregational Union and the Presbyterian Church of Jamaica, a joint Ministers' Retreat of the two communions was held in October. The basis of union was discussed.

Mr W C Ellwood, a deacon of North Street Church, and past Chairman of the Union, was recently appointed Permanent Secretary in the Ministry of Education. As such, Mr Ellwood is the Civil Service head of one of the most important Ministries in the country.

MADAGASCAR

In a country where conditions are stable and undramatic the life of the Church of Christ is marked more by the normal problems of growth and development rather than by any spectacular features.

That is not to say that the problems which exist are trivial. Having work in all parts of the country, the Church is very conscious that it has insufficient leaders of calibre, with the result that those who are at work are very much overworked, and find their task very hard.

Financial stringency hovers never far in the background. The costs of imports tend to rise, whilst the price of exports tends to fall. This national situation is reflected in the church. Nevertheless, personal gifts on a generous scale have helped.

The church works in a country whose population is increasing very rapidly indeed, which presents a challenge to the schools. Where possible, additional and higher classes are being created, and teachers are being trained in three centres in conjunction with sister-churches.

For the training of the Ministry the Church of Christ is co-operating in the creation of a new United College which will group three existing colleges. Funds are being raised and work will begin in the New Year.

The only real struggle with the authorities this year has concerned freedom to raise funds, and particularly for Christian periodicals. A ban imposed by the government led to a court case, followed

by two appeals, from which the church emerged successful. This restrictive attitude is bound to cause friction in the future unless it is modified.

The Church of Christ collaborates with the other Protestant churches in the country in many ways. Broadcasting, Farm School, Social Welfare work, evangelisation, schemes for new churches in expanding towns, plans for boarding hostels for school children, homes for delinquents – all these tasks need funds and men and women capable of dealing with them.

NEW ZEALAND

The 81st Assembly of the Congregational Union of New Zealand was held in Christchurch in October.

The proposed formation of the Council for World Mission of Congregational Churches to take over the work of the LMS and the CMS was approved. For many years the work of the LMS has been fully integrated here with the work of the local church, District Committees and Union.

Assembly was advised that the Church of England had accepted an invitation to join with the four churches (Congregational, Methodist, Presbyterian and Churches of Christ) already negotiating on Church Union. This news was warmly received by the Assembly and negotiations between the five churches are now proceeding.

A report on the working together within our churches of people from European and Polynesian origins was sent to the churches for study. With about 50% of our members now being Islanders, this is a matter of great importance and an opportunity for us to show how people of different cultures can through Christ live and work together.

The growth of the Islanders is necessitating the building of new churches near Auckland and Wellington. In Christchurch it is hoping to reach a working arrangement with one of the existing churches. Here the coming of Kenape Feletoese will raise the number of ministers for the Islanders to six. In addition there is a Lay Preachers Class in Auckland which is 75 strong.

The Rev Gordon Abbott receives the cheque

The Rev H G Nicholas, Principal of the Congregational College of New Zealand was inducted as Chairman of the Union for the coming year. The College has received a gift of £1,000 from the Commonwealth Missionary Society towards a bursary fund.

The Congregational and Presbyterian Churches in Beresford Street, Auckland, united in November and a joint ministry is intended.

SCOTLAND

The Induction of the Rev James Wood as Principal of the Scottish Congregational College took place in Edinburgh on October 21.

Conversations with the Church of Scotland have been halted, and the Committees await new instructions from their Assemblies. It is hoped that the influence of the Faith and Order Conference at Nottingham will add direction and urgency to these discussions.

SOUTH AFRICA

The 104th Assembly of the Congregational Union of South Africa took place in Pretoria. This is the first time that the Assembly has been held in the administrative capital of the Republic.

Nothing was more moving than when the Rev Ernest Edwards handed to our Chairman a cheque for £13,417 from the Congregational Churches in Great Britain. This was a magnificent response from fellow Congregationalists in the British Isles. The world-wide family of Congregationalism has rallied to our aid and contributions to our Group Areas Fund have come from many lands including Australia, New Zealand and Holland.

We made further progress in our proposed union negotiations with the LMS and the Congregational Church in Africa (American Board Mission). As we are all Congregational bodies there should not be much more delay before we come together in a United Church.

The Rev Kenneth C Rutherford was installed as chairman for the ensuing year.

SWEDEN

This is the third year of the 'Five Years Plan' and most of the congregations within the Mission Covenant Church are concentrating their work and studies on the Bible, its history and its place in our contemporary society. The number of small study groups has shown a considerable increase compared with last year, and the material has been well received.

Quite a few public schools have been using the materials, especially the audi-visual aids, created for use in the local churches and their youth groups. There is evidently a great need for adequate material in the public schools for the teaching of the Bible, church history, world mission, etc., and we are looking forward to developing this area of work further.

Through a common planning committee for Sunday school curriculum the Swedish Sunday schools ranging from Lutheran to Pentecostal churches are using identical and co-produced curriculum material.

Sunday school pupils of the Mission Covenant Church regularly collect money to support 19 full-time mission workers in Africa and Asia. This year they have also collected about 22,000 crowns to build a youth centre in the city of Pointe Noire in central West Africa.

The Swedish Government has granted 210,000 crowns to different technical schemes carried out by Swedish Missionary Societies. Support is given only to projects launched in collaboration with the receiving country. The Institut Médical Evangélique of Kimpese in the Congo république received 60,000 crowns for the extension of the medical school.

UNITED STATES OF AMERICA

The Board for Homeland Ministries of the United Church of Christ, met in October in St Louis, Missouri. It approved a budget of approximately 12 million dollars for its 1965 operations. This represents an increase of almost a ¼ of a million dollars.

The Rev Dr Truman B Douglass, executive vice-president of the board asserted 'the modern world demands a new style of church life and church leadership for which we are unprepared. . . . Not only are our church organisations and structures obsolete but we ministers and the church laity are obsolete. . . . Industry continuously trains and retrains personnel. The church does virtually nothing about retraining, and research is almost an unknown science in theological circles'. He suggested that his board set up 'task forces' of directors and staff members 'to attack such massive problems of modern life' as Negro education, the spread of urbanisation, use of leisure time, expansion of higher education and health and welfare services.

The board voted to support a number of new and experimental ministries in different parts of America. These include a church of 20 x 30 feet in the heart of one of Chicago's largest and busiest shopping centres; six churches in North St Louis which have determined not to leave their changing neighbourhood; an interracial church in Shaker Heights, Ohio, where there is a rapidly increasing Negro population; a programme in Pittsburgh, Pennsylvania, to reach the spiritually isolated people living in luxury high-rise apartments; an experimental 'Parents Protective Association' in Oakland, California, for parents of children who have been in jail; and a variety of programmes for underprivileged communities.

The 155th annual meeting of the Board for World Ministries of the United Church of Christ was held in West Newton, Massachusetts, in November. Dr Alford Carleton was honoured on the completion of ten years as executive vice-president and a scholarship fund was started in his name.

Particular emphasis was laid on developments in understanding and collaboration between the missionary agencies of American Churches – and especially between the Board and the United Presbyterian Church in the USA and the Board of the Disciples of Christ.

New ecumenical projects were reported for France, Germany and Italy. The Near East School of Theology in Beirut, Lebanon, is to be relocated with the help of the Theological Education Fund.

The 10th Assembly of United Church Women was held in Kansas City in October when 2,500 women represented 25 denominations. Mrs Stuart E Sinclair (United Church of Christ, formerly Congregational) succeeded Mrs Theodore F Wallace (United Church of Christ, formerly E & R) as president. Two of the new national committee chairmen are of the United Church – Mrs Fred Buschmeyer and Mrs Leroy Walcott.

WALES

At the Annual Assembly, held at Llandysul in September, tributes were paid, and a cheque presented, to the Rev E Curig Davies on his retirement from the Secretaryship. A more permanent monument to his labours is the modern headquarters of the Union of Welsh Independents in Swansea.

With the new Secretary, the Rev Trebor Ll Evans, a new era opens. In his first report to the Council he stated that ministers and churches rely increasingly on the Union for support and advice and that more and more churches share their ministers with smaller churches. The need will grow for more laymen to serve on committees and councils.

The Union envisages a nation-wide evangelistic effort in 1966. Three Commissions have been established to examine the function of the Union, the peculiar witness of Congregationalism, and the bearing of the crisis of the Welsh language on the work of the churches. Mr Evans also urged inter-denominational training for ministers and laymen. Confident that fellowship with the Congregational Union of England and Wales will grow, he declared that the Welsh Independents must widen their horizons and cease to assume that their interpretation of Independency is the only one possible or right. Intensive thought is also being given to the new role of the Union as the future custodian of the Missionary Movement.

Book Reviews

A Month of Sundays

by Colin Evans 15s

A BEDSIDE book with a difference. A book that *looks* like a gift book, handsome green and gold binding in a most attractive jacket featuring the lovely lake at Buckingham Palace.

'It strikes an inspirational note such as one often finds in BBC's "Lift Up Your Hearts" programmes.'—*Southern Evening Echo*

'. . . on every page there is reaffirmed the truth that to every generation the Bible has a new word to say, a word as fresh minted as tomorrow's headlines. The book should fulfil its declared aim, to keep the weekday holy.'—*Methodist Recorder*

'. . . what a rich storehouse of suggestion and challenge! . . . a robust application of the Gospel message to the present day. The style is crisp and exciting . . . Anyone contemplating the gift of a book to a friend can scarcely do better than this selection.'—*Irish Christian Advocate*

INDEPENDENT PRESS

Man's New Home Herman F Reissig (United Church Press $2.50). The Director of the Council for Christian Social Action of the United Church of Christ (USA) has written a book of quite exceptional calibre. It is a brave, comprehensive and penetrating study of present-day problems of international relations from a Christian point of view. Its critique of nationalism alone would put it in a class of its own, but Dr Reissig's extensive knowledge of the major issues facing the human race today, his interpretative power, and his realism in matters of concrete policies combine to make this an equally masterly (and most readable) treatment of the other issues with which he is concerned: the nature of the world-wide revolution, the necessity of power and its many forms, the development of international institutions, the nature of Communism and the problems of the cold war, the pros and cons of foreign aid, and the realities of nuclear war.
It is fervently to be hoped that this book will have a large circulation throughout our constituency. We have reason to think that there is a deplorable lack of acquaintance (certainly outside the USA) with the quality of the Christian thinking going on in the United States and particularly in the Council for Christian Social Action.

Family Church: the Household of God P Gwyn Filby (Independent Press 6*s*). This is a restatement of a principle and practice familiar to English Congregationalists over the last 20 years. It profits from this experience and provides much practical guidance.

Daniel in the Dock Charles Hodgson (Rel Educn Press 4*s*). For use by young people the book is presented in the form of a mock trial.

The Land of our Lord A R Ennis (Rel Educn Press 12*s* 6*d*). This is an excellent little guide book for the visitor and armchair traveller, well illustrated, valuable as to facts and Bible references. Useful also for the Bible student. A reference map would have been helpful.

Vatican Diary, 1962 and *Vatican Diary, 1963* Douglas Horton (United Church Press $3 each). We warmly commend these day-by-day accounts of the first two sessions of the Second Vatican Council by the principal Observer of the International Congregational Council. Written with great charm and sympathetic understanding they describe the debate as it actually took shape and those engaged in it. If the comment is necessarily immediate it is always penetrating and provoking.

A Month of Sundays Colin G Evans (Independent Press 15*s*). Thirty-one chapters on religion and life in a direct, fresh style, providing inspiration for the ordinary reader and ideas for the preacher.

Schweitzer – Ninety Years Wise Magnus Ratter (Rel Educn Press 10*s*). Ninety years old in January, 1965, Schweitzer has lived so far beyond his generation that it is not surprising that his image has dulled a little. But it is still bright enough and contemporary enough for him to be accepted as one of the greatest living Christians. The author is already an accepted authority. This new study of Schweitzer's life and thought is in brief compass a fine presentation of the immense range and depth of this amazing combination of the mystical and the practical.

Missions in a Time of Testing R K Orchard (Lutterworth 21*s*). This is an important study of the nature and purpose of mission. To the extent that the study is essentially a theological or religious one it is not just an examination of current and practical issues. But it provides a background against which many practical and urgent contemporary issues are considered – Church and Mission, man in society, organisation, missionaries.

international congregational council

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The British Guiana Congregational Union
The United Church of Canada
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The Congregational Union of England and Wales
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The Congregational Union of South Africa
The Swedish Mission Covenant Church
The United Church of Christ in the United States of America
The Union of Welsh Independents
The United Church of Central Africa in Zambia

IN FELLOWSHIP WITH

The Church of Christ in China
The United Church of North India
The Church of South India
The United Church of Christ in Japan
The Church of Christ in the Philippines

The Churches and Missions of the United Church Board for World Ministries - in Angola, Ceylon, Ghana, India, Japan, Pacific Area, Philippines, Near East, Rhodesia, South Africa and Latin America.

The Churches and Missions of the London Missionary Society - in Hongkong, India, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in 'unrestricted communion of Pulpit and Lord's Table' with the United Protestant Evangelical Church of the Palatinate, Germany.

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